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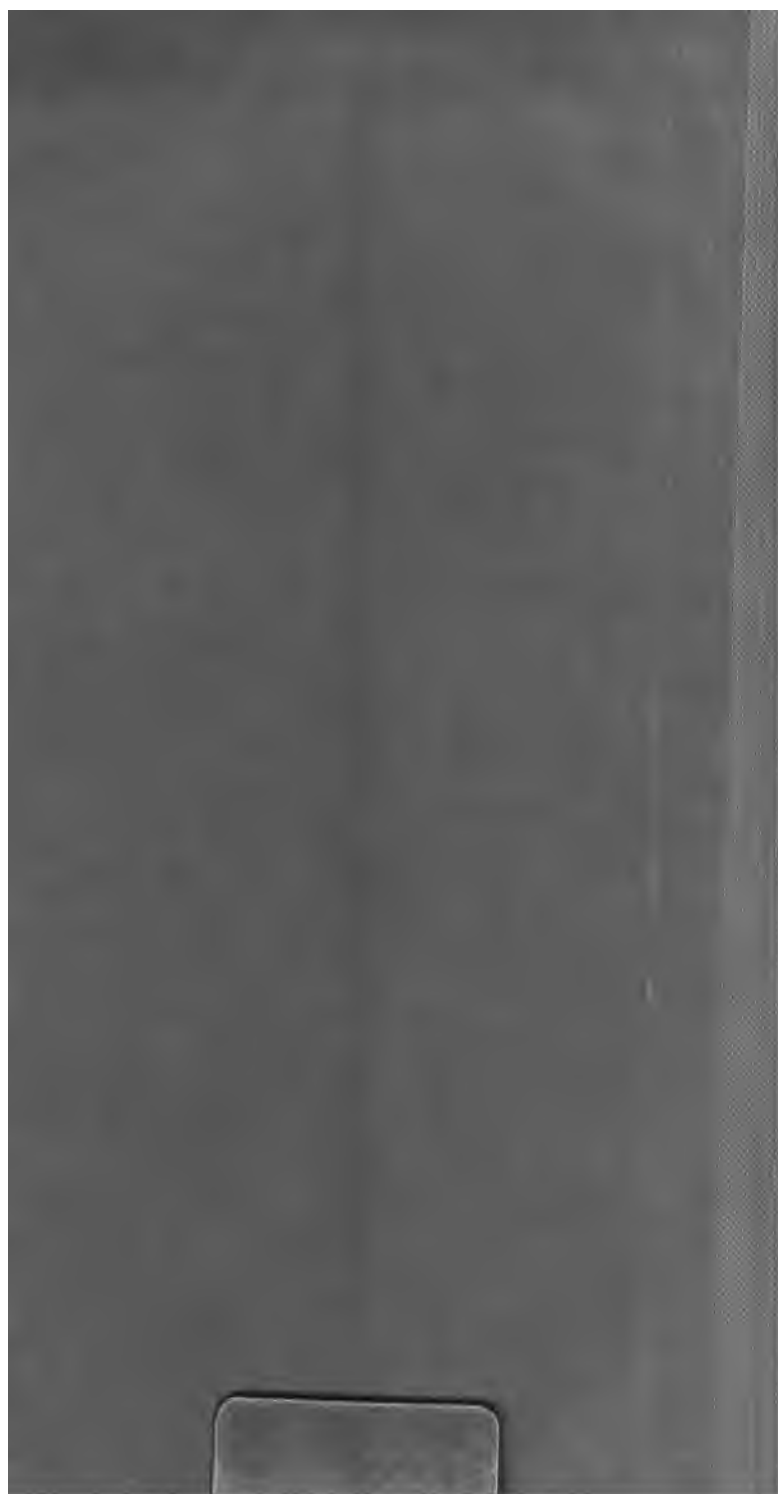
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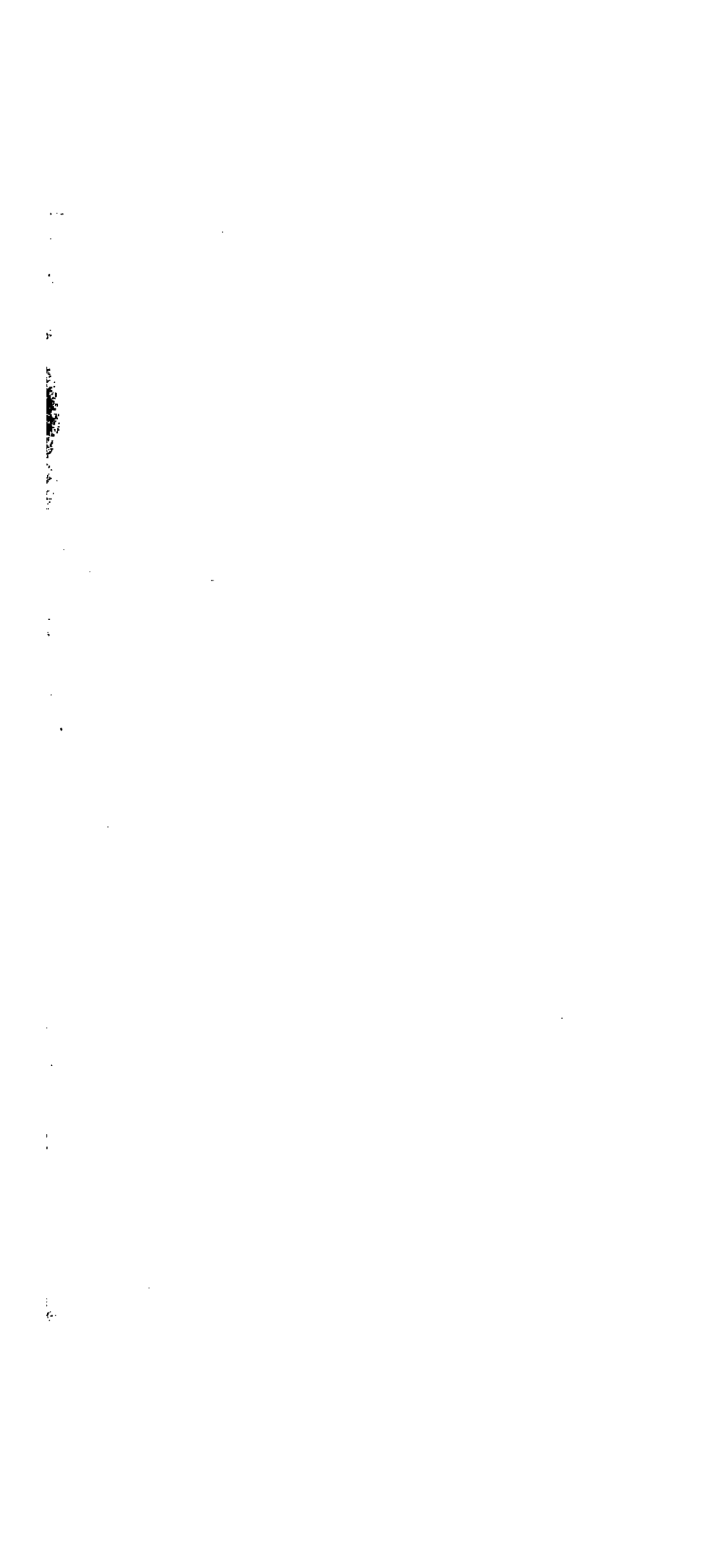
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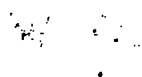
















THE
CHRISTIAN JOURNAL,

AND
LITERARY REGISTER,

FOR THE YEAR OF OUR LORD

1829.

VOLUME XIII.



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THE
CHRISTIAN JOURNAL,
 AND
LITERARY REGISTER.

No. 1.]

JANUARY, 1829.

[VOL. XIII.]

Editors' Address.

THIS number commences the thirteenth volume of the Christian Journal. We know not that there is an older religious periodical in the country. Of the course which it has pursued our readers are to judge. We have endeavoured, in candour, to have our views on all religious points, whether of faith or practice, fully and clearly understood. We believed them to be found in Scripture, either literally, or by fair and just inference; and therefore endeavoured, according to our ability, to illustrate, enforce, and humbly advocate and defend them. In the last department of our labours, we have, of course, come into collision with other views and sentiments. Of principles, we have ever thought it to be the part of the honest advocate for truth, to speak freely and fearlessly; but of those who hold principles, with great charity, a cautious avoiding of all imputation of bad motive, and cheerful allowance of the same sincerity and conscientiousness for which we would ourselves wish to be credited. If, in the warmth of discussion, there has ever been an apparent departure from this principle, we sincerely regret it, and hope that it may not be laid to our charge as intentional, and especially that it may not be suffered to injure the cause of truth. We draw a wide distinction, in reference to the claims of Christian charity, between principles and measures, and those who hold them and pursue them. The latter are fit subjects of charity. The former not. In the strong language which we heard from a distinguished Presbyterian layman, we would persecute error even to the death, but exercise all charity and kind judgment towards those who are in error.

In our illustrations and defences of
Vol. XIII.

Christian truth, and of what we thought consistent action, and sound policy, we have ever kept in view, what we believed to be of God, the essential connexion between the Gospel of Christ and the Church of Christ. Striving to be humbly instrumental in bringing sinners to a deep conviction of their sinfulness, their lost estate by nature, and their utter hopelessness without the mercy of God in Jesus Christ, we have endeavoured to point them to that mercy, as it is revealed in holy writ. Baptism for the remission of sins, that is, for admittance into the holy covenant in which that remission is provided—Union with Christ for obtaining the ineffable blessings of his grace and mercy, by an union, in the exercise of true and living faith, with his mystical body the church—The maintenance of that union by steadfast adherence to the true faith of the Gospel, committed to the church; by waiting on the ministrations of those who, through the succession therein established, are invested with the solemn commission and authority of ambassadors of Christ; and by humble, devout, and faithful use of the means of grace established in the worship, ordinances, and instructions of that church—These are the revealed outlines of God's method of converting sinners, and sanctifying and saving them through Christ, which it has been our humble effort, as much as in us lay, to maintain and set forward. In connexion with this divinely appointed plan, it has been our object to enforce the pure and holy requisitions of the Gospel, to call men out from a world lying in wickedness, to draw them off from that love of the world which is enmity against God, and to pray them not to be conformed to this world, but to be transformed by the

renewing of their mind, to live to him who died for them, to walk worthy of the vocation wherewith they are called, to be not ashamed of the service of their Master, but resolutely to persevere in living godly in Christ Jesus, whatever be the consequent sacrifice. Especially have we been anxious that they should ever remember, that they cannot have a mind and will hereunto of themselves, and cannot of themselves thus walk in the divine commandments; but must depend upon the grace of God in Christ to give them that good will, and enable them to carry it into effect; and that after all, their whole hope of acceptance must be founded on the merit of their Advocate with the Father, to the total exclusion of all idea of merit in themselves.

Fully and conscientiously convinced of the divine appointment of the church for setting forth God's glory, and for promoting man's salvation, we have felt it due to the cause of God, and to the love we bear to the souls of men, to be very jealous of the unity, the purity, and the prosperity of that church. Fully and conscientiously convinced also that our portion of that Catholic body, by retaining the essentials of the faith, the ministry, and the sacraments of the Gospel, and by its provisions for promulgating that faith, for the exercise of the various functions of that ministry, and for extending the grace and benefit of those sacraments, has a character for connexion with the Gospel, and for aptness to secure and extend its blessings, unrivalled among the communions around us, we have thought it due to the Gospel, to illustrate, maintain, and defend, as ability was given us, the distinctive principles of that church, its well appointed order, and the due, regular, and zealous performance of its holy offices; and to endeavour, by all Christian means, to promote the just appreciation of its peculiar claims, to strengthen its influence, and enlarge its borders.

Again. Seeing in the church a divinely constituted instrument for promoting, in all ways, the cause of Christ and of his Gospel, we have believed it essential to the integrity of the

Christian system, that in all measures to this end, that church, and no human association, uncemented by the doctrines, the ministry, and the sacraments of the Gospel, should be the instrument and agent. Therefore have we felt it our bounden duty to take the contrary part to that which is popular, and that which is most accordant with the current notions of the world. Differ from whom we would, however elevated for talents, however dignified in station, however venerable for wisdom, or however exalted for piety, to differ herein we have thought a duty paramount to every claim of feeling, and soaring far above regard for mere popular liking, or personal gratification. There have been those who could find it in their hearts to lay to the charge of the principles which have thus actuated us, the guilt of indifference to the cause of Christ, and of wilful co-operation with the hinderers and blasphemers of his word. We forgive them; and pray that the inconsistency, to use the mildest term, of thus, by so grievously departing from its spirit, injuring the cause which they profess to honour, may not be laid to their charge.

Besides our efforts thus to render the Journal an humble instrument in promoting the interests of primitive truth and order, in their connexion with those of sound evangelical piety, we have also endeavoured to make it, and believe that herein at least, we have fully succeeded, a *faithful Register of ecclesiastical concerns*. We doubt whether the inquirer into the actual state and progress of our church, or its future historian, will find more useful and authentic matter any where embodied in the same compass.

Our object in giving the above brief outline of the rule which we have laid down to ourselves in conducting the Journal, has been principally with the view of exhibiting that, which, by God's grace, it is our intention still to pursue. *The Church of the Living God, the pillar and ground of the truth*, is our motto; and according to our ability, we shall humbly aim at acting consistently with it.

In the department of original matter, the fortunes of our Journal, since its

establishment, have been various. For many years past, the publishers have been the only editors. They have felt greatly indebted to a few who have aided them in their labours. They could not, however, but have often regretted and wondered, that in a diocese and a city, to say nothing of other portions of our church, so rich in theological and literary talent, they should have found so few willing thus occasionally to make an offering to a cause so full of benefit to the human race. Within the last few months, however, we have been favoured with an unusual number and variety of contributions. We are authorized to anticipate a continuance of this aid; and would respectfully solicit its increase.

When the Journal was commenced, it was, we believe, the only religious periodical belonging to our church. Since that time, a number have sprung into being, and about half of them again ceased to be. Among them we have gratefully and respectfully owned several valuable co-adjutors in what we fully believed to be the true cause of Christ and his Church. We would especially pay a just tribute to a fellow labourer in the same diocese, our little friend the Gospel Messenger, published at Auburn, in this state; a work which, in reference to the immediate field designed for its circulation, and the objects more particularly desirable to be answered by it, we hesitate not to pronounce one of the best religious publications within our knowledge. We consider it a peculiar blessing to that vastly important and interesting portion of our diocese, to have true evangelical religion defended and promulgated so ably, so clearly, and in so interesting a manner. We heartily bid the worthy and peculiarly well qualified editor *God speed*, in this renewed evidence of his untiring and disinterested zeal in the best of causes.

With our sincere wishes for God's choicest blessing on our readers, through this and every other year of their pilgrimage, and the humble hope not entirely to fail in our desire to minister both to their gratification and instruction, we ask an interest in their prayers, that in the discharge of our

functions, we may have a right judgment in all things; and be directed in all our doings with God's most gracious favour, and furthered by his continual help.

For the Christian Journal.

A Sermon, delivered before "The Auxiliary New-York Bible and Common Prayer Book Society," in St. Paul's Chapel, on the evening of the 25th Sunday after Trinity, November 23, 1828. By the Rev. John A. Clark, A. M., Assistant Minister of Christ Church, New-York. Published by request of the Board of Managers.

Romans x. 17.—"So then, faith cometh by hearing, and hearing by the word of God."

THE moral condition of a large portion of God's intelligent creatures, is one that the imagination delights to contemplate. There is a state of freedom from sin, and, consequently, of exemption from misery. The lofty intelligences that people heaven, and crowd around the Eternal's throne, are all pure and sinless, and therefore drink unceasingly of the pleasures that flow from God's right hand. Their happiness is the natural and necessary result of entire submission to the will, and perfect obedience to the commands, of God. Such obedience wherever, or by whomsoever rendered, converts the place into a paradise, and puts the individuals rendering it upon a level, in point of happiness, with the angels of God. I know not but such may be the moral condition of the inhabitants of all those unnumbered worlds which are scattered through the regions of illimitable space, and which rose into being at the bidding of God. But such is not the moral condition of this earth's population. They, alas! are in a state of awful departure from God—in a state of guilt, condemnation, and ruin; and by their derived and acquired depravity, are so "*far gone from original righteousness*," that it is equally the decision of reason and of revelation, that "*by the deeds of the law no flesh can be justified in the sight of God.*"

If, therefore, any of our undone race

are delivered from wrath and condemnation, it must be by an act of pure mercy; if any of them attain unto celestial happiness, it must be solely by the *grace* of God. Through the tender mercies of the Most High, the fact that we can be delivered from wrath and condemnation, and the terms upon which we can be delivered, have been made known to us. Among these terms, that which stands highest, and is primary and fundamental, is *faith*; and we are told that "faith cometh by hearing, and hearing by the word of God."

We trust it will not be irrelevant to the object for which we have assembled, to offer a few cursory remarks upon this passage of Scripture; that object, as I presume you are all aware, is to consider the claims, and by extending pecuniary assistance, to bear your testimony in favour of "*The Auxiliary New York Bible and Common Prayer Book Society*," an institution whose praise is in all the churches.

"So then, faith cometh by hearing, and hearing by the word of God."

It is not necessary to our present purpose to enter into an examination of the train of reasoning with which this passage stands connected. The passage states a general truth, which it will be our business to illustrate, to wit, *that the word of God, or the Gospel, is the great moral instrument by which men are brought into a state of salvation.*

"Faith cometh by hearing, and hearing by the word of God."

This phraseology is derived from the manner in which religious instruction was formerly conveyed. This was not through the medium of a written record, but by the mouth of a prophet. The communications of God to his people, therefore, in ordinary cases, were addressed to the ear. But the canon of Scripture is now complete. All the information necessary for the regulation of our lives, and the salvation of our souls, is embodied in the sacred volume.

1. And this volume, we affirm, is the great moral instrument by which men are brought into a state of salvation.

"Faith cometh by hearing, and hearing by the word of God."

Evangelical faith is not only an assent of the understanding to the truths of the Gospel upon the authority of divine revelation, but it also implies a consent of the heart, by which we cheerfully and joyfully receive Christ, as he is revealed in the Gospel, trust in and rely upon him, and his righteousness, alone for justification and salvation. The religion of the Gospel, therefore, is emphatically a *religion of the heart*. Fear and hope, joy and sorrow, love and aversion, are necessary elements of influence in forming the new character of the Gospel. But these emotions cannot be awakened without the existence of an adequate cause. Fear does not rise up in the mind, unless there is brought within its view real or apprehended danger. Hope does not start into being, unless there is brought before the mind some attainable object of desire. And so of all the other emotions. Hence, although the religion of the Gospel is peculiarly and emphatically a religion of the heart, it is through the medium of the understanding alone that the heart can be affected. The man must be made acquainted with his own moral character, and with the high and lofty demands which the law of God makes upon his obedience. He must be made acquainted with God, and his moral attributes, before he can fully apprehend the nature of his own situation, or see the extent and magnitude of that ruin which hangs over him. When he sees this, doubtless his heart will be agitated with fear, and his soul filled with trembling; but his understanding must apprehend the nature of his situation, before these emotions can be awakened; and the word of God alone can give him certain information in reference to this subject. If a deep conviction of sin, an alarm on account of our undone condition, and a fear which makes the man distrust his own powers, and look away from himself for deliverance; if these be preparatory to, and under the influence of, the Holy Spirit, productive of the faith of the Gospel—then is it evident that the word of God, which is alone capable.

of imparting these views, and awakening these feelings, is the great moral instrument by which the man is prepared for the reception of evangelical faith.

2. Although without a divine revelation, there never could be attained that perfect knowledge of the extent of our moral degeneracy, and of the exceeding sinfulness of sin in the sight of God, still, by the light of nature, man might be convinced that he was *guilty*, and feel himself *condemned* in the eye of that unknown Being, who called into existence, and upheld by an unknown energy, the visible creation. But it would be utterly impossible for him to conjecture any method of cancelling his guilt, or appeasing the offended majesty of the invisible Creator. God has reserved to himself the high prerogative of developing the mystery *how he can continue to be just, and still extend mercy and pardon to the violators of his law*. When men are deeply convinced that they are in a condemned state; when they are convinced that, by violating the law of God, they have opened at their very feet the pit of perdition, and drawn down upon them the weight of Almighty wrath, doubtless the divine disclosures, which set before them the Son of the Eternal God crucified for their sins, and expiating on the cross their guilt by his blood, and agonies, and death; the disclosures which represent him as from that cross stretching out his arms to the lost and the ruined of this world, and in the most kind and affectionate terms inviting them to come to him and receive pardon and life—doubtless these disclosures, attested by the seal of God's veracity, when addressed to *conscience-smitten* and despairing sinners, will be received with gladness, and lead them to repose with unreserved confidence upon this proffered mercy. And the mind, while in this attitude, is, in the exercise of the faith of the Gospel, of that faith which exerts a prevailing influence upon the will, draws the affections, and renders the whole man obedient to the will of God. *But* these disclosures, which have been addressed to the understanding, and have called

into existence and vigorous exercise this principle of faith, are to be found in no record, except that record which God has given of his Son. If, then, these emotions could not have been awakened, nor this principle of faith lodged in the heart, without the disclosures which are contained in the word of God, we have the most conclusive proof that *faith cometh by the knowledge of the word of God*; that the Bible is the great moral instrument by which men are "turned from darkness to light, and from the power of Satan unto God" Viewed solely in this light, viewed solely in reference to the influence which it is capable of exerting upon the eternal destinies of men, what a vast and unspeakable importance attaches itself to the sacred volume!

I ask you not to consider the myriads of immortal beings that, from generation to generation, have peopled this earth, and whose destiny is forever decided. I ask you not to look over the map of the world, and estimate the number of immortal beings that now dwell upon its surface, whose eternal destiny is undecided. I ask you simply to consider the number of immortal beings within the limits of this city; the multitudes that repose in ease; the multitudes that pine in sorrow and wretchedness; the thousands that traverse its streets, that throng its markets, and spread over the whole extent of its territory the scenes of business and activity—and then consider, that all of these beings will live for ever, and live either in the enjoyment of inconceivable happiness, or amid the groans and agonies of reprobate souls and ruined angels—and that *that* which is to decide their destiny; that which can alone "open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sin, and an inheritance among them which are sanctified," is the word of God. These facts admitted, the sacred volume gathers upon it a value which no finite mind can fully comprehend, and which no arithmetic can compute. To distribute this volume among the poor and the destitute; and

thus to place within the reach of the "ignorant, and them that are out of the way," the only knowledge by which they can become "wise unto salvation," is one of the objects of the society whose claims I wish to place before you this evening.

3. But the oracles of God have always been connected with the Church of God, to which they have been committed as to a safe depository, and a channel of conveyance to the rest of the world. When, therefore, the record that God gave of his Son was to be published, the Christian church was instituted for this specific object. The Christian church is the appointed and defined mode of propagating the Christian religion—the mode appointed and defined by God himself. As this mode was devised by infinite wisdom, and settled by divine authority, it can never be made better by human wisdom; it can never be altered by human authority. The Church of Christ has in view, for its sole and only object, the spiritual and eternal interests of mankind. Our attachment to this church, therefore, rests upon the same foundation with our attachment to the Bible. They both aim at the same object; they both emanated from the same source. The Bible is the word of God; the church, which is "built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone," is the Church of God. The word of God is the great moral instrument by which men are brought from a state of ruin into a state of salvation. The Church of God, in its ordinances, its institutions, and its ministrations, blessed by the Holy Spirit, contains the moral force which moves and gives efficiency to this instrument. Considered in this light, it is with the highest propriety that, in distributing the word of God, we associate with it the Book of Common Prayer, which, according to our views, exhibits the Church of God in its primitive and apostolic form.

But there is another view under which we shall at present consider the expediency of sending the *Prayer Book* with the *Bible*. I would say, *Distribute the Prayer Book for the*

same purpose that you distribute the Bible; to make men pious; to reclaim sinners from the error of their ways; "to turn them from darkness to light." I need not, *at this time*, nor in *this place*, speak of the beauty, sublimity, and spirituality of our liturgy; for that beauty, and sublimity, and spirituality, have been too often and deeply felt within these sacred walls, to need any illustration, as these ascended, borne on the united voice of thousands, and breathed from the palized lips of age, and the lisping tongue of infancy, its penitential confessions; its deep-toned and fervent responses, and its hallowed anthems of praise. I may safely say, that this liturgy, next to the Bible, has had more influence in making deep impressions of piety upon the heart than any other book extant. The cause of this will be found in the fact, that there has been transfused into it more of the spirit of the doctrines of the Bible than exists in any other book. The sacred volume consists of separate pieces of divine communication made at different times, under different circumstances, and addressed to different communities of men. Ow- ing to this fact, those truths which are best suited to affect the heart do not always readily meet the eye of those who are but slightly conversant with the sacred volume. Now the Prayer Book marshals these portions of divine truth in one concentrated array before the sinner. As the optician's glass collects the diffused rays of the sun into one point, and thus by their concentrated power produces an intenser degree of heat acting upon that point; so the Prayer Book, bringing together from various parts of the word of God, the great practical doctrines of the cross, and exhibiting them in a connected view, produces, by their combined force, a deeper impression upon the mind of the sinner. And when the man, penetrated with an humbling view of his own sinfulness, anxiously inquires, "What must I do to be saved?"—he cannot go to his Prayer Book, he cannot read one of its prayers without finding an answer to this inquiry. Every one of those prayers, every petition in that book, is put up

in the *name*, and urged through the *merits*, of *Jesus Christ*, the ruined sinner's only friend, the ruined sinner's only hope. And when the penitent is bowed to the earth in sorrow and contrition, no language can so adequately express the feelings of his troubled soul as the penitential confessions of the liturgy. I speak not at random in saying, that the Prayer Book possesses so much of the spirit and the unction of the Bible, that considered as a means of promoting the great work of spiritual renovation, it bears an affinity to the *sacred volume* which no other book can claim.

It has been our happy lot to witness, in the northern and western sections of this state, some of the beneficial effects resulting from the gratuitous distribution of the *Book of Common Prayer*. I speak from personal knowledge, in saying, that there are many individuals in those sections of the state now the brightest ornaments of our church; whose first knowledge of the church, and whose first religious impressions were derived from the Prayer Book, which the missionary left at their dwelling. There are, in those sections of the state, many individuals now bright and burning lights in our Zion, washed and sanctified servants of the living God, whose feet *were* in the broad pathway to destruction, and whose families were descending along with them down to the gates of hell, until their course was arrested by the Prayer Book, brought to them by the hand of the missionary, with *which* he was furnished by this society, in conjunction with the parent society. O! my hearers, could you see in how many places "the wilderness and the solitary place has been made glad, and the moral desert has been made to rejoice and blossom as the rose," by the noiseless and persevering efforts of this society, you would lift up your hands with one accord, and bless its members as the best friends of Christ and his Church. They who are engaged in this benevolent object do not need my applauding testimony, as they have already the testimony of an approving conscience; and in the day when God

shall gather together his elect, we doubt not many sons and daughters, rescued from guilt and misery by their efforts, will take them by the hand, and say, "*We were an hungred, and ye gave us the bread of salvation; we were thirsty, and ye gave us the water of life; we were strangers and exiles from heaven, and ye took us into the family of Christ; we were naked, and ye clothed us with the white robe of the Redeemer's righteousness; we were sick with guilt, and in the prison-house of sin, and by sending to us the word of God, and teaching us how to pray, ye visited us with salvation.*" And, my brethren, shall we not all share in the glories and triumphs of that hour, by contributing to an object that will furnish themes of rejoicing through eternity?

As may be seen from the last report of this society, their funds are by no means adequate to the demands yearly made upon them. Our penitentiaries, alms-houses, and hospitals; our seamen in the navy-yards and upon the deep; our missionaries carrying the tidings of salvation into the new and thinly settled parts of our country; our Sunday schools, in which thousands are rescued from guilt, and trained for the skies—all these are looking to this society for the word of God, and the knowledge of his Church. And the question is now to be decided, whether they shall be fully supplied or not? I would not depreciate that benevolence which explores filthy lanes, and penetrates the depths and darkness of cellars, to carry medicine to the sick and bread to the hungry; but I can conceive of a higher benevolence than this—a benevolence which traverses those lanes, and penetrates those cellars, to carry to perishing sinners the bread of life. In this work of benevolence, there is an opportunity now furnished for us all to participate. Give to this society the means, and they will carry the word of God, and the knowledge of his Church, wherever ignorance is to be enlightened, or sinners are to be purified. A thousand famished souls are crying to you, "Send us the word of God, and along with it

that book of devotion which will teach us how to pray."

This is an appeal which, as *churchmen*, as *Christians*, as *friends of the human race*, we cannot resist.

To the Editors of the Christian Journal.

GENTLEMEN,

If I am not misinformed, a very considerable degree of ignorance respecting the primitive and scriptural doctrine of "an intermediate state," exists even among the members of our own church. It is not to be wondered at, that other denominations should understand the matter still more imperfectly, and most ignorantly and erroneously charge us with maintaining doctrines approaching to those of popery. The following extract from the *Eclectic Review*, a work devoted to the Dissenting interest in Great Britain, may serve to throw light on the doctrine itself, and the nature of one, at least, of its proofs.

The swarm of expositors of unfulfilled prophecies who have lately arisen in England base much of their speculation on "indistinct notions, nay, almost avowed doubts, as to the happiness of the separate spirit, immediately subsequent upon death." Of course, the *intermediate state* stands exceedingly in their way. The Hon. and Rev. G. T. Noel, endeavouring to disprove the existence of that state, in a late work devoted to the defence of the Millennial theory,* is of course perplexed by the passage, Luke xxiii. 43, "This day shalt thou be with me in Paradise." After striving to elude its force by a change of punctuation, he concludes with saying—

"I cannot hesitate to aver, that the hypothesis of the intermediate state between death and the resurrection, has been the true key to the accordant opinions of commentators on the meaning of the text in question."—P. 304.

On this the reviewer remarks as follows:—

"To us, it is distressing, that a man

* A Brief Inquiry into the Prospects of the Church of Christ, in connexion with the second Advent of our Lord. 8vo. pp. 362. London, 1828.

like Mr. Noel, who stands so deservedly high in the Christian world, and for whose character we feel so unfeigned a regard, should term *this scriptural article of faith* a mere 'hypothesis.'—With regard to the criticism which Mr. Noel defends, Milton, who had the strongest reason for adopting it, was evidently dissatisfied with the awkward expedient. It is condemned alike by Grotius, Griesbach, Whitby, and Campbell. Beza remarks, that he had seen one *codex* which read *ἔτι σήμερον*. Mr. Noel says, 'That only one manuscript should have *ἔτι* prefixed, is to me a strong presumption that it is an interpolation.' But, if *σήμερον* had belonged to the preceding words, St. Luke, it has been justly observed, 'would doubtless have inserted the particle *ἔτι* before *μετ' ἡμᾶς*.'* Mr. Noel has cited several instances from the Old Testament, of what he thinks 'a similar emphasis given to the time of recording a command or privilege.' Of these, one specimen will be sufficient. Deut. iv. 40, 'Thou shalt keep therefore his statutes which I command thee *this day*.' And he refers us also to Matt. vi. 11, 'Give us *this day* our daily bread.' The one instance is certainly as pertinent as the other; but we are astonished that they should be thought to yield the slightest countenance to the mistaken construction of the text in question. In the former instance, as well as in the parallel passages, 'this day,' (*σήμερον*), so far as it is emphatic, may be considered as implying the re-promulgation of what had been commanded upon a *former day*—the day when Israel stood before the Lord in Horeb, (ver. 10.) At the same time, it looks forward to the future; from that day, as an era, dated the solemn renewal of the

* "See Valpy's Gr. Test. vol. I. p. 422. '*Pessimè fecerunt*,' says Grotius, '*qui hanc vocem aut cum $\alpha\lambda\eta\nu$, dico, conjunxerunt (quod aperte innotabat Syrus,) aut interpretati sunt $\sigma\eta\mu\epsilon\rho\nu$, hodie, post resurrectionem. Christus plus promittit, quàm erat rogatus. Rogas, inquit, ut olim tui sibi memor cum regni possessionem acceperò: ego tui dieu non differam tua vota; sed partem et primitias operante felicitatis tibi intra hunc ipsum diem representabo: morere securus; a morte statim te divina volatilia expectant.' Ib."*

national covenant. The day upon which our Lord gave the promise of Paradise to the dying penitent, was his last—within a few hours, at most, of his expiring. To him, the time of recording the promise would be of no consequence: the time of its fulfilment was every thing. Understood of the one, the word is unsusceptible of emphasis—notwithstanding all the ingenuity which Mr. Noel has employed to make it seem emphatic. Understood of what should take place that very day—that day, of which the last sands were running out—that day of preternatural darkness about to close, to the redeemed malefactor, in the glories of Paradise—it is more than emphatic.* Take away this word from the declaration to which it so essentially belongs, and the promise becomes vague, distant, and shadowy as the millennial dream which our author would substitute for the strong consolation of being, when absent from the body, present with the Lord.

"We cannot dismiss the note which has so long detained us, without strongly reprobating the insinuation conveyed in the following paragraph:

"As the doctrine of the intermediate state of happiness to the righteous between death and the resurrection, has been the received opinion of the Christian church, and as this doctrine, comprising the terrific engine of Purgatory, was peculiarly dear to the Roman church, I think it ought not to surprise any reader to find, that every manuscript and version since the present mode of punctuation was adopted, should contain the pause before the word *οὐκ*, and not after it. Hence the agreement of manuscripts and versions."—P. 303.

* "The strong influence of prepossession can alone account for our author's citing Mark xiv. 30, as an instance of the collocation of the adverb supporting his criticism—*ὅτι οὐκ*, *ἢ τῇ ἰουδαιᾷ ταύτῃ*, &c. 'How striking,' he remarks, 'is the effort made to arrest the mind of Peter to this very day! A few hours only were to elapse, and all his resolutions of allegiance and love would fail.' A few hours only were to elapse, in the case of the malefactor, before the fulfilment of the prophecy; and the collocation, except the suppression of the particle, is the same. Could the parallel be more striking?"

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"The assertion, that this doctrine was dear to the Roman church—that very church by which the doctrine of an immediate entrance upon the rest and blessedness of the righteous has been boldly impugned, and a fictitious Purgatory substituted for the Paradise of God—is so grossly erroneous, that we shall not spend many words in exposing what we must term the disingenuousness of the representation. So far from including the terrific engine of Purgatory, it precludes it altogether; and Calvin, in commenting upon the very passage we have been considering, points out how fatal it is to the Romish doctrine of penal satisfaction. *Itaque facessat putidum illud sophistarum commentum de pœnæ retentione, cum culpa remittitur: quia videmus ut Christus quem à reatu absolvit, simul à pœna liberet.*' That a scriptural doctrine should include a pernicious error, and sanction a terrific engine of corruption and spiritual tyranny, is impossible; and Mr. Noel ought to have felt very strongly assured that he was not misled by a false hypothesis, before he hazarded the declaration. But the fact is, that he might as justly have said, that any truth includes its opposite. Besides, it is the first time that we have ever heard it suspected, that the influence of the Romish church had extended to the punctuation of Greek manuscripts and independent versions. For our own parts, without wishing to impose any shackles upon the legitimate freedom of religious inquiry, we cannot but think, that, when we have in favour of a doctrine, the received opinion of the church—we mean of the Church of Christ, the congregation of the faithful—as well as the established punctuation of manuscripts, and the concurrent verdict of the soundest critics of every denomination as to the import of the sacred text—we have a mass of evidence to which some little deference is due."

Eclectic Review, Sept. 1828, p. 206, &c.

To the Editors of the Christian Journal.
Messrs. EDITORS,

IT is some time since I first saw a copy of the Prospectus of the Maga-

sines about to be published under the auspices of our General Sunday School Union. I have waited impatiently for some notice of the plan in the religious publications of our church, but in vain. Having an intimacy with some of the members of the Executive Committee of the Union, I have learned their plans with relation to the proposed works, and cannot but think them in the highest degree important to every member of our church. Their usefulness is not, as some may expect, to be confined to a limited class of persons. They are to assist in rearing up our youth as true Christians and Protestant Episcopalians, and for that purpose will be adapted for circulation in families as well as Sunday schools. Much of their contents will be directly serviceable to parents and guardians of youth, and no small proportion of the remainder will be devoted to the religious instruction of the young of every age and class. It seems to me that no true churchman should suffer his family to be without one or both of these publications. If he wishes his family to be trained in the knowledge and fear of God, in the true faith in Christ, and in the principles of our apostolic church, he cannot use a more effectual mean than furnishing them with such instruction as will be imparted in these Magazines. Their cheapness (only one dollar yearly for the largest, and twenty-five cents for that for children) will put them completely within the reach of all. I have subscribed myself for both, and am anxiously expecting the appearance of the first numbers, which, judging from the publications of the Union already issued, I have no doubt will abundantly justify my hopes, and secure the undivided patronage of those who claim the character of

AN EPISCOPALIAN.

Ingraham's Map.

"AN historical Map of Palestine, or the Holy Land: exhibiting a correct and masterly delineation of the peculiar geographical features of the country, and of all places therein; interspersed with more than two hundred *Vignettes and Emblems*, illustrative of

interesting events recorded in the Bible, introduced topographically, from the best authorities. Originally delineated by Mr. F. T. Assheton, London. Now greatly improved, and furnished with a complete Geographical Index, showing the situation, latitude, and longitude, of every place, and containing Explanatory References to all the vignettes, emblems, &c.; a Sketch of the history and present state of the country, and its principal districts and cities; a Calendar of Palestine, &c. &c.; by Joseph W. Ingraham. Boston. Wait and Ingraham. 1828."

We congratulate our readers upon the appearance of this most complete introduction to a knowledge of the Holy Land, which has been anxiously expected for more than two years by all who are desirous to study the Sacred History accurately and understandingly. The full title sufficiently expresses the character of the work, of which we need only say, that its execution fully accords with its pretensions. The Map is beautifully engraved, and with, we believe, the most perfect accuracy. Its size is 45 by 30 inches. The Vignettes and Emblems are spirited and appropriate, and cannot fail to excite a high degree of interest in youth, while they may be serviceable even to the well informed adult, in recalling to recollection events in sacred history, and permanently fixing their location in his memory. The Index, a neat pamphlet of 96 pages, we regard as peculiarly valuable, and highly creditable to its industrious compiler. The most advanced biblical scholar might not disdain to avail himself of its various information, while every reader of the sacred word will find it of daily use.

On Self-denial.

"CHRIST not compelling, but freely counselling every man to seek a perfect life, saith, 'Let him deny himself, and take up his cross and follow me.' Let us then deny ourselves in what-ever we have made ourselves by sin, and such as we are made by grace, let us continue. If a proud man be converted to Christ, and is made humble, he hath denied himself. If a covetous

man ceaseth to covet, and giveth of his own to relieve the needy, he hath denied himself. If an impure man changeth his life, and becometh chaste, he hath denied himself, as St. Gregory saith. He who withstandeth and forsaketh the unreasonable will of the flesh, denieth himself. The cross of Christ is taken when we shrink not from contempt, for the love of the truth; when man is crucified unto the world, and the world is crucified unto him, and he setteth its joy at nought. It is not enough to bear the cross of a painful life, except we follow Christ in his virtues, in meekness, love, and heavenly desire. He taketh the cross who is ready to meet all peril for God; if need be to die rather than to forsake Christ. And whoso taketh not thus the cross, and followeth not Christ thus, is not worthy to be his disciple. Lord Jesus, turn us to thee, and we shall be turned! Heal thou us, and then we shall be verily holy; for without grace and help from thee, may no man be truly turned or healed. For they are but scorers, who to-day turn to God, and to-morrow turn away; who to-day do their penance, and to-morrow turn again to their former evils. What is turning to God? Nothing but turning from the world, from sin, and from the fiend. What is turning from God, but turning to the changing things of this world, to delight in the creatures, the lusts of the flesh, and the works of the fiend? To be turned from the world, is to set at nought its joys, and to suffer meekly all bitterness, slanders, and deceits, for the love of Christ. To leave all occupations unlawful and unprofitable to the soul, so that man's will and thought become dead to the things which the world loveth and worshippeth." The devices of Satan, with which all have to contend, are said, in the conclusion, to be particularly directed against such as seek this peculiar sanctity. "He studieth to bring against us all manner of temptations and tribulations according as he seeth that, by the mercy of God, we are escaped out of his power. For he seeketh nothing so much as to separate men from the pure and the everlasting love of Jesus Christ, and to

make them love perishing things and the uncleanness of this world."

Vaughan's Wickliffe, II. 360.

On Envy.

"ENVY is very justly characterized as 'the epidemic of the human race, the most common operation of human depravity.' In its grosser manifestations, it is seen at once to be vicious and detestable; but its more insidious operations are often unsuspected by the party himself, owing to the specious disguises which it can assume. Reasons for disliking our fellow creatures, are always at hand, to justify to ourselves the promptings of spleen or wounded self-love. Who will own, that he envies the very man to whom he imagines himself superior, and of whom he speaks, it may be, with ridicule and contempt? Yet, as it is justly remarked, 'there is not any kind of superiority, however low in its nature, or obscure in situation, which is not found to call forth the ill will and hatred of some inferior or disappointed spectator.' That species of superiority, however, which excites the most envy, is the apparent happiness of another, when viewed by the unhappy. To envy the happiness of men and angels, it has been said, is the passion of devils; and, in order to illustrate the malignity of envy, we may point to it as embodied in Cain, the proto-murderer; in the revengeful Saul; in Ahab, when he pined for Naboth's vineyard. But envy is not confined to Cains, and Sauls, and Ahabs. In such instances, it becomes the master passion: more frequently it plays a humble part, and, in a milder and more insidious form, creeps into the bosoms of even the good. Men are not devils, yet they envy each other. Christians, brothers, are found envying one another. Nay, those who would sympathize with others in their sorrows, and weep with those who weep, fall short of the higher attainment—to rejoice with those who rejoice. To be content that others should increase while we decrease, and to sympathize in a prosperity which we do not share—this is a hard saying. To be willing that another who has toiled only one

hour, should have the same wages—is not in unregenerate human nature; and and the regenerate* too often fail here. Sorrow is selfish; it concentrates the affections upon our own interests. It may teach us to sympathize with others' griefs; but, that others do grieve, is something like consolation to the sorrowful. Sorrow cannot sympathize with happiness, and therefore heaven cannot admit of it, for envy would enter with it. Happiness will not only be the fruit of holiness in another world, but the perfection of it, since it is that native state in which alone the soul attains the full development of its affections, so as to take part, without a jarring fibre, in the universal harmony.

"It is necessary to trace envy to some of its unsuspected sources, and to detect its more latent influence, in order to be on our guard against the workings of a passion which is generally deemed too malignant a thing in the abstract, to exist in an amiable mind. But envy is, we must maintain, a most reputable and orthodox vice, a regular church-going sin, one which often dresses like virtue, and talks like her. Envy has a great zeal for religion, a keen sense of public justice, and is much shocked at the inconsistencies of good people. It exults when a hypocrite is unmasked, and says, I always suspected him. It is also most benevolent, and when wholesome adversity overtakes a brother, prays that it may be the means of promoting his humility and Christian graces. It is, moreover, a great reformer, and has lately been very active in setting to rights our great religious societies. It has taken its degree."

Eclectic Review, Oct. 1828.

For the *Christian Journal*.

REMINISCENCES—No. X.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

SOUTH-CAROLINA.

"THE parish of St. George was formerly a part of St. Andrew's, and

* We would substitute the terms *unrenewed and renewed*.—*Ed. C. J.*

taken out of that by an act of assembly in the year 1717.—A church was begun to be built in the year 1719, and in the year following the out-work was completed; it is a brick building, 50 feet long and 30 broad, besides the chancel. There is also a very good brick parsonage house built, not half a mile distant from the church, situate on a very pleasant spot of ground near Ashley River, with a glebe of 75 acres of land.

"The Rev. Mr. Peter Tustian was appointed missionary here by the society in the year 1719; but, upon his arrival, he found the country so disordered with party divisions, that he soon removed to Maryland.

"The Rev. Mr. Varnod succeeded him; he arrived there in 1723, and was very kindly received by his parishioners. They were so well inclined to the church of England communion, that they constantly attended divine service, and so few absented themselves, that the church began soon to be too small for the congregation. A year after his arrival, at Christmas, he had more communicants than ever were known to meet at that place, near 50 persons, and what was still remarkable, 17 negroes. He baptized several grown persons, besides children and negroes, belonging to Alexander Skeene, esq.; Mr. Varnod extended his labours beyond his own parish. He sometimes used to preach at a neighbouring French congregation, much to their edification. His own parishioners were also well satisfied with him. He continues still in his mission with good success.

"The parish of St. James, Santee, consists chiefly of French refugees, conforming to the church of England. It contains upwards of 100 French families, and 60 English, besides free Indians and negro slaves. Their minister hath only the salary of the country, and some occasional gratuities, the whole making but a very scanty support. The Rev. Mr. Philip de Richbourg was their first minister, and approved himself in all respects a worthy man. Upon his dying, in 1717, the parish was a long time without a minister. In 1720, the Rev. Mr.

Pouderous, a French clergyman, went over, and was fixed there by the bishop of London; but neither he, nor Mr. Richbourg, had any constant salary from the society, though they have had several occasional gratuities. The people are religious and industrious, and very soon, in the year 1706, petitioned the governor and general assembly to have their settlement erected into a parish, and signified their being extremely desirous of being united to the body of the church of England, whose doctrine and discipline they did most highly esteem; and the governor and assembly did pass an act, that year, erecting their settlement into a parish, fixing the parochial church at James-Town, and setting forth its boundaries, which contained about 18 miles in compass, but, by a subsequent act, they have been much enlarged: the Rev. Mr. Pouderous continues now their minister, very industrious in his function.

“Prince George’s parish was erected in the northern parts of this province, at a place called Wineaw, in the year 1725, when Francis Nicholson, esq., was governor of this colony. There was a considerable sum of money given, by act of assembly, for building a church here; and Governor Nicholson, to forward the work, gave £100, and the people contributed the rest. This is a frontier place, so very far distant from any church, as the inhabitants have wrote to the society, that they have lived many years without seeing any divine public worship performed, without having their children baptized, or the dead buried in any Christian order. The parish contains at present above 500 Christian souls, besides negroes and Indians, and the people were so zealous to have a minister of the church of England, that they built a convenient church in the year 1726, and obtained of the country a salary of £100, proclamation money, and purchased 200 acres of glebe land for their minister. Upon the repeated desires of the people here, the society appointed the Rev. Mr. Morrit missionary in 1728.

“The church of St. Philip’s, in Charles-Town, the capital of the whole

province of Carolina, had a salary of £150, of that country money, settled on the minister by act of assembly; the society were in hopes this might be a sufficient maintenance, and therefore did not at first allow any thing to the minister. The bishop of London (Dr. Compton) was very earnest to have a person of prudence and experience to take the cure of this, the chief place in the province, one who should act as his commissary, and have the inspection of church matters. The Rev. Mr. Gideon Johnston was recommended to the bishop, in the year 1707, by the archbishop of Dublin, by the bishop of Killaloo, and the bishop of Elphin, his diocesan, in the fullest manner. ‘His grace assured, he had known Mr. Johnston from a child, and did testify, he had maintained a fair reputation, and was the son of a worthy clergyman in Ireland; that he dared answer for his sobriety, diligence, and ability, and doubted not but he would execute his duty, so as to merit the approbation of all with whom he should be concerned.’ Bishop Compton was fully satisfied with this character, sent him to Charles-Town, and made him his commissary. Mr. Johnston arrived in Carolina, after a long and tedious voyage, and was, unfortunately, near losing his life, almost in sight of Charles-Town. The bar of sand at the harbour’s mouth kept out the ship, in which he was passenger, till the next tide; and Mr. Johnston being sick, was impatient to get ashore, went into a sloop with three other persons; a sudden gust of wind rising, wrecked the sloop upon a sand bank; they lay there two days before the boats and canoes, which were sent out, could discover them, almost perished with hunger and thirst.

“Mr. Johnston, upon his entering upon his cure, found the people at Charles-Town unhappily disturbed with feuds and animosities; yet he managed himself with so much temper and prudence, as to avoid giving any offence, or incurring the displeasure of either side. What afflicted him most, was the ill habit of body, which, by various incidents in his voyage, and since his arrival in the country, he had contracted. However, he struggled

through every difficulty, discharged his duty with great diligence, and to the general satisfaction of his parishioners, though his cure, as being in the most populous place, was very laborious. He read prayers, and preached twice on Sundays; read prayers on Wednesdays and Fridays, and frequently catechized the children. Besides the discharge of all his ministerial duties, he became useful and happy in composing, in some degree, the divisions among the people, and by a very modest and peaceable applying, persuaded many, who had differences, to converse without passion or bitterness. By these, and many other methods, he gained the respect and love of the best sort of people of many parties. His parishioners knew his circumstances were strait, and that the country allowance was not sufficient to maintain him and his large family; the assembly being then sitting, they procured a clause to be made in one of the acts then passed, adding £50 a year more to his church, during his incumbency. This was a very special mark of their favour to him, and the more so, because it was done without his using any public solicitation for it. He continued very assiduous in every branch of his office, until the year 1711, at which time several pestilential diseases raged over all the country, and occasioned a great mortality, especially at Charles-Town; notwithstanding these difficulties, he discharged all the duties of his function with unwearied diligence. He contracted by his labours many infirmities, which increased daily on him; and he was forced to come to England for the recovery of his health. After staying here about a year and a half, he returned to his church at Carolina, with an allowance of £50 a year salary from the society. He entered again upon the duties of his cure, with his former diligence and success, and continued so till April, in 1716. The Hon. Charles Craven, esq., the governor of the country, was then returning to England. Mr. Johnston, with 30 more gentlemen, went into a sloop to take their leave of him, then in the man of war, and under sail. They waited on the governor and parted

with him, but in their return back, a storm arose, the sloop was overset, and Mr. Johnston being lame of the gout, and in the hold, was drowned; the other gentlemen who were upon deck, partly by swimming, and partly by holding on the sloop, saved themselves till help came. The sloop afterwards drove, and that, and Mr Johnston's body, were found on the same bank of sand on which he had almost perished at his first coming to the country: He was buried at Charles-Town, very much lamented by his parishioners, and especially all the clergy his brethren."

"Soon after the foundation of this society, an act of assembly passed in the year 1706, for establishing religious worship according to the church of England; for dividing the whole province into ten parishes, (to which three have been since added,) for allowing a considerable sum for the building each church, and ordering one to be built in each parish; for incorporating the rectors or ministers; for allowing the country parishes £100 a year, current money of that province, each; and the rector of Charles-Town £150. All which churches were soon after built, have been supplied with ministers by this society, and have been faithfully paid their settled salaries by the country. And lately, in the year 1723, a farther law was passed for augmenting the minister's salaries, and appointing them to be paid in proclamation money. The clergy were so sensible of this liberality of the people, that they did in the most grateful manner represent to the society, that considering the circumstances of the colony, it was a very generous settlement.

"Thus, through the pious liberality of the country, though there was scarce any face of the church of England in this province when this society was first established, there have been 13 churches, and four chapels of ease since built; a free school hath been erected at Charles-Town. The whole body of the people have had the advantage of the administration of God's word and sacraments, and such a light set up among them as, it is to be hoped, no age shall see extinguished."

For the Christian Journal.

Convention of New-York.

MISSIONARY REPORTS.

ALTHOUGH some of our readers may have seen in the printed journal of the late convention the missionary reports presented to that body, yet we esteem them sufficiently interesting to Episcopalians to make large extracts from them, which we shall continue from number to number as our limits permit, and in the order in which they stand in the journal.

The Rev. Hiram Adams, missionary at Waddington and Norfolk, St. Lawrence county, remarks—

"The church at Russell, formed some time since, I found in a dilapidated state. The churches in Waddington and Norfolk, I have the confidence to believe, are as flourishing as they have ever been; and their present prospects, if missionary aid be continued, altogether favourable."

The report of the Rev. Norman H. Adams, missionary at Unadilla, Otsego county, and Bainbridge, Chenango county, and parts adjacent, states—

"The church at Unadilla may be considered in a very flourishing condition. The congregation is a good deal increased the year past, and a growing attachment is manifest to the doctrines and services of the Protestant Episcopal Church.—At Bainbridge the church continues to flourish; the congregation is large, and very attentive. The building is entirely finished.—Considering the infancy of this church, I think the prospect is unusually flattering. Four years ago, scarcely one educated Episcopalian could be found; but now, this church bids fair to become an important branch of our Zion."

The Rev. Lewis P. Bayard, missionary at Geneseo, Livingston county, and parts adjacent, makes the following statement:—

"I entered upon my duties at this station in the beginning of September, a year since. At an early period after my call to the rectorship of St. Michael's parish, in Geneseo, the vestry took measures for the erection of a suitable church edifice, which is now nearly completed and ready for consecration. To this congregation I have devoted two of the services of Sunday, performing the third at the village of West-Avon, ten miles distant, where, by the spirited exertions of a few individuals, a neat church has been commenced, and will be ready for consecration early in the

spring. The corner stone of this church was laid on the same day with that of the church in Geneseo, and but for unexpected disappointments, it would have been finished for consecration equally as soon. To the congregation of St. Mark's church, Hunt's-Hollow, Alleghany county, twenty miles distant, I have devoted a week day service every other week since the 25th of March. Here I have again the pleasure to report the erection of a neat Gothic church, and to record the faithful zeal, guided by sound discretion, which, under the divine blessing, has led this little flock through some trial and difficulties, to a state of great comparative prosperity. Here I had an opportunity of observing the inestimable value of early instruction in the distinctive principles of the church. A few old fashioned Connecticut churchmen, I found had been preserved through a violent religious excitement, firm and immovable in their attachment to the pure and elevated worship, the sound doctrine, and apostolic ministry, of our venerable church.—Truly an abundant harvest is ready for the church in this wide-spread and fertile region; but, alas! the labourers are few. How can our church consent to spare for foreign and unhealthy climes, the missionaries whose help is so deplorably needed in our own suffering household! In the county of Livingston there are twelve flourishing towns, and only one missionary of our church, which is also the case in the adjoining county of Alleghany; yet there are large districts of country, even within these limits, where the people have nothing but occasional services, and these from whatever denomination that may in turn present. Why should not our church occupy this vacant and important ground, ere the tares of 'false doctrine, heresy, and schism,' come to be mingled with the incorruptible word of truth? The people, I observe, are well disposed to embrace the doctrines of the church. The lucid glare of fanaticism has attracted the consideration of the more reflecting part of the community, and they find it easily distinguished from the mild and steady light of primitive truth and order. Send us your missionaries, they say, for we sincerely believe your church is the only refuge for orthodox and rational Christianity.—I hope soon to establish a county society, auxiliary to the Western District Society for the Promotion of Christian Knowledge and Piety."

From the report of the Rev. Seth W. Beardsley, missionary at Le Roy, Genesee county—

"A conviction that it was absolutely essential to the prosperity of our communion in this place, that service should re-

gularly be performed on Sundays, has induced me to officiate through the year past at St. Mark's. Would I could add, that my services have been abundantly blessed! Certain untoward circumstances, however, militating not only against the Episcopal Church, but against the Christian religion, and I may add, against the belief of the existence of Jehovah, have somewhat retarded the progress of our denomination, and caused a partial falling off from us. There is much open and avowed infidelity around us, and nothing is left undone which can have a tendency to injure and destroy the church in this place. But he who has promised that the gates of hell shall not prevail against his church, has hitherto assisted and sustained this branch of his vine, and we trust, will, in his good season, cause it to bud and blossom like the rose. The congregation, though not numerous, is respectable. But the number of well informed and zealous churchmen is small, and the burden of supporting public worship falls heavily on a few. It is hoped that this will gradually alter for the better; but at present the wardens and vestrymen unite with me in the desire that the Missionary Society (to whom we feel much indebted) should continue to us a supporting hand for the present. We make this appeal, fearing that this church cannot be sustained in its present condition, if missionary aid is withdrawn. With the divine blessing, and her ordinary share of success, we may hope in a year or two longer to stand firmly ourselves, and to contribute something towards the support of the Missionary Society, to which, under God, most of the churches in the western and northern parts of the state owe their 'first foundation, and a long continuance of nursing care and protection.'"

Of Christ church, Hampton, Washington county, the missionary, the Rev. Moore Bingham, thus speaks:—

"This church, according to the best information its present minister and missionary has been able to collect from the members and records of the parish, has been decreasing in numbers for several years. It now appears, however, to have sunk to its lowest ebb. But whether it will please God soon to restore it to its former truly flourishing and prosperous condition, is not for man to say. One thing, however, is certain, that its remaining members are far, very far, from a spirit of despondency, and equally far from a disposition to withhold any effort which they are morally or physically capable of putting forth, to prevent so afflictive a dispensation as the ultimate removal of their candlestick from its place.

"The assistance of the missionary at-

pend included, they have lately made ample provision for regular services three-quarters or two thirds of the time, for the term of one year from the 13th of July last. And such hitherto has been his congregation, such also the apparent cordial acceptance of his public ministrations, together with the hearty, fervent, and encouraging welcome which he has received in the numerous visits which he has already made among the families of the parish, that their minister (your missionary) cannot doubt, in the least, either their sincere attachment to the church, or their earnest and increasing endeavours for its prosperity."

The Rev. John A. Clark, late missionary at Palmyra, Wayne county, thus speaks of the church at that place:—

"The prospects of our Zion continue to be encouraging in this quarter, especially at Palmyra. The church, which in my last report, I mentioned as having been commenced at Palmyra, is nearly completed; and from the neatness of the structure, and the persevering efforts by which it has been erected, will do great credit to the taste, zeal, and liberality of the congregation."

The Rev. Palmer Dyer, missionary at Granville, Washington county, and parts adjacent, after stating the wants of the Sunday schools in that quarter, remarks:—

"The gentlemen of this parish, [Trinity church, Granville] are entitled to much praise for having improved our sacred music, by the erection of an organ, which they purchased the last winter. They have also formed themselves into a Sunday School Society, auxiliary to the General Union of our Church.—The greatest difficulty which we have to encounter, is in procuring necessary supplies of *suitable* and truly *orthodox* books for our Sunday school libraries. The number published by our Union is far too small to constitute a library of sufficient size to satisfy the wants of our children; and we are consequently obliged to procure books from other and doubtful sources, without either knowledge or recommendation to guide us to a judicious selection. This ought not so to be. The interests of the Church of God, and the welfare of immortal souls, are too much dependent upon the character of the books which we put into the hands of our youth, to make it fit that the selection of these books should be left to ignorance or chance. But what can be done? How can the deficiency in our libraries be supplied without exposing to danger the religious principles of our children? There is,

perhaps, no other way, than for the proper authority to publish a copious catalogue of such books as, in addition to those of our Union, may be profitably, or at least safely, introduced into our families and Sunday schools."

The Rev. Ezekiel G. Gear, missionary at Ithaca, Tompkins county, and parts adjacent, speaks thus of the state of the church in the town of Big Flats, Tioga county:—

"At this place I administered the holy communion to about sixteen persons, where, two years before, when the service of the church was first performed, there were not more than two or three individuals who called themselves Episcopalians, or knew any thing of our services and institutions; now they have organized themselves into a church, and to all appearance are not only increasing in numbers and respectability, but in the knowledge and graces of the Christian life."

"As some things in my last report have been publicly denied, and a liberal share of abuse heaped upon me, and upon the bishop, for receiving such a statement, and suffering it to go upon the journal, it is due to myself, the Missionary Society, and the convention, to aver, that every circumstance and fact mentioned in that report is true; and that nothing but a deep conviction of duty induced me to allude to arts, and tricks, and chicane, so disgraceful to the professors of Christianity."

From the report of the Rev. John D. Gilbert, missionary at Catharine, Tioga county, and parts adjacent:—

"It is with thankfulness to Almighty God, that we are permitted to say, that at present the prospects of this church put on a more favourable appearance than they formerly have.—The small chapel, which was built some years ago, though now closely seated, is too small for the congregation; and from the want of seat-room, they are at this time making efforts to raise funds for the purpose of erecting a new one, more commodious; but as this congregation is few in number, and feeble in resources, and therefore to a large degree dependent on those whose religious opinions are not permanently settled in favour of the church, success is rendered in some degree doubtful.—The most persevering industry, and frugal economy, for which the people here deserve great credit, have not yet raised them from the debts first contracted in the purchase of their lands. From this and a variety of other reasons commonly attendant upon a newly settled country, they are able at present to communicate very little to the support of the public

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services of the church. The only assignable reason why they have hitherto languished, and been kept upon the back ground by other denominations, is, that from the want of ministerial aid, their church doors have remained closed for months together; they have had no son of Aaron to call forth this devoutly sublime and elevated response, 'O come, let us worship, and fall down, and kneel before the Lord our Maker;' but their harps have been 'hung upon the willows,' and the songs of Zion have given place to the stillness of midnight. It is with a mixture of pleasure and pain, which calls up the sensibility of the heart, that they speak of days gone by, when in Connecticut they 'went to the house of God, and took sweet counsel together.' Nor is it the least of their concern that their children are left to wander on the Lord's day, where their minds are liable to imbibe the principles of 'heresy and schism.' Situated as they are, their hands are stretched out in prayer for missionary aid to be extended to them a little season, until they are better able to support themselves. But for this, their only hope is in the goodness of God, and the mercy of their brethren."

Speaking of the state of St. Paul's church, Big Flats, Mr. Gilbert remarks:—

"If a spirit of opposition the most inflamed and virulent, and misrule the most revolting to sober reason, and the dictates of sound policy, in which humble and rational piety can have an agency but exceedingly slender, can effect any thing to the disadvantage of the church in this place, it will undoubtedly be accomplished. To say this, is but to tell a modest part of the scenes that have been acted here during the season past, and would undoubtedly be going on still in all their highly inflated spirit, were it not that they had become in some degree shaken by the fury of their own impetus. To tell in what these things will issue is not within the province of human foresight, but must be left to Him who can govern the storm and the raging of the tempest. Unto Him may we commit the keeping of the church, and our 'souls in well doing as unto a faithful Creator.'"

Of the church at Manlius, Onondaga county, the missionary, the Rev. Burton H. Hickox, thus speaks:—

"The parish at Manlius has suffered by the removal of several families during the past year, some of whom were amongst our most able and devoted churchmen; yet the services are well attended, and the congregation has increased."

(To be continued.)

From the Episcopal Watchman for December 13, 1832.

New-York Convention.

THE journal of this ecclesiastical body is always expected with interest, and read with pleasure. Something of this we willingly attribute to the influence of old associations—and sorry should we be that time or chance, scatter us as they may on the wide world, should ever take from the remembrance of brethren and companions, with whom we were wont to *take sweet counsel, and to walk in the house of God as friends*, a single ray of that soft and sacred light with which old associations invest them. But there is another and a stronger, if not a holier or more endearing, claim upon our interest, in the triumphs which have there been exhibited of “primitive truth and order.” We disclaim most earnestly and sincerely, the most remote approach to invidious comparison with other portions of the country, when we say, that in the diocese of New-York, Episcopacy has, emphatically, been “tried upon its merits,” and that the verdict, as ever will be the case when the trial is fair, has been triumphantly conclusive in its favour. We have before us a series of the journals of that convention, with but very few exceptions, from the year 1801 to the present year. In the convention of the first named year, (it was that at which the revered and lamented Dr. Moore was elected bishop,) there were present the bishop, (Dr. Provost,) and 14 clergymen—three of whom have since been elevated to the highest ministry of the church. In the convention of (May) 1811, at which Dr. Hobart was elected to the Episcopate, there were present 24 clergymen, (three of whom, by a somewhat remarkable coincidence, are now bishops,) and two of the clergy entitled to seats, were absent. In the convention of the present year, (long may it be before another episcopal election in New-York becomes matter of record!) there were present, being members of the house, the bishop, 61 presbyters, and seven deacons; and 38 of the clergy entitled to seats absent—whole number 107—of clergymen residing in the diocese 123—and of congregations 163.—Let no one sup-

pose that from a view of the statistics of the church, we are about to argue the zeal, the fidelity, or the success of its ministers. These are to be known, to men, *by their fruits*—to God, *by their hearts*. But we do mean to infer, and, it appears to us, with a conclusiveness that cannot be resisted or averted, from an extension so rapid, under circumstances greatly unfavourable, of principles against which popular prejudice has been arrayed with all the ingenuity and power of some of the master minds of the age, their consistency with truth—with the faith and practice of primitive antiquity—with the unerring and conclusive warrant of the word of God. It is to our minds a most illustrious confirmation—God forbid that we should be thought to boast, for what have we, that we have not from him!—of that old, but though the adversaries of truth might well wish it, not yet worn out, adage, “*Magna est veritas et prevalebit*”—Truth is mighty, and will ultimately prevail.

A corollary to this conclusion—and a most pregnant one it is—we must be allowed to state. We shall state it with all plainness, fall wheresoever its consequences may; for though we desire ever to speak the truth in love, we *must* speak the truth. It is an argument often held, and we know with much sincerity, that the claims of the Episcopal Church, being in opposition to the popular impression, and its members standing in a small minority in this country, its success depends upon the conciliatory manner in which its principles are set forth, and its interests promoted. In short, to come at once to the deduction, which we have not time to follow through all its windings, that in order to gain for the church an entrance among the various denominations into which the Christian community is subdivided, we must abate something of what its opponents are pleased to call its lofty pretensions and exclusive claims, and, by making it appear to be what it is not, smuggle it into their confidence by compromising its sacred and essential character. For churchmen, if any there are, who pretend to claim what the word of God doth not allow, and the practice of the

apostolic age confirm, we offer no defence. For ourselves, we have sought carefully, and with prayer for guidance and direction, to stand on "the foundation of the apostles and prophets, Jesus Christ being the chief corner stone." The platform is not of our erection, but of God's. We make no claims, no pretensions for ourselves, but take what we find set down for us. We look for the warrant of our churchmanship "to the law and to the testimony;" and hearing and reading its plain, explicit sentence, our answer to the unreasonable opposer, and to the injudicious friend of the church, is the same, *If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more.* Thus are we, on principle, irrevocably opposed to the doctrine of compromise, (sometimes, but, as can easily be shown, falsely, called, *conciliation*;) in regard to our principles as churchmen.

As a matter of expediency, too, we reject, most unequivocally, the course alluded to in the preceding paragraph—and here comes in our corollary. To say nothing in regard to those portions of our church in which this course has been more or less nearly approached, the diocese of New-York has afforded a triumphant example of the superior expediency of fair and open dealing, of direct and explicit defence of church principles upon the apostolic platform, and an unequivocal and undeviating practice, in consistence with the conclusions thus established. We have had abundant opportunity for observation, and we speak from personal experience, when we say, that, under the influence of such a policy, *a little one has, almost without a figure, become a thousand, and a great one, a strong nation.* To take for example a single and most interesting portion of the diocese. For several years "the Rev. Davenport Phelps, missionary in the western parts of the state," was the only labourer which the church employed in all that vast region west of Utica. In 1811, that venerable servant of the Lord, long since taken to the reward of his labours, ventures to

suggest that "*three, at least,*" should be employed as missionaries in the region which he traversed—and the distance from Geneva, his principal station, to the respective places which he had occasion to visit, is stated by him as follows:—"To the springs 13 miles, to Pultneyville 35, to Bloomfield 25, to Honeoy 30, to Catharine 50, to Sheldon 80, besides visiting the counties of Cayuga and Onondaga." In 1820 there were *eight* labourers in this portion of the vineyard—and, in 1828, the blessing of God upon the seed sown by this good old man gives employment to *twenty-eight*. Now this increase of the church has taken place among a population of shrewd, intelligent New-Englandmen, with all their native prejudices, and against the counteracting influence of sectarians of all sorts, sizes, and descriptions, not by concealing the distinctive principles of the church, not by seeking favour for her doctrines, discipline, and worship, by compromising all that makes them apostolic and scriptural, but by plain, but simple, and, towards all others, charitable statements of its high origin, its direct descent, its essential characteristics, its inalienable prerogatives. Investigation was courted. Instruction was offered. The doctrines of the church were clearly and firmly, but affectionately, stated. Her services were regularly and devoutly performed. Wherever her standard was set up multitudes gathered. Nobody could discover any thing that at all savoured of the naughty woman of Babylon. The surplice, upon examination, was found to be no "rag of popery," but a becoming vesture, well authorized by *the white linen of the former sanctuary.* The liturgy, so far from being "a piece of mummerly," with prayers to saints and angels, was declared scriptural, evangelical, spiritual—and "they who came to scoff remained to pray." The western part of the state of New-York is now among the fairest and most fruitful gardens of the church. And so we have our corollary.—In conclusion, Messrs. Editors, and to return to the subject with which we started, we have found the last journal

of the New-York convention a most interesting document, and have "pencilled" several passages as themes for future discourse.

OLDSCHOOL.

Unavoidable circumstances have led to the placing of the three following pieces out of the usual order of original communications.

For the Christian Journal.

The Discretionary Part of the Litany.

MESSRS. EDITORS,

I AM one of those old fashioned Christians who love to worship God always in my own church. I dislike, therefore, the too prevalent sentiment that it is of no consequence where one goes to church, provided he goes. I do not speak now of wandering among divers denominations, but of wandering among divers churches of our own. I think many serious evils arise out of it, as well on the score of one's own devotional feelings, as on that of example. It is not, however, my intention to write a homily on this subject. The above remarks have been made simply to vindicate myself from unjust inferences, when I say that the subject of the present communication was suggested by a departure from the general principle here referred to. I was in a strange church. The reasons, however, were such as, I am sure, will justify me in the opinion of those even more fastidious than myself. It is, therefore, unnecessary to say any thing farther on this head. Well, being, as I said, in another church than my own, a few Sunday mornings since, I felt really grieved when the minister (not the rector of the parish) came to that truly excellent portion of our service, the discretionary part of the litany. The responses, until then, had been made with exemplary regularity and propriety. But when the minister came to those importunate cries in which every truly convinced sinner, who sees in Christ his only Refuge, must feel the legitimate breathings of his own penitence and faith, "O Christ hear us," &c. not one of the congregation seemed sensible that he had need

of the mercy so humbly and fervently sought. The Lord's Prayer, indeed, after the first or second petition allowed time for recovery from the apparent consternation that had been produced by the introduction of what I at once perceived was an unknown part of the service, was responded to as if by habit; and a good round "A—men" at the end of that form of supplication commencing "O God, merciful Father," clearly showed that the people were not prepared for the noble response there provided.

I say, Messrs. Editors, I felt grieved at this. I admit the wisdom and propriety of allowing discretionary omissions in the service. I cannot, however, but think it a great pity that the making a general rule of an exception should operate to the total or even frequent disuse of so fine a part of our liturgy as this discretionary portion of the litany. If there is, in the whole compass of our services, a part peculiarly adapted to the genuine feelings of a true penitent and sincere believer; if one which humbles the sinner and exalts the Saviour; if one in which the church would have us, as it were, wrestle with God, and not let him go till he have mercy upon us and bless us; if one in which the sinner fastens himself to the cross, and would cling to it, until he has found the gracious efficacy of the sacrifice thereon made; it is this short but rich and full series of prayer and supplication. Perhaps it may be regretted that if the little time therein given to humble acknowledgment of our unworthiness, and dependence on the mere and sparing mercy of God, must be taken from his worship, some other portion of the service had not been selected as the subject of the discretion. To use that discretion is, indeed, no violation of duty; and I would be far from casting uncharitable reflections on those who may think proper to save these few minutes from the worship of God, in their own behalf, or that of their people. I must, however, respect and admire that interest in the humbling doctrines of the cross; that desire to ask with all fervency, to seek with all earnestness, and to knock with all importunity, that the

door of mercy may be opened, and pardon and peace be found; and that sacrifice of all self-dependence to the mercy of God in Christ as the only source of hope; which are evinced by the voluntary use of a portion of the service in which, more fully than in any other, these truly evangelical sentiments and affections are elicited and exercised.

Objection, I believe, is sometimes made to this part of the service, that it is too fervent for ordinary use. But is there ever a time when any individual is not the miserable sinner therein supposed; when he does not stand in need of the mere mercy therein sought; and when the humble and fervent supplications, and the recognition of Christ crucified as his only hope, therein provided, are not his bounden duty?

The reference made, in this portion of the service, to "troubles," "adversities," and "persecutions," may be thought an objection to the use of it in ordinary times. The objection will hold good when much tribulation will cease to be the path through which the kingdom of heaven is to be entered; and when infidelity, heresy, and schism, confusion and disorder, cold indifference and heated fanaticism, worldly-mindedness, vice, immorality, and irreligion, will cease to persecute the church, to try the patience of the saints, and to present the strongest inducements to cry unto the Lord, and give him no rest until he arise and have mercy upon Zion. Her dangers may often be greater in the days of her ease from outward oppression and opposition, than when the fire of civil persecution tries every man's work of what sort it is, and separates the vile alloy from the pure and precious in the sight of God. Even then, therefore, let not her priests be backward in the fervent pleading of "the noble works" which God, in other days, has done in behalf of his church; and let her people be led to the throne of grace in prayer for deliverance from "those evils which the craft and subtlety of the devil or man worketh against" her. Let them pray God to "arise, help, and deliver" her.

KYRIE ELEISON.

For the Christian Journal.
Weekly and Daily Prayers.

Messrs. EDITORS,

It has given me great pleasure to learn that the reverend rector of St. Thomas' church, in this city, has commenced having morning prayer every Wednesday. On that day, therefore, there are now uniformly three of our churches open, Trinity, St. John's, and St. Thomas'. The first two are also open every Friday, and on all the saints' days, and other holy days. Such provision for the public worship of Almighty God must be gratifying to the pious heart. So, at least, it would seem upon every reasonable and Christian principle. It is, however, an unhappy fact, that there appears to be a lamentably prevalent insensibility to the blessing and privilege thus offered. Within the compact part of the city, and a sufficiently convenient distance from one or other of the churches thus opened, there reside the members of fifteen Episcopal congregations. Admit now the full force of the real difficulty which men of business, heads of families, and others, find in being able to attend worship in the week, still will there be ample room for regret and surprise that so few are found to go up to the temple at the hour of prayer. Men of business, heads of families, and persons in almost every station, find or make time and opportunity for answering a call of pleasure, or of unimportant occupation, requiring a larger appropriation of time, and not unfrequently occupying the very hour which the church piously calls them to give to their God. Perhaps they may think that it is enough to go to church on Sunday. If God required of us a hard service, there might be prudence in limiting it to the least possible requisition. But let the appeal be made to those who cherish the true Scripture view of the claims of God, of the character of the service which we are to render him, and of the obligations to him which exist on our part, and every such principle will be seen in its native ingratitude and inconsistency. The question is not, *What must I do?* but, *What can I do?* Is there aught more by which I can show my

gratitude to God, and my devotion to his service? Can I more fully manifest my reverence for him, my love of him, and my sincere desire to serve him truly? These inquiries will be perpetual excitements to going on, and doing all that we can, and doing, if possible, continually more and more, to manifest our fidelity and attachment to the greatest and best of Beings, our God, our Father, and our Friend.

But there is another interesting view of the subject, which powerfully struck me, when, a short time since, a worthy country clergyman told me that he considered it a happiness and a privilege, in his visits to the city, to attend our weekly prayers. There are more than twenty of our clergy constantly resident in the city, and almost always a number visiting here from other places. Now, would it not be interesting for some of these always to meet on the occasions of our weekly prayers? It is not often that on the Lord's day they have an opportunity of being together as fellow worshippers. From the embracing of such opportunity, as offered in the services of other days, much good might be anticipated in its favourable influence on brotherly affection and unity; on mutual excitement to devotion, and to that cultivation of the evangelical graces and affections to which the liturgy is so instrumental; and on the cherishing of those views of the character, duties, and responsibilities, of the ministerial office, which are there so fully illustrated and enforced. Is it visionary to imagine that when a number of God's ministers meet frequently in his temple, and unite their prayers that all of their holy calling may be illuminated "with true knowledge and understanding of" God's "word, and both by their preaching and living, set it forth, and show it accordingly," there may be expected, besides the natural effect of the petitions on their own minds, a special answer to prayer offered with the combined fervour of those who feel so strongly the need of the mercy asked? When, in the view of the lamentable want of a deeper and stronger sense of religion, leading to its renewing and sanctifying influences on a

world lying in wickedness, they who are labouring to this end in their respective spheres, and are praying for it in the congregations of their people, and in the closet of their hallowed retirement, meet often in the Lord's house, and there unite their supplications "that it" would "please" God "to give to all" his "people increase of grace, to hear meekly" his "word, and to receive it with pure affection, and to bring forth the fruits of the Spirit," may it not be hoped that this holy concert will, through the merits of our great Intercessor, cause the prayer to enter with more acceptableness into the ears of the Lord of Sabaoth, and be a powerful mean of drawing down a gracious and favourable reply? And when they who weep over the errors and deceptions which draw men from the truth as it is in Jesus, and are constantly employed, as its commissioned ministers, in endeavouring to establish that truth in its purity and integrity, come together in the sanctuary, and pour out their hearts before God in the fervent supplication that it would please him "to bring into the way of truth all such as have erred, and are deceived," it surely is not unreasonable to hope that the happy consummation desired may, by the grace of God, be thus peculiarly promoted. Let me too, Messrs. Editors, very respectfully, but with an earnestness arising out of a full conviction of the connexion of the subject with the interests of evangelical devotion, refer to the encouragement that would be given to the people if their pastors shewed that the time could be spared for worshipping God in his temple more frequently than on one day in each week. The required time may be taken from study, from recreation, from parochial visits, or from literary or other engagements. But surely it will not be lost. The Scriptures heard or read, and the prayers and other devotions offered, will not, if mixed with faith, fail of being blessed. The strengthening and sanctifying influences of that grace of God which accompanies the due use of appointed means, will be felt as comfort, as encouragement, and as a source of renewed ability.

What I have now said, Messrs. Editors, has had reference to the only approximation among us to daily morning and evening prayer, furnished by the services of the litany days and holy days. May I venture so far to risk the imputation of being visionary and enthusiastic, as to express my heart's desire and prayer to God that *daily service* may be celebrated among us? Of the fourteen churches in this city, situated within its compact part, might not three be selected, sufficiently central, each of which should be opened for morning and evening prayer two days in each week, exclusive of Sunday? Might not all the parish clergy unite in supplying, in turn, the services thus to be performed? And might not their repeated faithful exhortations to their respective flocks, and their pious examples of making the service of God's house a part of (may I venture to say?) the daily appropriation of their time, be, by the divine blessing, effectual means of securing at least a little band of daily worshippers, in merciful consideration of whom God would increase his blessings upon our Zion, and our community at large? Thus, at least, would the most effectual way be prepared for God to pour upon us the spirit of prayer and of supplication. As, by his grace, the hearts of sinners became convicted, and they felt their need of taking refuge in the mercies of redemption, the courts of the Lord's house would be open for their reception. There they might go to pour out their humble confessions, to hear the comfortable sentence of God's absolving mercy, to mingle their prayers with those of brethren striving in the same conflict, to be instructed in the requisitions of God's holy word, to engage in grateful celebrations of his grace and mercy, and to be comforted by the benediction of the Lord's anointed. There, too, would be daily opportunities for the seasonable improvement of periods of reflection, of sorrow, or of gratitude, which thus may be blessed to the happiest and most permanent results. And there—a consideration which must be endeared to every one who truly loves the souls of others—humble and uniform piety

would be enabled, constantly, or whenever unavoidable circumstances would permit, to draw nigh unto God in the services of his holy church, and receive the strengthening, renewing, and sanctifying grace, whereby he will draw near to the faithful worshipper.

I may be too sanguine, but the love of Christ constrains me; and I would humbly, affectionately, and most earnestly, solicit for this subject an interest in the reflections, the prayers, and the efforts, of all who would advance the character and efficiency of the ministry, who desire the welfare of the church, who love the souls of men, who would promote the best interests of the community, and who seek the glory of our God and Saviour.

CULTOR CHRISTIANUS.

For the Christian Journal.

Thoughts for the first Day in the Year.

(From 2 Kings xx. 1, 2, 3.)

THE character given of Hezekiah in holy writ is one which is highly favourable to his piety. "He did that which was right in the sight of the Lord, according to all that his father David did;" and "he clave unto the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses." Animated with a holy zeal for the honour and service of the God of his fathers, he had endeavoured to restore his worship to its original purity, and for this purpose had removed the high places, and broken the images, and cut down the groves, which had been the instruments and scenes of idolatrous worship. The favour of the Most High God was the reward of these his pious endeavours; and it is recorded, "that the Lord was with him, and that he prospered whithersoever he went forth." After a successful reign of 14 years, it pleased God to visit him with a sickness so sore, that, in the emphatic language of Scripture, "Hezekiah was sick unto death." The prophet Isaiah was, therefore, mercifully sent to him from the Lord, to acquaint him with his approaching dissolution, and to warn him to prepare himself for it. From the

exemplary life of the monarch, we might be led to infer, that the intelligence would have been heard by him without any high degree of emotion—that he who had received so many undoubted tokens of the divine favour and approbation, would have felt so assured of their continuance, as to be ready to exchange the necessarily limited share of them, attainable here, for the everlasting fulness of joy which is at God's right hand for evermore. But, on the contrary, no sooner had the prophet discharged his momentous commission, than the king turned his face unto the wall, and prayed, saying, "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and done that which is good in thy sight. And Hezekiah wept sore."

Commentators have variously accounted for this behaviour, so contrary to what might have been reasonably expected from one who had the testimony of so good a conscience. Some have supposed his anxiety for longer life was founded in his ardent desire to complete the good work of rooting out idolatry, which he had so happily begun. Others have ascribed his distress to the fact, that he had no son, to whom he might leave his kingdom—Manasseh, who succeeded him, being not yet born. He therefore wept sore at the thought of the misery and distraction that would ensue to his people before another could be firmly seated upon the throne, which he was so suddenly called upon to relinquish. Allowing to each of these solutions a due degree of importance, the difficulty may be satisfactorily removed, by referring the alarm and anguish expressed by him to the weakness of human nature. We have naturally a fear of death. It is the punishment which the Almighty imposed for the violation of his laws; and however much religion may soften its features, we cannot look it in the face without terror. In some men these apprehensions are much stronger than in others; and although they endeavour to fortify themselves with all the consolations of our holy faith, and with the testimony of a good conscience, yet it is sometimes the

case, that all efforts are ineffectual. Of this there are instances under the Gospel, where the light shed upon the dark valley is so much stronger than that under the Mosaic dispensation. The best, perhaps the sole support under the fear of death, is the prospect of a blissful immortality. Now it is expressly mentioned as a prominent blessing of Christianity, that it has brought life and immortality to light. Not that the doctrine was altogether unknown before, but that the Gospel has delivered the all-important truth of a future unchangeable state of being, with so much greater clearness, as almost to constitute it a new doctrine. If, then, as must be acknowledged, good men, notwithstanding this additional proof, have, under the latter dispensation, seen the approach of death with awe and dismay—nay, have deprecated it with tears, we ought not to be surprised that the weakness of nature overcame a faith, which did not rest upon such undoubted evidence of things not seen. But whatever it was that rendered longer life desirable to him, we find that he had recourse to the only effectual means of having his wishes granted. In deep penitence and humility he prayed to the Lord, and said, "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And he wept sore." Happy the man who, in the hour of death, can draw comfort from the retrospect of a life spent before God, in simplicity and godly sincerity! Happy the man, who, although desirous of a longer continuance in the land of the living, can yet look back upon the past without the compunctions of remorse! He whose glorious attribute it is that he heareth prayer, was pleased to give a favourable answer to the strong crying and tears of Judah's sovereign. The holy prophet was again commissioned, not to proclaim to him that his hour was come, but to promise an extension of life—an extension beyond the utmost reach of his desires. "Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will

heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days *fifteen years.*" What a wonderful instance of divine condescension and goodness is this! Not only granting him a large addition to the years of his life, but, that he might not fall into a state of dangerous security, informing him of the period at which he must expect again the summons from which there could not be a second reprieve. How favourable such an opportunity to complete his pious undertaking, of effacing every vestige of idolatry, and of bringing back his people to the adoration and service of that gracious Being, in whose approbation their truest safety consisted! How favourable, too, such an opportunity, through the aids of the divine Spirit, by more and more sanctifying his affections, purifying his desires, exalting his hopes, and increasing his faith, to finish his preparation for the event of his being called to sleep with his fathers.

The narrative which we have been considering is susceptible of much profitable meditation, especially at this time, when, with hearts swelling with emotions of gratitude to God for the blessings of the past year, we are entering upon another, relying upon that tender mercy which has guarded us through so many, to carry us in safety to its close. Have any of us, in the course of God's providence, ever been visited with what, according to all human calculation, might have been termed, with as much certainty as that of Hezekiah, *a sickness unto death*? What were our feelings, and what our conduct, at such a time? Were we prepared to obey the awful mandate, and resign our spirits into the hand of him who gave them? Or did the prospect of speedy dissolution fill our souls with affright, and cause us to weep sore? Did we not offer up to the Author and Giver of life most earnest supplication, that the season of our probation might be prolonged; that more time might be allowed us to finish the work he had given us to do; and did we not promise to lead the residue of our life in his fear, and to his glory? But what has been the result?

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Have we fulfilled what we so solemnly and repeatedly engaged to do? Have we given evidence of regard to our vows and protestations before the Most High God, by an increase of Christian seriousness, by greater attention to the claims of religion, and by a more conscientious performance of social and relative duties? And if not, what plea have we to offer in extenuation? Have we, like Judah's king, an assurance that our souls will not be required until the expiration of a certain definite period? Has a message from on high declared that we may take our ease for many years, and disregard the claims of heaven upon our thoughts and affections, for that death is far distant? If no such assurance has been given, by what process of calculation is it that we ascertain, that the year upon which we are entering, this week, or even this day, shall see its termination, before we have finished our course, and are clasped in the cold embrace of death? And if such be the uncertainty as to what a day may bring forth, how dare we defer the interests of our souls to remote periods? Shall the fig-tree, which disappoints the expectations of its lord, be no longer suffered to cumber the ground? and shall the sinner, who violates his most solemn engagements, made, too, under circumstances peculiarly impressive, shall he be permitted to sport with the divine forbearance, and mock at mercy?

We have all probably, from time to time, secretly resolved, that in future we will live less to ourselves and the world, and more to God and heaven--and time after time we have broken our resolutions, and returned to the habits which, in communion with our own hearts, we had engaged to renounce. But have we reflected, in what such instability of conduct and purpose must inevitably end, a miserable and hopeless death? Oh! that we might avail ourselves of the present, so propitious to high and holy purposes, to devote ourselves truly and efficiently to the service of God our Redeemer. Oh! that we might be persuaded, through God's grace, to make amends for past remissness and

disobedience, by a diligent application to the things which belong to our eternal peace.

Some of us, perhaps, impressed with a deep sense of the shortness and uncertainty of life, have, at the opening of the year which has just departed, implored from the Preserver of our being, that we might not be called to our account while yet in our sins. Our prayer has been in some measure answered. That year is past. The first day of another has dawned. What has been—what will be our conduct? Are we yet in our sins? And will we continue so? Is it thus we requite the goodness and long-suffering of God? Is it thus we improve the opportunities which he, in his mercy, gives us to work out our salvation? When we opened our eyes this morning upon another day of grace, and reflected that we, and those near and dear to us, had, through God's protecting kindness, been spared through another year, insensible must have been the heart which was not warmed with gratitude to its heavenly Benefactor, and most blind to its own safety and welfare, that did not implore a continuance of his goodness. But did we, like the pious king, found our request upon the due improvement of the time already vouchsafed us? Did we feel justified in saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart; and have done that which is good in thy sight? For unless such has been the use made of the past, slender must be the hope that a mercy, of which we have shown ourselves so unworthy, will be longer extended. Besides, if we continue in sin, to prolong our days is but to aggravate our guilt, and increase our punishment. But it will be said by those referred to, that they do not intend to abuse any further the divine patience; they will repent; they will bring forth fruits meet for repentance. Was not this, however, their determination at a previous period? and how has it been carried into effect? Where are the signs of reformation? Where the fruits unto holiness? And what security is there *that the present year will be more pro-*

fitably spent than that which has left us?

Alas! there is no foundation upon which these unstable souls, ever promising, and never coming to the performance, may rest their hope that the term of their probation will be protracted. Let them be persuaded to lean no more upon so uncertain a support. Let them betake themselves *now* to the great duty of preparation. Let them at once set their house in order, as though a messenger from heaven had said to them, individually, "This day thou shalt die, and not live."

Bishop Hobart's Address.

THE conclusion of Bishop Hobart's Address, which occupies a large part of this paper, will be read with gratification by all who rejoice in the prosperous condition of the vast spiritual interests over which he presides. During the arduous visitations of the last year, it appears that 10 persons have been admitted to the order of priests; five to that of deacons; and three clergymen instituted. The bishop has consecrated nine new churches, and laid the corner stones of two others; 348 persons have been confirmed; and six admitted candidates for orders. The paramount claims of home missions are very strongly urged by the bishop, on the ground of the great extent of our domestic field of labour, and the disproportionate means of cultivation; and though we should be the last to attempt to restrict the efforts which are at present making in behalf of the heathen abroad, we would commend his remarks on this subject as deserving of very serious consideration.—*Epis. Watch. Nov. 29, 1828.*

New Church at Pensacola.

WE have been favoured with the perusal of a letter addressed to "The Vestry of the Protestant Episcopal Church in Pensacola," which announces that the Rev. Addison Searle, who for several years has been a chaplain in the United States' Navy, and is a highly respectable and well qualified clergyman, now resident at Buffalo, New-

York, is about to move to Pensacola, with a view to reside among us permanently, and to take charge of the Protestant Episcopal congregation in this place, as its pastor. The letter is from the secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, and states that Mr. Searle will probably reach Pensacola in the course of the month of November. His arrival is anticipated with pleasure, and it is hoped that his residence among us will be both agreeable to him, and useful to the cause of morality and religion.—*Pensacola Gazette.*

Bishop Hobart in England.

It is no more than justice to Bishop Hobart, to show in what way so accomplished and eminent a writer as the Rev. Hugh James Rose* has spoken of him. We say justice, because in the diary of the unfortunate Mr. Allen, penned by him in England, while evidently suffering under the distressing malady, which has taken away from those whom he so violently opposed before leaving this country, every feeling but that of compassion, but which, nevertheless, has been printed and circulated in this country as the production of a sound mind, Bishop Hobart is represented as *unpopular* in England. We know not what ground Mr. A. may have had for this statement; he assigns no reason, and was doubtless incompetent to do so. The Christian Observer, in a review of the sermons of Bishop H. published in England, while he takes some exceptions at particular passages, bears strong testimony to the talents and piety which those sermons indicate. And in the notes to the work before us, we find Bishop Hobart spoken of in the following language:—

“The preceding passage from Bishop Hobart contains all that is requisite on this subject. The work [‘Apology for Apostolic Order’] from which it is taken, is a series of controversial letters addressed to a Presbyterian di-

vine in America. The latter part of this work contains by far the best statement of the arguments for Episcopacy which I know. The treatises of Hall and Taylor, full of learning, zeal, and eloquence, as they undoubtedly are, overstate some points, and dwell on minutiae of little value to the argument. Bishop Hobart, on the contrary, gets rid of every thing not *essential* to the question, and shows what pure and real Episcopacy is, free from arbitrary adjuncts and human inventions. If his time would allow him to reprint the latter part of his work, with the omission of the few sentences relating to the local controversy in which he was engaged, he would do a great service to young divines; and the addition of his excellent charges would compose a tract of no ordinary value.”—*Church Register*, Nov. 22, 1828.

Horry Professorship.

WE depart from our custom of communicating intelligence only of a religious nature, to gratify our readers with the information, that Elias Horry, esq., has added to the funds of the Charleston college the large donation of \$10,000—an act so intimately connected with the moral interests of this community, that religion may be reasonably expected to unite with science, and charity, and patriotism, in expressing a proper thankfulness. We understand, that in testimony of their gratitude, the trustees have appropriated this gift as the foundation of the “Horry Professorship of Moral and Political Philosophy.”—*Charleston Gossip. Mess.*

African Mission School.

FOR some time past it has been our wish to bring before our readers this very interesting institution. As its objects and wants were brought before the clergy and others assembled in Washington last week, and gave rise to several resolutions, to which we have been desired to give publicity, we shall take the liberty to preface them with the best outline in our power, of the circumstances which led to its formation, together with the main features of its organization, reserving the

* Notes to his four Sermons on the *Commission, and Consequent Duties of the Clergy*, preached before the University of Cambridge in April, 1826.

weightier documents for future consideration.

DOUGLAS, in his inimitable little work on missions, makes a remark to this effect, that it appears to be designated very strongly by the providence of God, that Christians in the United States should be rendered instrumental in the conversion of heathen Africa. Deeply impressed with the force of this sentiment, the Rev. Dr. Wainwright, in his very able and weighty sermon before the Domestic and Foreign Missionary Society, adverted to the condition of Africa, and the importance of rendering our colony at Liberia the central emanating point of light and salvation to that injured and unhappy country. This led to the gradual adoption of measures, from which resulted "a meeting of the clerical and lay members of the Protestant Episcopal Church in Hartford, Connecticut, on the 7th of last August." At that meeting a society was formed under the designation of the AFRICAN MISSION SCHOOL SOCIETY; for the purpose of educating coloured persons for missionaries, catechists, and schoolmasters, for Africa. Its officers were elected; Mr. H. Spencer was appointed teacher, and the school under his superintendence has since been brought into operation in Hartford, Connecticut, and already has four scholars. By the provisions of the constitution, \$2 a year are required for membership, \$20 for life membership, \$50 as director for life, and \$100 as patron for life.

The Rev. Dr. Wainwright, the first vice president of the society, was present at the meeting in Washington, purposely to call the attention of the clergy and laity there present, to the concerns of the institution; and particularly in the hope that suitable subjects of the bounty of the society might be found amongst that unhappy class of persons, whose more southern constitutions are found best capable of enduring the exposures of the climate of Africa. He was pleased to state that the society did not expect supplies of money from their friends in the south, who have done so much, and still find *so much to do, in behalf of the Colon-*

ization Society, but that it is thought no unreasonable request, that pious young men may be provided to be trained by the society as missionaries, catechists, and schoolmasters in Africa, under the direction of the Foreign and Domestic Missionary Society of the Protestant Episcopal Church in the United States.

As it had been objected to the spot where the school is at present placed, that the constitutions of coloured persons from the north are found least fitted to meet the evils of a tropical climate, Dr. Wainwright was at pains to state that little danger was apprehended on this score, if persons originally from the south could be obtained, since gentlemen even from the farthest south, after spending many years at the north in the attainment of a collegiate education, are permitted to return, with perfect impunity, to their native air. Or, should experience prove the contrary, or public sentiment, and the accomplishment of the great object require its removal, though not expressly authorized, he felt himself at perfect liberty to engage that any other situation might at any time be selected for the school.

After these suggestions, and a few additional remarks in the highest degree approbatory of the object, from the Rev. Dr. Meade, of Virginia, the following preamble and resolutions were submitted, and unanimously adopted:—

At a meeting of clergymen and others in St. John's church, Washington, the Rev. Dr. Wainwright made a statement of the objects, the plan, and the present wants of the African Mission School in Hartford, Connecticut; whereupon,

1st. *Resolved*, That this meeting approve the objects and the plan of the African Mission School, and recommend the same to the notice and consideration of friends to the cause of civilizing and christianizing Africa.

2d. *Resolved*, That those present at this meeting will interest themselves, and endeavour to interest others, in searching for and sending to the school suitable coloured young men to be educated as missionaries, catechists, and schoolmasters, in reference to the above objects.

On Friday evening, October 31, a meeting of the managers of the Colonization Society was called, for the express purpose of receiving communications from the Rev. Dr. Wainwright, of New-York, the results of which are communicated in the following extracts from the minutes of that meeting, communicated for the Recorder :—

*Office of the Colonization Society, }
Washington, Nov. 1st, 1828.*

At a meeting of the board of managers of the American Colonization Society, Oct. 31st, 1828, after the Rev. Dr. Wainwright had favoured the members with an exposition of the views and proceedings of the African Mission School Society; on motion of the Rev. William Hawley, it was *resolved unanimously*, That the thanks of this board be presented to Dr. Wainwright, for the interesting communications which he has made to them this evening.

Resolved, That this board having heard with deep interest from, the Rev. Dr. Wainwright, an account of the plans and purposes of the AFRICAN MISSION SCHOOL SOCIETY, do most cordially approve of the design of that institution, as eminently calculated to contribute to the great objects of this society, in carrying the benefits of civilization and the lights and blessings of Christianity to the people of Africa, as well as to promote the improvement and prosperity of the colonists from the United States.—*Philad. Rec.*

United States' Clergy.

"SWORDS'S Pocket Almanack, Christian's Calendar, and Ecclesiastical Register," for the present year, makes the number of our clergy 507. Namely—Maine 5—New-Hampshire 8—Massachusetts 29—Vermont 7—Rhode-Island 7—Connecticut 56—New-York 122—New-Jersey 16—Pennsylvania 70—Delaware 6—Maryland 55—Virginia 47—North-Carolina 10—South-Carolina 35—Georgia 3—Ohio 14—Mississippi 5—Kentucky 3—Tennessee 2—Louisiana 1—Michigan 2—Arkansas 1—Missouri 1—Florida 2.

Of the above, 10 are bishops, respectively, of the Eastern Diocese

(Maine, New-Hampshire, Massachusetts, Vermont, and Rhode-Island); Connecticut; New-York; New-Jersey; Pennsylvania (2); Virginia; North-Carolina; South-Carolina; and Ohio.

There are 27 alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States, viz. Connecticut 5*; New-York 10; New-Jersey 2; Pennsylvania 5; Delaware 1; Virginia 2; South-Carolina 1; Tennessee 1.

Theological Institution in Canada.

THE Auburn Gospel Messenger states, that the bishop of Quebec has lately established a school, under the charge of Mr. Baithwaite, at Chambly, Lower Canada, chiefly with a view to the advantage of young men intended for the ministry of the church of England.

Authentic Version of the Bible.

IN the rules to be observed in the translation of the Bible, for the government of those employed in that work, in 1559, it is directed that "no marginal notes at all are to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot without some circumlocution so briefly and fitly be expressed in the text." These notes then constitute a part of the translation, and it has never yet been satisfactorily explained, why they are omitted in the editions published by our Bible Societies.—*Church Register.*

EPISCOPAL ACTS.

In the Diocese of Connecticut.

In Christ church, Hartford, on the 3d Sunday in Advent, December 14th, 1828, the Rev. Horatio Potter, professor of mathematics and natural philosophy in Washington college, was admitted to the holy order of priests by the Right Rev. Bishop Brownell; the Rev. Mr. Wheaton and the Rev. Professor Humphreys being present and assisting. Sermon by the Rev. Professor Humphreys. On the preceding Sunday the bishop administered the rite of confirmation to 12 persons in Granby.

* The mark designating an alumnus is omitted at the name of the Rev. William Shelton; he is, however, included in the present enumeration.

In the Diocese of New-York.

On the 20th Sunday after Trinity, October 19th, 1823, in Trinity church, in this city, the Right Rev. Bishop Hobart held an ordination, and admitted the following deacons, of this diocese, to the holy order of priests, viz.—The Rev. Hiram Adams, an alumnus of the General Theological Seminary, missionary at Wadlington, St. Lawrence county, and parts adjacent; the Rev. Edward K. Fowler, missionary at Monticello, Sullivan county, and parts adjacent; the Rev. Albert Hoyt, minister of St. Andrew's church, Walden, Orange county; and the Rev. Charles J. Todd, minister of St. John's church, Ogdensburgh, St. Lawrence county. The morning prayer was read by the Rev. Richard S. Mason, rector of Trinity church, Geneva, Ontario county, New-York; the sermon preached by the bishop; and the candidates presented by the Rev. Daniel McDonald, D. D., professor in Geneva college.

On the 23d Sunday after Trinity, November 23d, 1823, in St. John's chapel, in this city, the Rev. Sutherland Douglas, deacon, minister of St. Paul's church, Rochester, Monroe county, New-York, was admitted, by the Right Rev. Bishop Hobart, to the holy order of priests. The morning prayer was read, and the candidate presented, by the Rev. John M'Viekar, D. D., professor in Columbia college; and the sermon preached by the bishop. The Rev. Samuel H. Turner, D. D., professor in the General Theological Seminary, was also present, and assisted in the laying on of hands.

In the Diocese of New-Jersey.

On Thursday, the 4th of December, 1823, the recently erected Protestant Episcopal church at Morristown, was consecrated to the service of Almighty God by the Right Rev. John Croes, D. D., bishop of that diocese, by the name of St. Peter's church. There were present on this solemn occasion, the Right Rev. John Henry Hobart, D. D., bishop of the diocese of New-York; the Rev. John Croes, jun., the Rev. Clarkson Dunn, the Rev. Benjamin Holmes, the minister of the church, and the Rev. Smith Pyne, of New-Jersey; and a very numerous and attentive congregation. The morning prayer was read by the Rev. Smith Pyne, the lessons by the Rev. John Croes, jun., and the sermon preached by the bishop of the diocese, who also, assisted by the Right Rev. Dr. Hobart, administered the communion. This church, the first Episcopal one erected in that pleasant and flourishing town, is constructed of stone, in the Gothic style, and finished with great neatness. Its length, exclusive of the tower, is 53 feet, and its breadth 37. It is also furnished with a fine toned organ. Great credit is due to the officiating minister, and to the small and but lately organized congregation, for their pious and great exertions in bringing to maturity the construction of an edifice which was not even thought of four years since.

A correspondent, in noticing this church, observes—"It is only within three or four years that an Episcopal congregation has been organized at Morristown; and with much liberality and zeal they have erected a stone edifice for worship. It is only to be regretted, that in this building, as in some others, there is a great violation of architectural taste and propriety in placing the desk, pulpit, and

chancel between the two front doors, instead of at the end of the church, fronting the entrance. With this exception, the building is very neat and commodious, and reflects much credit on the exertions of those who contributed to the erection of it, and especially of the Rev. Mr. Holmes, the clergyman, by whose unremitted and pious zeal, under God, an Episcopal congregation has been formed at Morristown."

In the Diocese of Pennsylvania.

On the 23d Sunday after Trinity, November 9th, 1823, in St. John's church, Norristown, the Right Rev. Bishop Onderdonk admitted to the holy order of deacons Mr. Francis H. L. Laird. The Rev. Jehu C. Clay presented the candidate. The bishop, at the same time and place, confirmed 16 persons; and on the same day, in St. James's church, Perkiomen, he confirmed 23 persons; and on Sunday, the 23d, he also confirmed 13 persons in St. Luke's church, Germantown.

On Advent Sunday, November 30th, 1823, Grace church, Penn township, was consecrated to the service of Almighty God by the Right Rev. Bishop White. Sermon by the bishop.

On the 3d Sunday in Advent, December 14th, 1823, Bishop White administered the rite of confirmation in St. Andrew's church, Philadelphia, to 58 persons; and on the following Sunday, December 21st, the same right reverend prelate, in Trinity church, Southwark, admitted Mr. Raymond Alphonso Henderson to the holy order of deacons.

In the Diocese of Maryland.

The Right Rev. Bishop Onderdonk, of Pennsylvania, during his visitation of this diocese, by invitation from the standing committee, held an ordination in Christ church, Montgomery county, on the 20th of December, 1823, and admitted the Rev. Henry Cogswell Knight, rector of Prince George's and St. Bartholomew's parishes, to the holy order of priests. Morning prayer was read by the Rev. John Claxton, rector of Trinity church, Upper Marlborough; the Rev. John G. Blanchard presented the candidate; and the sermon and charge delivered by the bishop.

Bishop Onderdonk administered the rite of confirmation as follows:—In St. Paul's, Baltimore, to 45 persons; Trinity church, 20; St. John's, Baltimore county, 4; Christ church, Hartford county, 11; St. James's, Baltimore, (coloured) 13; St. Ann's, Annapolis, 21; Trinity church, Upper Marlborough, 16; St. Paul's, Prince George's county, 9; Christ church, Rockville, 11.

In the Diocese of Virginia.

On the 23d Sunday after Trinity, November 9th, 1823, the newly erected edifice of Christ church, Norfolk, was consecrated to the service of Almighty God by the Right Rev. Bishop Moore. At the evening service the bishop administered the rite of confirmation to 17 persons. Christ church is built in the place of the building destroyed by fire some time ago, and is 65 feet front by 96 feet in length. It contains 88 pews below, and 43 in the galleries. On the Friday subsequent to the consecration nearly all the pews were sold at auction, and produced, as is said, many thousand dollars more than all the expenses of erecting the edifice.

Bishop Moore held an ordination in St. John's church, Richmond, on Sunday evening, the 28th of December, and admitted the Rev. Edward W. Peet to the holy order of priests. Sermon by the Rev. John Grammar, of Bath parish, Dinwiddie, and the Rev. Robert B. Croes presented the candidate.

In the Diocese of South-Carolina.

On Wednesday, October 8th, 1828, the apostolic rite of confirmation was administered in St. Michael's church, Charleston, by the Right Rev. Bishop Bowen, to 68 persons, viz. to 33 belonging to St. Michael's church; to 24 belonging to St. Philip's church; to 10 belonging to St. Paul's church; and to one belonging to St. Stephen's chapel. Confirmation is administered triennially in each of the Episcopal churches in Charleston.—And on Wednesday, November 12th, Christ church, Greenville, was solemnly consecrated to the Christian worship of Almighty God by the same right reverend prelate.

In the Diocese of Ohio.

On Sunday, October 12th, 1828, the Right Rev. Bishop Chase held an ordination in Kenyon college, Gambier, and admitted the Rev. M. T. C. Wing, tutor in that institution, to the holy order of priests, and — Preston, to the holy order of deacons.

In the Diocese of Quebec.

The Rev. George Grout, missionary at Grimsby, was admitted to the holy order of priests on the 10th of September last, at York, by the bishop of Quebec.

Bishop Onderdonk in Maryland.

The Right Rev. Bishop Onderdonk, of Pennsylvania, having been invited by the Standing Committee of the Diocese of Maryland to take provisional charge of that Diocese, agreeably to the Canons of the General Convention, has agreed to perform Episcopal visitations in that diocese for six months. The following is the correspondence on the subject:—

DIOCESE OF MARYLAND.

Baltimore, Oct. 16th, 1828.

I hereby certify that the following is a true extract from the minutes of the Standing Committee of the Diocese of Maryland, held at St. Paul's church, Oct. 16th, 1828.

JOHN V. BARTOW,

Secretary of S. C. of Diocese of Maryland.

"Resolved, That a respectful invitation be given to the Right Rev. Dr. Onderdonk, to visit the parishes of this state, and perform such Episcopal duties in the same as are consistent with the constitution and canons of the church in this diocese."

"Resolved, That each member of the standing committee ascertain the number of parishes in his district, requiring Episcopal services, and that he give information of the same to the president of the Standing Committee, to be communicated to the Right Rev. Dr. Onderdonk."

"Resolved, That a certified copy of these resolutions be signed by the secretary, and forwarded by the president to the Right Rev. Dr. Onderdonk."

*Chestertown, Kent County, }
Maryland, 17th October, 1828. }*

Right Rev. and dear Sir,

At the request of the Standing Committee of the Diocese of Maryland, I have the pleasure to transmit to you a certified copy of an extract of their proceedings.

You will observe that you are invited "to visit the parishes in this state, and perform such Episcopal duties in the same, as are consistent with the constitution and canons of the church in this diocese."

It would have afforded pleasure to the members of the Standing Committee to give you an unqualified invitation to visit and perform Episcopal offices in this diocese; and consequently to assume a jurisdiction over it, agreeably to the provisions of the 20th canon of the General Convention. But the Standing Committee felt themselves precluded from giving such unqualified invitation, by the peculiar provisions of the constitution and canons of Maryland, which have reserved the jurisdiction, during a vacancy in the Episcopal office, partly to the president of the convention, and partly to the Standing Committee. You are respectfully referred to articles 7th and 10th of the constitution, and canon 15th of the diocese of Maryland, to understand the reasons of procedure.

We forbear to offer reasons, which will not fail to present themselves to your mind, to induce you to accept our invitation. It will not fail to be remembered, that a wise Providence, at the moment of securing a co-adjutor to the venerable bishop of Pennsylvania, in an afflictive manner deprived Maryland of all Episcopal superintendence. We have peculiar claims on you, dear Sir, which, we trust, you will not reject.

I am, Right Rev. and dear Sir,

Very respectfully, your friend,

and servant, in the Lord,

TIMOTHY CLOWES,

*President of the Standing Committee
of Maryland.*

Right Rev. Bishop Onderdonk.

Philadelphia, October 27th, 1828.

Reverend and dear Sir,

Your letter, containing the request of the Standing Committee of the Protestant Episcopal Church in Maryland, that I would visit the parishes, and perform Episcopal duties, in that diocese, has been received, and has been the subject of very anxious reflection. I feel strongly the duty of rendering all the service in my power to a portion of the church destitute of a bishop; and am deeply impressed with its peculiar claim upon me, produced by the lamented death of its exemplary and devoted head, while returning from an appointment, the largest personal interest in which was mine.

I trust it will meet the exigencies of your diocese, if I undertake (God willing) the visitation of such parishes as may require it, and the performance of other Episcopal duties, until the first of May next. As the diocese of Pennsylvania has been fully visited within the last twelvemonth, I may presume that it will make no large demand upon my time for the next half year. I therefore perceive no objection.

tion to my undertaking, for that period, the duties your committee assign me.

I am, very respectfully,
Your friend and brother,
H. U. ONDERDONK.

Rev. T. Clowes, LL. D. President of }
the Standing Committee of the P. E. }
Church in Maryland.

Official Notice in relation to the Book of Hymns from the Stereotype Press of "The Auxiliary New-York Bible and Common Prayer Book Society."

A canon of the Protestant Episcopal Church provides, that all editions of the Book of Common Prayer, Book of Offices, &c. shall be compared and corrected by some standard book; and that a certificate of the bishop of the diocese in which the said book is published, of their having been so compared and corrected, shall be published with said book—and the canon further provides, that in case any edition shall be published without such correction, it shall be the duty of the bishop to give public notice that such edition is not authorized by the church.

A certificate of the subscriber, in conformity with the provisions of the canon, is annexed to an edition of the Book of Hymns, from the stereotype press of the Auxiliary New-York Bible and Common Prayer Book Society, which certificate was authorized by him to be thus annexed, in the confidence that the said book had been compared and corrected by the standard book. He has since discovered that there is a deviation in this edition from the standard copy, by the insertion of certain names of individuals before certain hymns. It is to be presumed that the committee of the General Convention

who compiled the hymns, and the General Convention who set them forth, did not, for good and sufficient reasons, deem it proper or expedient to annex these names. But of this the subscriber is not to judge. Even if the deviation from the standard copy appeared proper in itself, it is unauthorized, and, as a precedent, dangerous. And the subscriber, therefore, in justice to himself, and in obedience to the injunctions of the canon, hereby gives notice, that the aforesaid edition of the Hymns, from the press of the Auxiliary New-York Bible and Common Prayer Book Society, is not authorized by the church.

It affords him pleasure, however, to state his conviction, that the deviation was made with the best intentions; and further, that as soon as the impropriety was perceived by the society, they ordered their stereotype plates to be corrected and rendered conformable to the standard Book of Hymns. The future editions, therefore, from the press of this society, to whose meritorious exertions the church is so much indebted, may be expected to be in all respects correct.

JOHN HENRY HOBART,

Bishop of the Prot. Epis. Church in the State of New-York.

New-York, Dec. 22, 1828.

Calendar for February, 1829.

1. Fourth Sunday after the Epiphany.
2. Purification of the Virgin Mary.
8. Fifth Sunday after the Epiphany.
15. Septuagesima Sunday.
22. Sexagesima Sunday.
24. St. Matthias.

Ecclesiastical Meeting in February, 1829.

18. South-Carolina Convention meets.

TO CORRESPONDENTS.

"The Liturgy in Danger" by "Hooker;" and "Mutilated Tracts" by "Indagator;" will be inserted in our next.

We have also received several other favours.

"J. S." must excuse us for not inserting his piece. If the poetry was equal to the piety we should be happy to give it a place.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 2.]

FEBRUARY, 1829.

[Vol. XIII.

*For the Christian Journal.
The Liturgy in Danger.*

Messrs. EDITORS,

I send you for republication an extract from a late number of the Auburn Gospel Messenger. It is in the following words:—

“Irregularities.

“The following is an extract of a letter to the editor of this paper, from a worthy layman, who, in the course of the last year, has travelled through four or five of the United States, and attended divine service in a large number of churches:—

“In all the churches I have attended in my travels, I have found our service conducted with order and regularity, till I came to ———. I am sorry to say that here it is conducted in confused jargon. * * * Sunday morning, at 8 o'clock, they commence prayer meeting at some private house, appointed the Sunday before. They sing first, then the minister prays extempore, then puts it to some one of the sectaries present, who are generally four to one churchman, as many do not like these extemporizing meetings to the exclusion of the afternoon service of the church. Prayer meeting is generally out about half after ten, and the service commences at eleven, by singing from eight to twelve verses in the hymns; for on some days they sing no psalms at all: but they sing hymns three or four times. Not often any doxology after singing, or the anthems, &c. as is appointed.* The minister does not often read the lessons in the Old and New Testament as they are appointed; and last Sunday he read *no lesson*—no day of the month psalms—no epistle or gospel—no ante-com-

munion, or litany—but sung twenty or thirty verses of hymns, and made an extemporary prayer. There are about twenty communicants. About seven go up to the altar at a time.—They sing a hymn between each [company.]—They read two lines and sing them, and then the clerk reads again. I don't feel at home here; there are no secret prayers on entering church and before leaving it—no bowing at the name of Jesus in the Creed—they say that is Roman Catholic.”

“The writer of the above goes on to express his anxiety to return to the place of his former residence, where he hopes again to enjoy the services he loves in their simplicity and purity. He dwells at some length upon the bitterness and invective which those who approve of these irregularities utter against certain bishops who do not hesitate to speak against such departure from the usages of the church.* After reading the account given by our friend, who can help remarking a most gross violation of good order and decorum?† Would a stranger, on entering a place of worship conducted in the manner related in the foregoing extract, suppose himself in an Episcopal church?

“Men may talk much of their evangelism; they may inveigh against formalists, and put in their claims to a distinction from their brethren on the ground of their superior attainments in the knowledge of Christ; but to us there is something not very evangelical in such a total disregard to the vows of ordination. The solemn declaration of every minister before ordination is, that he ‘will conform to the doctrine, worship, and discipline of the Protest-

* The doxology, except before and after the whole portion of psalms for the day, is not enjoined.—Ed. C. J.

* We would say, from the laws of the church.—Ed. C. J.

† Why did not the worthy editor add *duty*? —Ed. C. J.

ant Episcopal Church in these United States.' The worship of the church consists of an established liturgy, and in order to conformity there must be an obedience to the rubrics, and submission to the canons adopted by the General and State Conventions. It is to be hoped that the case here related is one of a very few within the limits of the United States, and it is further to be hoped that these few will soon cease to exist."

In the pious hope expressed in the last sentence, I would fain unite. But what consequences must be expected to flow from the effort making by the Philadelphia Recorder to give to every clergyman full discretion to use, or leave unused, whatever part of the liturgy he pleases? Your readers, Messrs. Editors, will probably, many of them, take for granted that such a principle can be avowed and promulgated in none other than a publication openly hostile to the evangelical doctrines and holy worship of our church. The liturgy has long been consecrated in their affections by the guards which it has erected around the truth as it is in Jesus; by the effect which they have uniformly seen attend its constant and regular use in keeping off the approaches of heresy, the disorganizing spirit of schism, and the wild misrule of fanaticism; and by the grateful recollections, with which it is intimately associated, of joy in believing, of comfort and strength in the Holy Ghost, and of the renewing and sanctifying influences of the worship and ordinances of the Gospel. Their understandings, enlightened by every correct view of human nature, and warned by the experience of the Christian world, tell them that the blessed effects of that liturgy, in promoting God's glory, and man's sanctification and salvation, can be secured, in their proper extent, only by the wholesome requisition, as a sacred duty, that it be the *uniform* and *indispensable* guide of the clergy in public worship, and in administering the ordinances. An obvious principle of morality, too, teaches them that there must be obligation in the subscribed promise, "*I do solemnly*

engage to conform to the worship of the Protestant Episcopal Church;" and in the declaration, "*I will, by the help of the Lord, give faithful diligence, always so to minister the doctrine, and sacraments, and discipline of Christ, as this church hath received the same.*" They know that their church ordains that "*every minister shall, on all occasions of public worship, use the Book of Common Prayer, as the same is, or may be, established by the authority of the General Convention, and no other prayer than those prescribed by the said book.*" Very naturally, then, do they think that a principle which leaves the whole of public worship as much to the discretion (and consequent indiscretion) of the officiating minister, as in the wildest sects among us, can be advanced, and advocated, and strongly contended for, in none other than an avowedly hostile quarter. Would to God that it were so! But no. Let them look into the Philadelphia Recorder, (a paper professing to be Episcopal, and to be attached to the evangelical character of our church,) for the 13th and 20th of December last; and there they will see the principle avowed, that the liturgy is not binding in at least nine-tenths of the parishes of our church (all the country parishes); and this principle placed upon such grounds, as, in their legitimate consequences, to reach all the rest; and free every clergyman in our land from his ordination vows, and his allegiance to the laws of his church. They will see it boldly asserted, that every clergyman is the sole and irresponsible judge, when those vows are to be disregarded, and that allegiance laid aside, and he freed from all law but such as he may choose to prescribe to himself. They will see it averred that discretion should not be by law, but by every man's private judgment and will; and that thus, in the strong expression of the pious fears on this subject entertained by our venerable senior bishop, "license without bounds" should be preferred to "legal liberty." Nor will their surprise or their Christian regrets be less, when they know that great efforts are making to promote the circulation of the paper which

has avowed such truly dangerous sentiments, and thus to extend principles which, but for God's overruling providence, (and O! there, in humility and faith, be reposed our trust,) will lay low the glory and beauty of our Zion; rob her of her brightest ornaments, and most distinguished characteristics, as the faithful spouse of Christ; and go far towards her estrangement from that conformity with his word, and that power of his grace, with the means of which she is now so largely blessed.

"I write, Messrs. Editors, on this subject, as I feel, earnestly and seriously. There is the more danger in this effort to cast off obligation to our liturgy, from its assumed connexion with the salvation of "precious immortal souls." The Recorder correctly observes, that when a clergyman comes before a congregation, he is to ask how he can best answer the one great end of saving their souls. But whence is he to derive his answer? The united wisdom and piety of the church for ages, the experience of her devoutest members, and most faithful ministers, and the unanswerable decision of fact, pointing to the great things that have thus been done in the work of salvation, reply, *Give them the liturgy which God has so much blessed. Answer their objections to it. Convince them that it is rich in those truths and precepts which are unto salvation. Modestly own, what will ever be fact, that you can give them nothing better. Honestly acknowledge that the vows of God are upon you; and you must use that liturgy. Do justice to that liturgy, by manifesting a deep interest in its pure evangelical character. Show that you prize it more, and that it is better for them, than aught that you can substitute. Show that in the humble spirit of your religion, you will take that liturgy as it is set forth, not vainly presuming to place your judgment, in modifying, curtailing, or altering it, in opposition to that of wisdom at the feet of which you may think it an honour to sit, of experience to whose guidance you may safely commit yourself, and of piety which you may thank God if you have grace to follow at an humble distance.*

But no, says the Recorder, judge for yourself whether you are to use that liturgy or not, and how you are to use it. If the people are prejudiced against it, leave them in the quiet possession of their prejudices, or rather increase them ten-fold, by casting the Prayer Book from you, or using just so much of it as you may think they will be pleased to endure. If they are fond of long sermons, give them short prayers. If they choose to think it best that the morning should be the shorter, and the afternoon the longer service, cut down the former to suit them. If they must meet and adjourn just at what times their dissenting neighbours may choose to ring the village bell, garble the service to suit this exigency.

Yes, Messrs. Editors, such is the counsel of a paper professing to be Episcopal. The editor seems very anxious not to be thought otherwise than a great lover of our liturgy, and a warm friend to our church. But let facts speak. I judge him not. Let his judgment proceed from his own pen. And that judgment will be appreciated. Many a pious and devoted missionary can tell him, from an experience which has exercised the happiest hours of his life, and accompanied the most delightful seasons of refreshing to his soul from the presence of the Lord, that it is not true that our's is a liturgy for "city and cathedral churches," and not for "country churches, infant parishes, and insulated chapels." He can tell him that that liturgy, though every way adapted to all the splendour of worship to which magnificent edifices and costly appendages can contribute, is still equally suited to the humblest congregations, who, in plainer edifices, and it may be in common apartments, or beneath the woods of the forest, meet to worship their God and Saviour. Many a devout member of our church will tell him, with a sigh that he should know so little of the experience which is abroad on the subject, that that liturgy, in all its fulness, and all its beauty, in the retirement of his chamber, when he has had no congregation with which to assemble, or in the humblest place of even a occasional meeting, has been his sole

support, and the mean to him of spiritual renovation and sanctification. Many a converted sinner will tell him that it was that liturgy which first brought conviction to his soul, and which was the blest channel of the heavenly light that has given him a saving knowledge of himself, his God, and his duty. Many a one once harbouring the strongest prejudices against it, and against the church of which it is the pride and ornament, will tell him that those prejudices were shaken and finally subdued, not by measures of connivance at them, but by fairly meeting and arguing against them, and by presenting that liturgy to his notice, in its integrity, and thus enabling him to appreciate gradually the beauties of its various parts, and ultimately the fulness of its combined excellencies.

But let it not be thought that there are none who will applaud the editor in this extraordinary method of *exhibiting* (it is his own language) *the church he loves, and to which his vows have been most sincerely given, in the most favourable point of light (!!!) and commending to the love of others the church of his affections (!!!)* They who have ill will at our Zion will rejoice to see principles infused into her which must tend to the final destruction of the liturgy by which she is so favourably distinguished. They who lightly esteem the precious doctrine of the Trinity, and its concomitant doctrines of atonement, renovation, and sanctification, will rejoice at a principle which enables them to leave out just what part of the liturgy they may think circumstances require; instead of being subjected to that "stern and inflexible adherence to rubrics," which compels them to feed their people with these cardinal and saving truths. And I shudder to think how far those who, in every relation, ecclesiastical, civil, or social, would be unfettered by other trammels than their own will, and their own judgment, will see cause to rejoice in a principle which subjects to the irresponsible decision of that will and judgment, the most solemn vows and obligations; and especially when it is expressly deprecated that the allowance of this

operation of the will and judgment should be *by law*, and not *without law*. There was once a churchman, whose venerable name I will take the liberty of annexing to this article, who, in his heavenly attachment to rule and order, exclaimed, in one of the finest passages in our language, "Of law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels, and men, and creatures, of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy." What judgment would his sainted spirit pass on the principles and sentiments which gave rise to this article!

"Uniformity in our services," says the Recorder, "can result, in this country, from nothing but uniformity of views and feelings." What is the meaning of this? Is it that these views and feelings are to be consulted in the making of laws? This is, indeed, true, and is the blessed privilege of the happy constitution of things among us, both in church and state. But this is totally irrelevant to the Recorder's argument. No; these "views and feelings" are to be the irresponsible rule of obedience to laws constitutionally formed. This principle may be left to speak for itself. But why is it said, "in this country?" Because here the laws of the church are not the laws of the land, and cannot, therefore, be enforced by civil penalties? Surely it cannot be intended to avow that penalty constitutes obligation; or that an *honest*, to say nothing of a *Christian*, man, will not be "subject for conscience sake," to legitimate authority, whether that authority is enforced by penalties or not. Nor am I willing to believe that the ground is meant to be taken, that allegiance to spiritual is less binding than that to temporal authority. It would be, indeed, a most unfortunate abuse of the distinguished blessings of civil and religious liberty which characterize "this country," if "uniformity" in obedience to law

should be governed by "nothing but uniformity of views and feelings;" or, in other words, that "views and feelings" should be the only rule of civil and ecclesiastical allegiance.

With regard to the awfully momentous subject of the "salvation of precious immortal souls," I can most conscientiously say, that it has been a leading motive with me in determining to trouble you, Messrs. Editors, with this article, and in the observations with which I have felt it my duty to occupy it. In the private intercourse of good men with a world lying in wickedness, in the improvement of the opportunities afforded by the several civil, social, and domestic connexions, and in the personal intercourse of pastors with their flocks, this great end should, indeed, be never lost sight of. The rules, however, to govern in the prosecution of it, can here be but very general. The understanding being enlightened in the truths of the Gospel; the heart being warmed with the sincere love of souls; the infinite value of what relates to God and eternity being realized; a sense of responsibility at the bar of Christ being constantly cherished; and Christian humility securing a disposition to learn from wiser heads, and longer and more extended experience, and therefore to respect, where they can apply, the principles, views, and decisions of the church; much must, in these cases, be left to individual prudence and discretion. But in what relates to *public religious exercises*, the church, in my humble opinion, is the best judge of what is the most conducive to the salvation of precious immortal souls. The public worship of Almighty God is a matter of such serious and extensive moment; so fully involving the honour of God, the welfare of the community, and the spiritual and eternal interests of individuals; and with which the general estimation of religion is so nearly connected; that it would seem but the natural dictate of the modesty, humility, and serious view of responsibility, engendered by true evangelical piety, to desire that greater security from wrong judgment, partial views, and individual prejudice, should be at-

tached to it, than can possibly be the result of leaving it to individual discretion, and (let the inseparable consequence never be forgotten) *indiscretion*.

And, Messrs. Editors, when an authoritative decision on this momentous subject is such as appears in our *liturgy*, let me frankly avow the sentiment, that a true regard for the salvation of precious immortal souls is best manifested by adherence to that decision. That every minister of our church is bound, by the most sacred obligation, by that decision, it requires but a correct knowledge of the English language to perceive and own. And that this is a wholesome obligation, and one the fulfilment of which is the most likely to answer the desired end, are truths established by such an experience in the Christian world, and such a suffrage of enlightened Christian piety, as that I, at least, would think it most unchristian presumption, and most inconsistent with the true evangelical spirit, to maintain, or act upon, a contrary sentiment. I consider our liturgy as not merely a distinguishing and blessed characteristic of our communion, but as the common cause of all who love our Lord Jesus Christ in sincerity. There may be among these those whose sectarian prejudices and feelings may blind them to this truth. But it is, nevertheless, a truth; and multitudes, I believe I may say the majority, of the truly pious, not of our communion, feel and own it. Let all our own ministers sincerely embrace this truth, and direct their talents, energies, and prayers, to the maintenance of it, and the prejudices against our liturgy will vanish as the mist before the sun.

And here, Messrs. Editors, let me be bold to invite our clergy to the serious consideration, whether they do not, in this matter, surrender too much of the discretion which should be allowed to their office, of the judgment in the exercise of which they should be responsible to none but their divine Master, and of the awful obligations for which they only must answer. Are they not too apt to yield, when irreligion, or preference for what

may be thought to pay a higher compliment to the intellect of their audience, or unfounded prejudice, or indifference to distinctive principles, leads to objections to preaching on the peculiarities of their own church? Are they not thus led to lay too little stress on those peculiarities, and thus at least silently to connive at prejudices which, through their medium, are really levelled against the very nearest interests of the Gospel? If I must bear the charge of presumption, my zeal for that Gospel must constitute my apology; but I must say that I think this is the fact. To preach much on the liturgy is called formal, common place, illiberal, sectarian, &c.; and yet that liturgy, properly viewed, may suggest perpetual themes embracing all the fulness of the Gospel. One of the most wholesome of those canons to which every minister of our church owes obedience, and which, in the language of the article on the homilies, may emphatically be said to be "*necessary for these times*," makes it the duty of every parochial minister to be "*diligent* in informing the youth and others in the *doctrines, constitution, and liturgy of the church*"* Let neither fear nor favour hinder that *diligence* in this important duty for which *these times*, indeed, loudly call.

There appears to me, Messrs. Editors, to be prevalent, even among those who may think themselves subjects of spiritual concern, a mere wantonness of prejudice and feeling, which it is the part of the true lover of their souls to oppose and correct; inasmuch as to yield to it may be to foster emotions inimical to true evangelical piety. Such I must consider the prejudices against our liturgy; and am justified herein by a very general suffrage of the Protestant world, and by the judgment and experience of its most enlightened saints. The course, therefore, of the minister of our communion, who cherishes a truly evangelical regard for the salvation of precious immortal souls, I cannot but believe, and think that the best wisdom, piety, and experience, if the Christian world is in my favour, is

to make that liturgy the rule of his public ministrations, carefully to answer objections, and meet prejudices against it, zealously and diligently to maintain its principles, and defend its propriety, and consistently and faithfully to exhibit, in his own character and life, its pure evangelical spirit. Let him, in the fear of God, not yield to, but kindly, affectionately, and decidedly, oppose, all prejudices against it, and pray God to succeed such efforts, prompted by the sincere love of true and undefiled religion, and he may depend upon it, they will not be in vain.

Too many evidences are perpetually occurring to allow of any doubt that if a minister himself sincerely loves the liturgy, believes that it is better than any thing that he can substitute, feels his obligation to use it, and has a ready mind and will to observe all spiritual discipline, he can, with no great difficulty, bring his people to be like-minded. The influence of a faithful and devoted pastor over his flock is great; and can in no way be better exercised than in gaining and securing their attachment to so full and true a digest of evangelical truth and duty, so invaluable an aid to evangelical devotion, and so important a help in the momentous work of their salvation, as the liturgy. And such will invariably be the effect of that influence duly exercised, in the fear of God, in love to the souls of his people, and with prayer for the divine guidance and blessing. But he surely incurs a most serious responsibility who, from a want of due attachment to that liturgy, or proper respect for the authority of the church, or from a fond conceit of his own judgment and powers, or a restless love of novelty and innovation, or an unwillingness to submit to restraint, abets and strengthens the prejudices of others against the liturgy, and thus contributes to curtail its favourable influence on that sacred cause of the Gospel, and as connected with it, that of the salvation of precious immortal souls, which should be dearer to him than life.

Fact, too, sheds clear and convincing light on the truth that the most effectual way of enlarging the borders of our church, and thus promoting the best

* Canon xxii. General Convention, 1808.

interests of the Gospel, is to exhibit its peculiarities, and especially its liturgy, fairly and fully, to give the reasons for them, to meet objections to them, to clear up difficulties that may be thought to lie in their way, to recommend their doctrinal purity, and practical value; and in short, as the most effectual mode of making men enlightened and good Christians, to aim at making them enlightened and good Churchmen. Thus has our church ever been, and thus will it ever continue to be, the most effectually benefited, and the most successfully advanced. And the great good thus done to the cause of our Lord and of his Christ, as connected with the spiritual welfare of fellow men, and the salvation of their precious souls, will cast far behind the little temporary gratification arising out of the sanctioning of individual prejudices which cannot, if indulged, but exert the most unfavourable influence upon the great general interests of the Gospel.

HOOKER.

For the *Christian Journal*.
‘*Mutilated Tracts.*’

Messrs. EDITORS,

I offer you the following extracts for insertion. They are somewhat late, as I understand that two editions of the work are now nearly ready for publication in our city. But as one of these is to be mutilated, and it is quite probable that a majority of your readers may never meet with either, I wish to give the following opinions and statements publicity through the medium of your pages. As an humble individual, I bear my unhesitating testimony to the approbation given to Mr. Richmond's tracts in the commencement of the extract. The facts which follow I have long known, and am not sorry to find them noticed as I think they deserve, by those who best possess the right to do so.

Your's, &c.

INDAGATOR.

“We have thought it important to adduce these testimonies to the character of Mr. Richmond's tracts, being

aware of a disposition in the minds of some to identify them with a class of publications which profess to convey religious truth under the garb of fiction. We do not mean to discuss the propriety of such a vehicle of instruction; but we wish to distinguish these publications from the writings of our friend, who sought his materials, not in the regions of fancy, but in the less questionable sources of fact and reality. We consider Mr. Richmond to have been excelled by no writer in this species of composition. To a style simple, elegant, full of pathos, he united a spirit of Christian love, which transfused its sweetness into every thought and expression; and his imagination, rich and powerful, being purified by ‘a live coal from the altar,’ was consecrated, in all its varied exercises, to the glory of God and the true interests of man. While, if his fancy sparkled with the beautiful tints of the rainbow, it was only to fix the gaze of the admirer on the heavenly world.

“We cannot conclude these remarks without adverting to two editions of the ‘*Dairyman's Daughter*,’ published in America; the one by the Philadelphia Sunday and Adult School Union,* and the other by the New-England Tract Society, at Boston.†

“In comparing these editions with the English copies of the same work, we were surprised to find numerous instances of omission or alteration. The American editions differ from each other, as well as from the English tract. Surely an author and the public have a right to expect from an editor a faithful adherence to the original; or at least that he should apprise the reader of alterations, and assign a reason for making them. But in the instance before us, the foreign tracts, though they bear the name of Mr. Richmond, are far from being his own work. The first letter of the *Dairyman's Daughter*, which contains her religious principles, is wholly omitted; the interesting fact relating to the bu-

* The foundation of the ‘*American Sunday School Union*.’—1.

† One of the constituent institutions now moulded into the ‘*American Tract Society*.’—1.

rial service is suppressed; no less than nineteen pages of the narrative are removed; and in short, there are so many omissions, transpositions, and alterations, that the reader would with difficulty recognize the real features of the character of the pious daughter of the Dairyman. We cannot but complain of this gross mutilation of our friend's interesting memoir, as an imposition on the reader, and an injustice to the author's reputation.

"Without intending to impugn the integrity of our American brethren, or to assign motives for their conduct, we must express our regret; considering, as we do, such interpolations and false presentments to be both injurious to the memory of an author, a misrepresentation of his principles, and an interference with his design, by no means consistent with fair and honourable feeling; and we cannot but hope that the evil complained of will be corrected in subsequent editions. The justness of these remarks must plead our excuse (if any be needful) for their introduction in this place."*

Memoirs of the Rev. Leigh Richmond,
p. 319, 2d Lond. ed.

For the Christian Journal.

Lent rendered Useful.

Messrs. EDITORS,

As the season of Lent is approaching, my mind has been turned towards the various ways in which its due observance may be eminently useful; and I have a proposition to make on this subject to my fellow churchmen. It does not relate to the salutary influence of this appointment on personal piety, the cultivation of the graces of the Gospel, growth in the Christian

life, the bounden renunciation of the world, the flesh, and the devil, and preparation for the sanctity and purity of the heavenly inheritance. These are, indeed, powerful considerations, which, I pray God, may not be lost upon us. Neither do I design dwelling particularly on the claims of consistency as churchmen. I will merely quote on this head the language of our church. Lent is ranked among "days of fasting, on which the church requires such a measure of *abstinence*, as is more especially suited to *extraordinary acts and exercises of devotion*."* This is the law to which, as good churchmen, we ought to own allegiance. "Be favourable to thy people, who turn to thee in weeping, fasting, and praying."† This is the solemn profession that we make. "Give us grace to use such *abstinence*, that our flesh being subdued to the Spirit." &c.‡ This is our prayer. Be our conduct, then, consistent.

The proposition, however, which I have now to make, refers to an indirect, though very great and important, benefit that may flow from the due observance of Lent. It is, that the retrenchment in social enjoyment and festivity, so obviously supposed by the church, and so favourable, in various ways, to the Christian character of her members, should be made contributive to her general welfare, by the consecration to her interests of the expense thereby saved. It is impossible to calculate the amount which would thus accrue to the various methods of doing good in which the church is engaged. And most assuredly it is all needed. The general institutions of our church—her Theological Seminary, her Missionary Society, and her Sunday School Union, might all be benefited by it. Each particular diocese has objects of a most interesting nature, calling loudly for farther aid. In our own, the Missionary cause, the Bible and Prayer Book cause, the Tract and Sunday School cause, and other means for promoting Christian knowledge and piety,

* "Since writing the above, we have seen an American edition, published at Philadelphia, in the year 1827, which, we are happy to say, is in every respect conformable to the original."—I am told that this edition is that of the *Protestant Episcopal Sunday and Adult School Society of Philadelphia*. The first edition published in this country was, I believe, that printed in this city by Messrs. T. & J. Swords, in 1811, and is exactly conformable to the original. It is understood that measures are now in progress to stereotype this admirable tract, at the expense of several gentlemen, according to the original copy, for the New-York Protestant Episcopal Tract Society.—1.

* "Table of Fasts" in Calendar pages of Prayer Book.

† Prayer in Ash-Wednesday Service.

‡ Collect for the first Sunday in Lent.

join in urging the present proposition; and every parish offers the claims of objects intimately connected with its peculiar interests, and those of religion and the church generally.

May I, then, without presumption, say to every fellow member of the church, Curtail all that with propriety you can, (and in judging of that propriety, be not swayed by any disinclination to due compliance with the requisitions of the church) Curtail all that with propriety you can from luxuries and social enjoyments, during the season of Lent; judge fairly what you save thereby; and give it to your God. The offering of a cheerful giver, it will purchase more real pleasure and satisfaction than by any other appropriation that can possibly be made

AN EPISCOPALIAN.

For the Christian Journal.

The Consumption.

AMID the multitude of diseases which the Almighty has ordained to cut the thread of life, and summon his creatures into his august presence, there is no one which can exhibit such a lengthened list of victims as the consumption. There is none which has extended its ravages so far and wide. There have been other diseases which have borne desolation on their wings; scourges designed to alarm the inhabitants of the earth, and cause the mighty to tremble. These, however, have ever been like the hurricane which sweeps with the besom of destruction over the surface of the earth and the sea; yet, as if exhausted by its own violence, it soon ceases, and every thing is again calm and tranquil. But with the consumption it is not so. Its work is never done. All seasons are its own—the winter, when a dark cloud rests upon the face of nature; the spring, when the flowers put forth their leaves; the summer, when their full beauties are disclosed; and the autumn, when the leaves of the forest fade and fall—each seems to strive which can fill up the deepest grave. At all times its seeds are sown in the human bosom, which ripen fast for death. It may be months, or even years, in coming to

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maturity, but the end thereof is certain. The skill of the physician may protract the fatal moment, but it cannot save. Here the help of man is vain! The consumption! its very name indicates utter hopelessness, and they who are afflicted with it ought at once to resign this world, and lift their thoughts to heaven. Notwithstanding the extent of its ravages, there is an intense interest connected with this fatal malady, which sometimes amounts even to a degree of fascination. I have known those who have thought themselves not long for this world, and who have prayed ardently to God that he would thus translate them from earth to heaven. If it be just to call any disease a favourite, the consumption is justly entitled to that distinction. Some who have never had an opportunity of observing it, and have heard of it only in tales of fiction, have become enamoured of it, as there described, but these have never seen the sad reality. Perhaps, however, the true cause for this partiality may be found in the fact, that its victims are for the most part selected from that class which have a claim upon our tender feelings, and challenge our admiration. Few after they pass the meridian of life are stricken with it. But, oh! how many of the young and beautiful are consigned by it to an early grave. It has for its prey the lovely and interesting female, the high minded and aspiring youth—those who cannot be torn from the heart without leaving there a blank. There is something of interest also in the very disease itself—the pale and sunken features—the hectic flush—the brightness of the eye, sometimes impart to the subject of this malady an indescribable beauty, which might adorn beings of a more exalted nature. Then it has its long seasons of freedom from pain, its intervals of ease, moments so well fitted for the high and holy purposes of devotion; and who does not perceive the propriety of that admirable petition of our liturgy which solicits deliverance from “sudden death.” All these circumstances combine to throw an air of tenderness and deep interest about that disease which destroys more than the pestilence or

the sword. Where is the individual who cannot tell of some friend who has fallen before this destroyer? Some, to escape its ravages, have bid sad and hasty farewells, and left the scenes of their youth, but only to die among strangers, to sleep beneath the waves of the ocean, or repose in a foreign land. Who cannot recollect whole families that have thus resigned themselves to the sleep of death?—one by one they have dropped into the narrow house, until their names have been all erased from the record of the living. I have known such instances; and here I would record the simple narrative of Emma G——, who fell an early victim to that wasting sickness, which had long before summoned away her parents, and left her an orphan. Would to God that the example of her piety, her resignation, were imitated by all who are thus destined to fade away in the spring of life.

The circumstances here related fell under my observation while employed in missionary services in a remote settlement of this state. I had been absent from the scene of my labours for a short period, and on my return I learned that, during my absence, a young lady had arrived in the village in a delicate state of health, that her disease had been constantly increasing, and had now assumed every symptom of a confirmed consumption. Without any formal invitation, I immediately bent my way to the house of mourning, well knowing that there at least the ambassador of the cross is a welcome visitant. It was in a season of the year when nature is wont to exhibit all her charms; when, as we behold the life and animation which seems to pervade all existence, we can scarcely believe that there is such a thing as suffering or death in a world so beautiful—but I was soon to behold a most touching instance of both. On my arrival at the house, I was received with a cordial welcome; and from the lips of an affectionate relative who had accompanied her, I heard in a few words the history of Emma. The place where she then was, sick and dying, was the place of her birth: when it pleased God, in the days of her infancy,

to take both her parents to himself. She was consigned to the care of an only aunt, who resided at a distance, and who proved to be a tender and watchful guardian; and well did Emma repay her fondness. Diligent in the performance of her duties, faithful to her studies, kind and obliging in her disposition, she grew up as a well watered plant; she bid fair to become the pride and ornament of her sex. Deceitful hopes! The angel of death had marked her for his own. While yet in the full enjoyment of health, something seemed to whisper in her ear that she would not long be numbered among the living; for of her own accord she forsook the gay and fashionable circles in which she had been accustomed to move, renounced the vanities of the world; and joined herself in covenant to her Saviour in the way of his appointment. Soon after this, before she had attained the age of sixteen, it was perceived that the consumption, which was a sad portion of her family inheritance, was rioting on her frame; and this journey had been taken in feeble hope, that her native air might bring with it life. Alas! the experiment was vain. Scarcely did her strength hold out to the end of her journey—and now the beautiful and accomplished Emma was on the bed of death. It was only a few years since, and a brother, under circumstances very similar, had returned to visit the place of his nativity, and died of the same disease, under the same roof. It now seemed to all as if she had come to mingle her ashes with kindred earth.

I was now introduced into the chamber of grief, and beheld the pious and amiable sufferer stretched out on a couch of weariness and pain. In her countenance could be distinctly traced the lineaments of death; it bore a fixed serenity, which spake of high and holy things. On each side of her bed stood an only brother and sister. As I addressed the sick youth in the impressive language of our church, it was an affecting sight to see tears on their cheeks, which were already slightly tinged with the fatal hectic, and which bore sad evidence that they too would soon follow her to the grave. Here, per-

haps, it would be proper to produce some evidence of her Christian virtues; but I must bring my narrative to a close. Let it suffice to say, that her whole reliance was placed upon the atoning blood of the Saviour; her faith was strong, her piety elevated, and her resignation wonderful. For more than three weeks I visited her daily, and each time she evinced the same unwearied faith and meek submission. So gradual was the approach of death, that when it arrived, it was felt to be sudden—almost unexpected. The last evening I saw her, she was seated in her chair, undisturbed by the slightest pain, and seemingly happy. The next morning I was called away a short distance, to unite in the bonds of marriage a youthful couple, who were happy in their mutual affection; and as I returned from this scene of festivity, I was met by the messenger who came to inform me of the death of Emma G——; a few hours since she had yielded up her life without a struggle, and now she “slept in Jesus.” What a contrast! Here were two individuals of the same age, and whose prospects, a short time since, were equally bright and cheering. While one had entered into a state which promises every thing of earthly felicity, the other had gone down to the grave in the midst of her youth and expectations. Thrice happy Emma! how enviable is thy lot! Soon will the deadly consumption cause thy brother and sister, who now mourn for thee, to follow in the same path, and then will ye meet—“a family in heaven.”

And now, if this plain narrative should attract the attention of any of the young, who are strangers to the joy which springs from the possession of true piety, I beseech them to pause and reflect—I entreat them not to regard this event as an idle tale, or pass it by without laying it to heart. Oh! what a lesson it should write there. When the light and bounding step of youth is arrested, the exulting voice hushed, and the joyous countenance and animated features touched by the hand of death—who does not for the moment pause and reflect? When I kneel by the bed-side of such, or assemble with the

throng, to pay the last sad honours, I am strongly reminded of the declaration of Solomon, “Vanity of vanities; all is vanity.” Imitate, then, the subject of this narrative. She obeyed the divine injunction, and remembered “her Creator in the days of her youth”—she devoted herself to the service of her Maker—she early renounced this world and its vanities, and took upon her the cross of Christ. We bid you, in the language of our Saviour, “Go thou and do likewise.”

G. L. H.

The writer of the above article has failed to notice one characteristic moral fact, connected with almost every instance of consumption. The subjects of this disease can never be made to feel their danger, or convinced that their recovery is impossible. Hence, although this disorder, perhaps more than any other, furnishes opportunities of making our peace with God; still, in the great majority of cases, owing to the deceptive nature of the malady, these opportunities are not improved. The victim of consumption, though he has so many fearful notices of his approaching end, and goes down so leisurely to the grave, often goes down impenitent and unrenewed.—EDIT.

For the Christian Journal.

What becomes of the Flock?

THIS is a question which involuntarily presents itself to my mind, when I hear, as I have often done of late, of clergymen having a parochial charge, accepting an *agency* from some one or other of the religious charitable institutions of the day, and travelling about the country for weeks and months together, to make collections for its funds. Whilst engaged in the duties of this agency, what becomes of that flock which they have solemnly promised to feed with the food of God's word; to watch over and premonish; to guide in the paths of righteousness and truth; and of their care and culture, of which they must one day give account? It is not to be supposed that the sheep are altogether abandoned for the time, and left to feed themselves. This they

would hardly submit to. The run-away shepherd does not close his church, it is to be presumed, during his long peregrinations. He is obliged to make provision for the usual pulpit duties, as they are significantly called; for otherwise his absence would not be permitted. But supposing he does this in the best manner possible; that he furnishes a substitute in all respects unexceptionable to the congregation, and whose discourses are equally calculated with his own to please and edify—the question still forcibly recurs, *What becomes of the flock?*

There are other duties of the high and responsible office of a steward of the mysteries of God; and how are they discharged? Who visits the sick, and imparts comfort, and consolation, and hope to the dying? Who performs the last sad offices, not of friendship and of humanity alone, but of pastoral care? Who cheers the afflicted mourners, and wipes away the tears of the widow and the orphan? These things, it is true, with many others which enter into the sphere of clerical duty, may also be done by proxy; but do they not peculiarly devolve on the appointed and stated pastor? and can he discharge his conscience when he leaves them to be done by a stranger? Is the interest of any religious charity, however excellent and useful, to be put in competition with the solemn obligations of his ordination vows, and the more important interests of that particular flock, to the promotion of the spiritual welfare of which he has solemnly engaged to devote himself, body, and soul, and spirit, and has publicly consecrated all his powers and faculties? The answer is obvious. The duties of the pastoral office cannot be performed by proxy, and the proper shepherd be guiltless. The welfare of that portion of Christ's church, which he has engaged to guide amid the snares and perils of this "naughty world," and to feed with the bread of life, is paramount to that of any or every charitable association on the face of the earth. His ordination vows imply, as far as is possible, the *personal* performance of the duties which he then assumed—and however excellent the deputy who may be pro-

vided, those duties cannot be so well and so beneficially discharged by him as by the pastor himself.

The practice to which these remarks apply, though not of infrequent occurrence among other denominations, has been, so far as my information extends, but lately introduced among ourselves. Now, however, the evil is commenced, and from present appearances seems likely to be common. A disposition is evinced on the part of some of our clergy to engage in this kind of duty; and when no opportunity offers itself within the boundaries of our own church, it is sought and embraced elsewhere. If the practice be objectionable when confined to our own institutions, it becomes still more so, for additional reasons, when it is extended to institutions over which the church, *officially*, has no control. These associations are composed of persons whose views of doctrine, and whose mode of worship, are diametrically opposed to those which we conscientiously believe to have alone the sanction of Scripture, and of apostolic and primitive belief and practice. The duty of their agent is to make application for pecuniary assistance; and, to do this most effectually, he is directed to preach in behalf of the society whose cause he has undertaken, and by an exposition of its claims from the pulpit, to endeavour to obtain the public patronage. In complying with these directions, the Episcopal clergyman is involved in no little difficulty. He is bound, by his ordination vows, to use the liturgy of the church on all occasions of public worship; but in the discharge of his agency, he comes to a congregation where it is practically unknown, and in which only parts of it could be used. What is he to do? If he attempts to do his duty, he gives offence to his auditors; and if he accommodates himself to the custom of the place where he holds forth, though he may plead necessity, and they may laud him for his liberality, he rebels against the authority of the church. This difficulty, in the way of an Episcopal clergyman engaging in an undertaking which will lead him into immediate contact with other denominations, is easily conceived. And

it has been exemplified in an instance of no very remote occurrence, where a clergyman of the Protestant Episcopal Church was so far forgetful of consistency, and of the obedience which he owed to the authority and principles of the body which gives him his bread, as to officiate before a Presbyterian congregation, in the total disuse of any part of that "Common Prayer" which he had most solemnly engaged to use before all sermons and lectures whatever. In extenuation of his conduct, it may be urged that the liturgy of the church would not have been tolerated where he officiated. That is quite likely. But then, in the name of all that is honest, let him keep out of such a predicament. There was no legitimate reason for his preaching in a place of public worship, where his own invaluable formulary would be disallowed; and the plea rather aggravates than extenuates the impropriety. It may have been deemed by him, and in this opinion many others may unite, to be a mighty stretch of Christian charity, and a wonderful sacrifice of prejudice and bigotry to brotherly love; and flattering lips may have confirmed this impression of a deceived heart and a wrong head, and lauded the act to the skies. But the laudatory language of those who were especially obliged by the act, and whose opinions and practice were thus complimented and allowed, can hardly, one would think, satisfy the conscience of the delinquent himself in an hour of serious reflection. At any rate, he stands without any conceivable excuse in the estimation of every

CONSISTENT CHURCHMAN.

From the Church Register for January 17, 1829.

Letter from a Clergyman, on the Death of his Daughter, addressed to a Friend.

DEAR SIR,

I have for a long time intended to write to you, but have been prevented by a variety of circumstances. But at length an event has occurred, which, while it prevents me from exercising my ordinary duties on the Lord's day, has filled me and my family with such

sorrow, that I feel it to be my comfort to be employed; and to be employed in communicating my feelings to one who, I am persuaded, will sympathize in my feelings.

God, in his wise providence, has called me and my dear Mrs. ——— to part with our beloved daughter Mary, the little girl with whom you were acquainted when you lived in ———. We last evening attended her mortal remains to the house appointed for all living. I wished to preach this day, but was prevented against my own judgment; so that I am compelled to pass a silent Sabbath.

My dear daughter had been considerably unwell, from repeated colds, for a long time; but we did not think her dangerously ill until a very little time before her departure. Indeed, so ignorant was I of her danger, that on the day before her death I set out to fulfil an appointment to preach, about twenty miles from home, and I was thus deprived of the melancholy satisfaction of receiving her last breath, and of closing her eyes in death. Last Sunday she was at the Sunday school in the church, and came home unwell; yet, so much delighted was she with the proper duties of the Lord's day, that she herself selected several hymns, and committed them entirely to memory; and she did not rest satisfied until her mother assured her that she had gotten them all, every word. The hymns selected by her for this her last Lord's day's exercise, while here on earth, were the 167th, the 171st, and the 172d, of the new collection. She had before this, by direction of her Sunday school teachers, learned several other hymns, and particularly the 33d, and she was frequently repeating the concluding words, saying they were so pretty—

"How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end."

Yes, her hope is realized. She has entered into the rest prepared for the people of God. She is now singing her hymns in that heavenly Sabbath which shall never end. She is now, by the favour of God, constituted one of that blissful choir of *Holy Innocents*, whose early death in the cause of Christ the church is this day celebrat-

ing. Her bereaved parents have determined to make the 33d hymn their constant morning song on the Lord's day. We attempted it with faltering lips this morning, but it was impossible for us to raise the voice of joy in a moment of such trial. But we have fully realized the benefit of the apostolic injunction, "Is any afflicted? Let him pray." From this holy exercise we now derive most of our comfort. The place which was occupied by our beloved daughter at the family altar, where it was her delight to be found on her knees in the time of prayer, is indeed vacant; but still we find great comfort in commending our souls to a faithful Creator, and we can, from a blessed experience, say, we have found comfort in the God of all consolation.

I find I have not told you what the disease was which so suddenly and unexpectedly terminated the earthly existence of our dear little girl. I tremble as I write the word *hives*, that cruel scourge of infancy, that certain harbinger of death. I find, my dear Sir, that I am using terms which hardly become one, whose office it is to proclaim that God is *good* in all his ways. And why should that be called *cruel* which our heavenly Father sees necessary to bring his redeemed to glory? For some wise reasons, which, perhaps, we cannot now understand, but which we shall know hereafter, our infant suffered, in her way to heaven. Perhaps it is the necessary law of human beings, from which even infancy is not exempt, that, "through much tribulation they must enter the kingdom of God." The sufferings of our little girl during the night of Christmas day, and during the next day, were exceedingly severe; but she never murmured. Whenever her mother asked her how she was, she invariably answered *better*, until a few moments before the destroyer came, when she said she was *worse*.

It is a great mercy that the senses of our little girl were preserved to the very last; and that after a paroxysm of pain and suffering, she was permitted to fall asleep in much apparent ease. It could not be distinguished from the taking of ordinary rest in sleep. Not a muscle was distorted; not a feature

changed. While her lifeless body remained with us, it appeared more lovely than ever it did before. A parent says this—but he only repeats what all our sympathizing friends declared who saw the body, as it lay prepared for the burial.

She had a great, a very great anxiety to see her dear father, as she always called me: and her mother, who had despatched a messenger for me, promised that she should see me at six o'clock, the very moment at which she departed from this transitory scene, and in which I hope—I know—she was permitted to see her *heavenly Father*, whom she always loved from the moment she could lisp his name, and repeat the prayer which his Son has taught us. I arrived within ten minutes after she breathed her last, and though I need support myself, yet I am enabled to afford some comfort to my afflicted ———.

It is a fault, I know, in parents, to think too much of their children, and to say too much about them; but it is a fault of which I cannot now cure myself. She had, as you know, but a feeble body; yet her mind was exceedingly strong, and she was daily exhibiting to us new proofs of that excellence, which convinced us that she was ripening fast for heaven. It used to be said by many of our friends, that our little Mary was too good for this world. Before she saw three years old, she had acquired, from her mother chiefly, a most astonishing knowledge of geography, and she had learned from me a great many Latin words and phrases. She was wonderfully pleased with her attainments in these things; and it was a great pleasure to me, too great, perhaps, to exhibit what she knew on these subjects to our acquaintances. But when I thought that her geography and her Latin called off her attention from the things of heaven, she laid aside her atlas and her Latin books without a murmur, and directed her mind with great success to more necessary pursuits. It is with pleasure that I *now* recollect a conversation with her less than three weeks ago, when I found, by a reference to her atlas, that she had forgotten much of what she

had known respecting this lower world, and that she recollected only a few words of Latin. She had for a long time been so much occupied with the things of the world to come, and in repeating the songs of heaven, that she was much weaned from all inferior concerns.

She had learned, and was learning a great many things from the Bible; God's book, as she always called it, and the Prayer Book, and her Sunday school books. Just exactly those things have been taught her, chiefly in the Sunday school, which fitted her for the enjoyment of the inheritance of the saints in light.

Her dear remains were committed to the silent dust yesterday afternoon, at sunset, attended by a great number of sympathizing friends; among whom I was gratified to see the scholars of her beloved Sunday school. Their tears and their lamentations showed how sincere was the affection they had for our departed Mary. Her grave is placed near to that of our little boy, that we lost four years ago.

My dear wife has been very unwell for more than a month past; but was raised up sufficiently, I am happy to say, to attend to our little girl during the last sad trial. She still remains feeble, but I pray that she may now continue to mend.

I did intend, when I began this letter, to write about other subjects, besides that which has thus far occupied it. But I find I can talk of nothing else, or think of nothing else at present, but my dear departed Mary.

For the Christian Journal.

REMINISCENCES—No. XI.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

NORTH-CAROLINA.

"THE society had a very early knowledge of the destitute condition of this province. The inhabitants, in the year 1702, amounted to above 6,000 souls, chiefly English, besides slaves; a great number of the people were desirous of

having the church of England worship settled among them; there were some Presbyterians, and fewer Quakers here, but many persons, careless of all religion, and of a profane mind. However, some of the principal inhabitants did, in a very serious manner, and with a true Christian spirit, set forth their wants of a ministry to the society.

"But the society received the fullest information from the Rev. Mr. Blair, who had been an itinerant missionary in that country, supported with the bounty of £50 from the Lord Weymouth. He arrived in North-Carolina in January, 1703, and entered upon the duties of his mission with great diligence and pains. The people were settled in such distant plantations on the several rivers' sides, that he was obliged to be continually travelling from place to place, which could not possibly be done without a guide, both on account of the badness of the roads, and difficulty to find them if once lost, as also by reason of the deserts between several plantations, some extending 40 miles in length, without any inhabitant. Besides, there was another exceeding inconvenience in travelling this country; it was watered with seven great rivers, all without any bridges over them; two only which could be passed on horseback; the others had ferries over them in some places, and the passage there was chargeable. However, he exerted himself for some time, bought horses for himself and a guide, travelled over all the country, and preached twice every Lord's day, for above a year; and sometimes on the week days, when the people could bring their children for baptism. He baptized above 100 during his continuance here. He was very useful to revive a sense of religion among them; and the people, in pursuance of an act of assembly there, began to build three small churches. But he found the labour of continual travelling in excessive heats in summer, and extreme colds in winter, beyond his strength of body and mind. He would have resided on one precinct of the country, and officiated to all who could come to him; but the people were dissatisfied with

this, telling him, the Lord Weymouth's charity was intended for the good of the whole country. An act of assembly had been passed a little before, allowing £30 a year, of that country money, making about £10 sterling, for a minister in each division; but that act was not then confirmed by the proprietaries, so that he had no allowance from the inhabitants. These hardships rendered the mission so difficult, that some time after he was forced to return to England, quite sunk with poverty and sickness.

"This unprovided condition of the people engaged the society to assist them. In 1707, they sent over the Rev. Mr. Adams and Mr. Gordon, itinerant missionaries, with a better support than Mr. Blair had. They were both very sensible they should meet with many discouragements in their mission; however, they entered on their office with much resolution. Upon their first arrival, they entertained hopes of good success in their labours, from the encouragement which they received from some worthy persons in the administration of the government at that time. But soon after their arrival, many ignorant and irreligious persons in the colony raised such factions and animosities, and, above all, made such a blasphemous ridicule of the most sacred ordinances of the Gospel, in a manner too profane to be mentioned, as occasioned long and public distractions, and mightily retarded the progress of the Gospel. Mr. Adams and Mr. Gordon persevered, notwithstanding, in their missions. The whole province was divided into four large precincts, Chowan, Paquiman, Pasquetanck, and Carotuck, besides Bath county, or Pamlico division.

"Mr. Gordon had the care of Chowan and Paquiman. Chowan is the westernmost, the largest, and thickest settled; the people had built a church some time before his coming there, but it was small, and sordidly put together, and therefore they then had intentions to build another. There were very few Quakers or Dissenters in this parish. The people indeed were ignorant, few that could read, and fewer write, even of the better sort; yet the body of them

were very serious and well inclined, ready to embrace, both in public and in private, all opportunities of being instructed. Mr. Gordon spent most of his labours in this precinct; it is very large, and divided by the great sound and several rivers, which made his cure very laborious; however, he visited all parts of it, and baptized above 100 children. Mr. Gordon had also the next precinct, Paquiman, under his care. There was a little compact church built here with more care and expense, and better contrived than that in Chowan. The Quakers here were very numerous. This precinct is not so large as the other, but the roads are worse. The people were very ignorant, and loose in their lives, unconcerned as to religion, through their want of ministers and good books.

"Mr. Gordon was in hopes the feuds and animosities among the people would have abated in a little time, but, on the contrary, they grew higher, and the public distractions increased. He found himself therefore necessitated to return to England; which he did, bringing with him letters to the lord bishop of London, and to the society, from the two precincts which he attended; certifying that he had discharged his mission with great fidelity among them, and indefatigably employed his time in promoting the interest of religion in those parts.

"Mr. Adams had the care of Pasquetanck and Carotuck precincts. Pasquetanck precinct then had no church built in it. The roads here are the worst, but the country is closer settled, and better peopled than the other precincts. In their way of living, these people have much the advantage of the rest, being more industrious and careful. But they were, above all, to be commended for their order, seriousness, and decency in attending divine worship.

"Carotuck is the easternmost precinct, including the sand-banks, and part of the south part of the sound; a very incommodious place for damp colds in winter, and muschatoes in summer; they had no church built here. Mr. Adams behaved himself with unwearied application; the extent of his mission was in some places above 20

miles. There were 839 souls in the precinct of Carotuck; he preached often, baptized here numbers of children, and administered the sacrament. But the principal branch of his cure was the precinct of Pascotanck, where he chiefly resided. It contained above 1,300 souls, 900 of which professed themselves members of the church of England. He baptized, in the parishes of Pascotanck and Carotuck, above 214 children, besides grown persons, preached constantly, and administered the sacrament in Pascotanck and in Carotuck.

"When Mr. Gordon returned to England, Mr. Adams was much dejected, but resolved to make a farther effort. He continued very diligent in the discharge of his duty. However, the public distractions could not be composed, through the perverseness of some Quakers. During all these broils, Mr. Adams behaved himself with so much moderation and diligence, as gained the favour and esteem of the most sober people, and preserved his character unblemished, even by his enemies. The parties here grew of more embittered spirits, and Mr. Adams was quite wearied out with the hardships he met with; he intended to return to England in 1710, upon which, the vestry of Carotuck, and Colonel Glover, wrote thus to the society:—

'Mr. Adams, during his abode among us, hath behaved himself in all respects worthy the character of a minister, exemplary in his life, and blameless in his conversation; and now being bound for England, we, with sorrowful hearts, and true love and affection, take our leave of him. We shall ever bless that providence that placed him among us, and should be very unjust to his character, if we did not give him the testimony of a pious and painful pastor, whose sweetness of temper, diligence in his calling, and soundness of doctrine, hath so much conduced to promote the great end of his mission, that we hope the good seed God hath enabled him to sow will bear fruit upwards.' The vestry of Pascotanck wrote to the same effect; and Colonel Glover, president of the council there, transmitted these letters to the society, and wrote thus

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with them:—'The enclosed papers being put into my hand, I held myself bound to present them to your board, and to join with the subscribers in the character they justly give of the Rev. Mr. James Adams; and to which, I am sure, all persons who have any respect to religion, do heartily concur. As for the difficulties he met with, he hath waded through them, under the vigilant eyes of the malicious enemy, without committing any thing unbecoming a minister of Christ' But before Mr. Adams embarked for England, he fell sick, and died in Carolina.

"The society resolved again to assist this people, and appointed the Rev. Mr. Urmstone and Mr. Rainsford missionaries there, about the year 1711. Mr. Urmstone took care of the north shore, at the lower end of Chowan, with all Pascotanck; and Mr. Rainsford, of the west shore. But they had not been long in the country before the civil feuds among that unhappy people were followed with an Indian war, which threatened the total ruin of the colony; and had it not been for a very timely and powerful assistance from their neighbours, the South-Carolinians, it might have been effected. The Corees and Tuskararo Indians, near Cape Fear, made a terrible insurrection, fell upon the inhabitants of Renouque, killed 137 of them; most of the Palatines, with a Swiss baron, perished in the massacre. The Indians carried their plot on with great cunning and secrecy, and put it thus in execution, in a few hours, in many places. The Indians did not meet in one body; but in small parties, of five or six men, waited as friends on those whom they purposed to destroy; and killed them with such weapons as they found in their houses, or near hand. The South-Carolinians, in this distress of theirs, advanced £4,000, and sent Colonel Barnwell with 600 whites, and 600 Indians, to their assistance; after a difficult march he met the Indians, killed above 300, took 100 prisoners, surrounded the rest, being about 600 in a fort, and forced them to sue for peace; which he granted, as not having provisions for his own men, if the Indians should have held out; the other straggling

parties of the Indians retreated into the territories of Fort Augustino, and lay there secure under the Spaniards' protection.

"Mr. Urmstone, no doubt, could not avoid bearing a share in this general calamity; however, he continued some years an itinerant missionary. He travelled, as soon as the heat of the summer was over, through the whole government, 100 miles southward, beyond Neuse River, 60 miles westward, towards Virginia, and as far north-east. He baptized in one half year 279, 12 whereof were grown persons; and had it not been for the neglect of the parents, and want of convenient passage both by land and water, a great many more might have been baptized. Mr. Rainsford also continued some time preaching on the west shore, and by his labours kept alive, among a wild and scattered people, some sense of religion; but at length was quite fatigued with the hardships of the mission, and quitted it. Mr. Urmstone continued longer, but was in some years worn out with the many difficulties and distresses he met with, and returned to England.

"Colonel Eden, then governor of the country, wrote a very pressing letter to the society in behalf of the people; some time after, the society appointed the Rev. Mr. Newnam missionary; he arrived in North-Carolina in 1722, and transmitted to the society an account of his labours and success in his mission. The summary of which is as follows:—'After a long and fatiguing voyage of above four months, from December the 1st to April the 10th, myself and little family arrived at Carolina. The late Governor Eden being dead, I waited upon the president, a worthy gentleman, delivered him my credentials, with which he declared himself satisfied, and received me with great kindness and respect. I hope I shall do a great deal of good; the vestry have laid out my journeys where I am to officiate. The first Sunday I go by water, and some few miles by land, and preach at Esquire Duckingfeild's house, (which is large enough to hold a good congregation,) till such time as they build a church, which is hereafter to be called Society church;

and in order to it, they are now making a collection through the whole parish. The second Sunday I take a journey up to a place called Maharin, about 40 miles off, where there are abundance of inhabitants, who are also making a collection to build a church forthwith. The third Sunday I perform divine service at Esquire Duckingfeild's. The fourth Sunday I go up to a place called Wicakon, about 30 miles journey. The fifth Sunday I cross the sound to go to Eden-Town, where the vestry have also proposed to build a church very soon. The sixth Sunday I go up to a chapel on the south shore, about 12 miles by water; and the seventh Sunday, begin the same course again. But once every quarter I go up to a place called Renoque, 80 miles journey; and the five last Sundays of the year, the vestry allow I may go my rounds, and visit the remote parts of the country, where some inhabitants live, 150 miles off; people who will scarce ever have the opportunity of hearing me, or of having their children baptized, unless I go among them. The country is in general very well pleased with my coming among them, but the people are for the most part poor and very ignorant. I have baptized 120 boys and 91 girls, five persons above 20 years of age, and two married women, this last year."

"Upon bare reading of this letter, the reader will immediately reflect, that he must take indefatigable pains in performing so much difficult duty. However, he persevered with great resolution. Some time afterwards other accounts came to the society, that since his last letter, he had preached constantly, had baptized 269 children, one woman, and three men, who gave a very good account of their faith; and two negroes, who could say the Creed, Lord's Prayer, and Ten Commandments, and had good sureties for their farther information; and that he designed shortly to go to Bath county, where he was greatly wanted, being informed there were at least 300 children, whose parents desired his coming among them, to have them baptized. But having contracted frequent and severe illnesses by constant travelling, he

died in the year 1723, very much to the loss of all this people.

"In the year 1723, Sir Richard Everett going then over governor, the Rev. Mr. Blacknal applied to be sent missionary, and was employed by the society, but they have had no accounts of his progress, and it is believed he hath left that country; so that this whole people, being now above 10,000 souls, are without any minister. What Governor Eden remarked to the society in favour of this colony, deserves to be taken notice of here—'Though the state of this government hath been for many years very unsettled, chiefly so by reason of intestine feuds; yet the people have declared themselves sincere members of the church of England, by the act of assembly passed in 1713, for establishing the church, and appointing select vestries; the preamble to which is as follows:—*This province of North-Carolina, being a member of the kingdom of Great-Britain; and the church of England being appointed by the charter from the crown, to be the only established church, to have public encouragement in it; we, therefore, to express our gratitude to the Right Honourable the Society for Promoting the Christian Religion in Foreign Parts, and our zeal for promoting our holy religion, by making such provision for building churches and chapels, and maintaining of the clergy, as the circumstances of this government will admit, &c.* And by this act they divide the whole country into nine parishes, name vestries, and settle salaries for the ministers of each parish not exceeding £50, and provided the whole parish charges do not exceed five shillings per pole on all taxable persons.

"This speaks at least the good disposition of the people, though the £50 settled by the act would amount to a very small sum in sterling money. There are not above one or two churches yet built in this government; however, the society have at several times, by their missionaries, dispersed here above 300 volumes of bound books, besides about £100 worth of small tracts of devotion and instruction."

For the Christian Journal.

Convention of New-York.

MISSIONARY REPORTS.

(Concluded from page 17.)

The Rev. George L. Hinton, missionary at Onondaga, Onondaga county, and parts adjacent, reports:—

"Although the station to which he is assigned is confined in its limits, and those to whom he ministers few in number, yet he has been encouraged, by their faithful adherence, to persevere; and while engaged in the public ministrations of the sanctuary—in admitting the young to its exalted privileges, in administering the consolations of our holy religion to the sick and dying, and in performing its sacred rites for those who have departed in the triumphs of the faith—he has experienced a satisfaction which nothing earthly could impart. The congregation at Onondaga, which has received the greatest share of my attention, though not very numerous, is highly respectable, and during my connexion with it, has at all times manifested that sincere attachment to our church, which is the sure result of a correct knowledge of its principles; a larger number attend upon the services of the church than at any former period, and several have given satisfactory evidence of spiritual improvement, by presenting themselves at the communion table. The Sunday school attached to this congregation is in a very flourishing condition. We attribute much of this prosperity to its connexion with the General Protestant Episcopal Sunday School Union, and the facilities which are afforded by the use of its publications.

"The regular services of the church have been performed at stated periods in the village of Geddes. Though our anticipations with regard to this place have not been fully realized, yet we look forward with confidence to the time, when the seed that is sown will take root, spring up, and bear fruit abundantly.

"As favourable opportunities presented, I have officiated at various places in the vicinity, and it gratifies me to state, that there is generally a manifest anxiety to examine into the claims of the church. From this examination we have no reason to shrink, and may boldly challenge investigation. It would be well, if those who are to exercise the duties of missionaries, could be supplied liberally with tracts, written in a plain and familiar manner, on the principles and practice of our church, and with copies of the book of Common Prayer for gratuitous distribution."

The state of the church at Sacket's Harbour and Brownville, Jefferson

county, is thus reported by the missionary, the Rev. William Linn Keese:

"At Sacket's Harbour, the temporal affairs of the church are in a very depressed condition. The building for public worship which was commenced some years ago, still remains unfinished, from the cause assigned in the report of last year, the deficiency of funds. From this discouraging statement your missionary turns with satisfaction to remark, that there is reason to believe that the Lord has smiled upon his labours in this portion of our Zion, and that he has not been altogether unsuccessful in his endeavours to advance professors of our holy religion in the graces of the Christian life, and to turn the hearts of the disobedient to the wisdom of the just.

"At Brownville the state of the church is in the highest degree interesting and encouraging. Some years ago the inhabitants of this place united in the erection of a commodious stone edifice for divine worship, with the express understanding that the voice of the majority should decide by whom or what religious denomination it should be occupied. This arrangement, which may seem singular to some, is not an unusual occurrence in our western villages. This building was for a considerable length of time occupied by a very estimable Presbyterian clergyman. Circumstances of a peculiar nature led to his departure, and the introduction of the Episcopal church. Upon these it is not my design to dwell; suffice it to say, that the experiment, for I have been assured that my visit to this place was thought to be of this character, has been crowned with success. The new religion (as it was called) has been acknowledged to be the religion of Christ and his apostles, and the 'stone meeting house' been transformed into an Episcopal church. The title-deed is now in the hands of the vestry of St. Paul's church, Brownville. It affords me great gratification to state, that this revolution has been accomplished without any display of that censurable temper and party spirit sometimes manifested upon similar occasions; it has been our endeavour not to depart from that charity which is the very bond of peace and of all virtues. The attachment to the church in this village is of an enlightened character. The claims of the church have been thoroughly investigated, and our friends are qualified to give good reasons, drawn from Scripture and Ecclesiastical history, for their abandonment of those religious sentiments in which they had been educated. God be praised, this is not all. I can speak not only of changed opinions, but of changed hearts. In several, it is trusted, 'that the old Adam has been so buried, that the new man has been raised

up in them.' These particulars are mentioned, not in the spirit of boasting, but it is hoped with feelings of lively gratitude to the Divine Head of the church, who has thus nourished with the dew of his blessing the vineyard which his own right hand hath planted."

The Rev. John McCarty, missionary at Oswego, Oswego county, and parts adjacent, reports as follows:—

"The very great inconvenience we have suffered for the want of a convenient place of public worship on the west side of Oswego river, where most of our congregation reside, induced the vestry, in January last, to circulate a subscription for the erection of a church; the amount subscribed far exceeded the most sanguine expectations, and was such as to warrant the commencement of the building early in the spring. The corner-stone was laid on the ninth of May, with the usual religious services. The building is of stone, 74 feet by 56, in the Gothic style of architecture, and will be finished in December. The erection of so large and elegant a church in this as yet small village, and by our infant congregation, is a pleasing evidence of the liberality and zeal of the friends of our Zion in Oswego.

"During the past year, your missionary has had the satisfaction of witnessing a very considerable increase of the congregation, and of acquaintance with the distinctive principles of our communion, resulting in a more ardent attachment to our branch of the 'one Catholic and Apostolic church.' And though he has cause to lament that no greater success has attended his labours, yet from the increased attention to the 'ordinances of the Lord,' and from additions to the communion, he has reason to believe that his labours in the cause 'of Christ and the church' have not been altogether without fruit. By the blessing of Him who 'giveth the increase' on the preaching of the word in the congregation, and from house to house, and on the administration of the sacraments and ordinances of the church, he has seen with joy and gratitude, that some who seemed to 'care for none of these things,' have been brought to attend 'to things which belong to their peace;' and in others, the evidence of a 'growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ.'"

Of the remote churches at Fredonia and Mayville, Chautauque county, the missionary, the Rev. Rufus Murray, makes the following report:—

"The congregation at Fredonia is increasing; and though placed under circumstances of depression, yet the church rests upon a substantial basis, and there

is evidently a growing attachment to her doctrine, worship, and primitive order. They suffer great inconvenience for the want of a suitable place for public worship; but I trust, by the blessing of God, that this will not long be the case, as the erection of a house is in contemplation.

"In my absence, (which is two thirds of the time,) they meet regularly for lay-reading, and the punctual attendance of the friends of the church, is a manifestation of their attachment and zeal in the cause of religion and the church of Christ."

"The church at Mayville is steadily increasing, and nothing is to be feared as to her prosperity and permanency. A spirit of gratitude and thanksgiving pervades the hearts of the congregation, in that, through the blessing of God, they now have a church to meet in, where they can enjoy the service and consolations of the sanctuary. The edifice is built in the Gothic style, of wood, and finished in a neat and convenient manner. It was consecrated on the fourth of September, at which time the apostolic rite of confirmation was administered to eight persons."

The missionary in Otsego and adjacent counties, the Rev. Daniel Nash, reports:—

"The members of our congregations still continue respectable—there has been no complaint of irregularity of conduct. In some instances there has been a very serious inquiry respecting the doctrines of the church, and apparently a cordial acceptance of those doctrines. A life corresponding to the rules prescribed in the word of God has been the consequence. This has given me great confidence that my labours have indeed been blessed.

"Our Sunday schools, catechising and teaching our children and young people in the Scriptures, appear to have had a salutary influence, not only upon those who are taught, but upon the parents. To these modes of teaching, I may add the reading of the Gospel Messenger, published at Auburn by the Rev. Dr. Rudd. That paper greatly tends to excite, not only a serious attention to religion, but it arms those who embrace religion with fortitude, because the information given tends to confirm what I teach, and enables them, with the reading of the Scriptures, to give a reason why they believe in the doctrines of the church."

The missionary at Richmond, Ontario county, and parts adjacent, the Rev. George H. Norton, reports:—

"The state of the churches in Warsaw and Sheldon, Genesee county, was found

to be as good as could have been expected, considering their then destitute situation. For the twelve months previous, they had enjoyed a stated service; and under the immediate care of the Rev. Mr. Salmon, a considerable improvement had taken place. Should they be again favoured with the residence of a clergyman amongst them, and to effect which object they are making very great exertion, I think there will be a fair prospect of their becoming permanently established. The prospects of the church in Richmond have improved a little since my last year's report."

From the report of the Rev. Amos Pardee, missionary at Perryville, Madison county, and parts adjacent:—

"In the central parts of the county are a few very respectable families of Episcopalians, but living too remote from each other habitually to meet together for worship, your missionary has visited them, preached, and administered the ordinances in their private houses.

"Fifteen or twenty years ago a considerable number of families from a foreign country settled in the town of Eaton; being destitute of the ministrations of the word and ordinances, some of them united with other denominations of Christians, but a number of families retained their attachment to the church, and some of them who have joined other denominations of Christians, retain their veneration for the church of their fathers, unite in our worship, and come to our communion. To this people, although on account of their moderate circumstances, they have been able to contribute but lightly to the support of the Gospel, a stated portion of my time has been devoted. Their pious affections, it is believed, have been revived, and their acquaintance with the worship of the church so far renewed, as to enable them to make the responses in our worship with some degree of order and solemnity. Some other persons of respectability and property have embraced our views of the doctrines of the Gospel, and united in our worship."

The Rev. Marcus A. Perry, missionary at Rome and Holland-Patent, Oneida county, and parts adjacent, says—

"I have the happiness to state that the churches under my care in this section of country, through the blessing of the Great Head of the church, are in a state of progressive improvement."

From the report of the Rev. Richard Salmon, missionary at Medina, Genesee county, and parts adjacent:—

"Our vestry had contemplated the building of a church during the present season, but the pecuniary difficulties, and the very great and general depression which is felt in every department of business throughout our country, has obliged them to postpone that desirable object for a time. The prospects of our church here and in the vicinity, are evidently encouraging; The village of Medina has had an almost unprecedented growth. Two years since the forest was not removed, now there are 7 or 800 inhabitants. Situated on the Erie canal, with excellent water privileges, with a flourishing country, and beautiful natural scenery around it, it presents a populous and important place. A fine lot for a church has been granted to the vestry, located in the centre of the village, by the Hon. David E. Evans; and also a lot suitable for a parsonage, situated in the immediate vicinity, by the liberality of a Mr. Bennett. And there being no other regularly organized Christian society in the village, and no settled minister beside your missionary, we consider our prospects as sufficiently good, at least, after the removal of those difficulties and barriers in the way of our church's prosperity, which always present themselves in a mixed population, and where our church is almost totally unknown. Trusting, however, in the efficacy of God's word, which, when faithfully preached, he hath graciously promised shall never 'return unto him void, but shall accomplish the purpose for which he intended it;' and, trusting also to the salutary effect of our incomparable liturgy and service, when faithfully performed, on all occasions of public worship, according to the rubrics and canons of our excellent church, in ameliorating and correcting the prejudices of the community, and in sanctifying and building up in the most holy faith, (God's grace assisting) the people of the congregation, we shall not be discouraged, but shall cheerfully labour on; for we have no hope that 'Jacob,' who is small here, will ever arise in his strength, only as Jacob, and in his own proper character and attributes."

The Rev. Charles Seabury, missionary at Setauket and Islip, Suffolk county, reports:—

"I have been happy in the circumstance that it has pleased God to continue my health so that I have been able regularly to do my duty in both parishes; nor on this account do I recollect that my churches have been once closed; although, from other causes, they have been once or twice. The church at Setauket has been unhappy in the death of two of the steadiest persons in the congregation, and a paralytic shock disabled a third; a brother and two

sisters. Thus a family has been broken up, from whom I derived considerable assistance; and two communicants withdrawn, from whose example in the congregation I had formed great hopes. The congregation, however, increases in numbers, and in serious and solemn attention to the service; and I have formed greater hopes of additions to the numbers of the communicants than I ever did before; for I now think the congregation resembles, in point of numbers, what it was when I first came among them.

"The church at Islip has been attended by a more respectable congregation the year past than I have known for several years; but I must lament that there is not that attention to the essence and spirit of religion which I could desire; the sacraments are most shockingly neglected, and although through the year past I have laboured to point out the absolute necessity of attending to this duty, yet nothing has resulted to gratify my wishes. God in his own good time will, I trust, remedy this evil."

The Rev. Orsamus H. Smith, missionary at Moravia, Cayuga county, and parts adjacent, remarks:—

"At Moravia, the Sunday school which I have mentioned in previous reports, until the early part of the present summer, had been conducted in connexion with the Presbyterians. This is, in most cases, doubtless a very mistaken policy; but in the present it was not attended with the usual bad consequences. On the whole, the church was the gainer by it; for when the separation took place, it was evident to an observing community, that the church was compelled to that measure by the monopolizing and selfish policy of her associates. Our school was, accordingly, well sustained."

From the report of the Rev. James Thompson, missionary at Durham, Greene county, and parts adjacent:—

"Christ church at Greeneville having been consecrated in September last, it was important that divine service should be performed in it as often as possible, as a strong opposition was excited by its enemies against the doctrines and usages of the Episcopal church. It was therefore the wish of the vestry to have preaching in the church every Sunday, that the new hearers might be better acquainted with the doctrines and usages of the church. As the Rev. Mr. Fuller could not preach for them but one-half of the time, they requested me to preach the other half. Accordingly I did, and it was a benefit to the congregation."

The Rev. William M. Weber, M.D.

missionary at Waterloo, Seneca county, and parts adjacent, remarks:—

"Although a more prosperous state of the church than what exists at the present time might have been anticipated by some when your missionary first occupied this station, yet he has reason to believe that his labour has not been in vain. Thirty-six families composed the congregation when I first took charge of it; since that time, two years and four months have elapsed, and it is now made up of 35. This fact, connected with the peculiar circumstances of the church, no doubt, exerts a disheartening influence on some individuals. But your missionary conceives, that the present numerical strength of the congregation, so far from being a cause for discouragement, strongly proves that the Lord hath been with us, and blessed us. The present number of families is less by *one* than when I first came here; and yet since that period seven families has left the place, one family has been removed by death, and one, from some cause unknown to me, has withdrawn from the congregation; eight families have, therefore, been added to the congregation during the last two years and four months; thus creating a cause for gratitude to God, and for further encouragement while labouring for the good of Zion.

"The society at Montezuma, where I have officiated every fourth Sunday the past year, is in a flourishing state. The entire labour of a clergyman is very much needed in that vicinity. It is the more desirable that a clergyman should be located at Montezuma, as in that case I could be more beneficial at Seneca Falls, where a number of families reside, who are attached to the Episcopal church."

From the report of the Rev. Phineas L. Whipple, missionary at Fairfield, Herkimer county, and parts adjacent:

"The congregation at Fairfield, during the college term, is generally full, at other places respectable and increasing. So true is this, that while your missionary has to regret that the frequent and earnest solicitations which are made for his services, cannot all be gratified, he has reason to report, as a subject of rejoicing, that amidst the enthusiasm and infidelity of the day, increasing numbers seem disposed to resort to the sober and scriptural institutions of the church, and nothing is wanting but zealous and *self-denying* labourers in our vineyard to cause its vines to flourish, and many new ones to be planted with fair prospects of yielding abundant fruit.

"At the present time there is pressing need of another clergyman in the county

of Herkimer. The field of labour could be divided, and in either part as much could probably be raised for the support of a clergyman as is now raised in the whole field, and much more good could be done; for the experience of your missionary so much confirms the convictions of his judgment in favour of condensed labour, that he is of opinion that his usefulness would be greater, were he to confine his services to one half of the field which he now occupies, even if the rest were abandoned. The applicability of the apostle's words, 'Come over to Macedonia and help us,' to the station of your missionary, will express all that would result from a more minute detail of facts."

Mr. Solomon Davis, the catechist, lay-reader, and schoolmaster among the Oneida Indians, thus speaks of that people:—

"The Oneidas are gradually improving in agriculture and the mechanic arts, and such has been their advancement, that every doubt must vanish, as to their susceptibility of being raised to the privileges and enjoyments of civilized man.

"My situation is rendered much more pleasant by the recent formation of a society among the white people in our vicinity, the object of which is, to prevent the sale of spirituous liquor to the Indians. It is composed of the most respectable part of the white population, and they are determined to put an effectual stop to an evil which has hitherto been the most formidable one we have had to contend with, and which has contributed, more than any other, to the degradation and misery of these unfortunate people. The society are taking measures to have the existing law, prohibiting the sale of ardent spirits to the natives, under a severe penalty, strictly enforced against every offender, and have already begun to realize the most beneficial results."

The parochial reports relate chiefly to old settled congregations, and afford little else than the usual lists. We extract, however, from the more recent ones, or from recent incumbents, the following:—

The Rev William A. Clark, rector of All Saints' church, New-York, remarks:—

"Since the consecration of the church, in June last, the congregation has increased to about threefold the number of which it consisted before that event. An increased piety and zeal for the cause of the blessed Redeemer, and a deeper regard for the ordinances and institutions of his church, are also apparent."

The Rev. Levi S. Ives, rector of St. Luke's church, New-York, thus notices the increase and flourishing state of that congregation:—

"The rector cannot forbear stating, with thankfulness to God, that this parish, which five or six years ago consisted only of about half a dozen families, has so constantly and so rapidly increased, as to render it necessary, during the past summer, to enlarge the pew accommodations. Consequently, an addition, through the enterprize and laborious zeal of the vestry, has been made to the former building, furnishing 42 new pews."

The Rev. George Upfold, M. D. rector of St. Thomas' church, New-York, reports, that "the Theological Scholarship Society of that church has increased its fund during the past year to between eleven and twelve hundred dollars."

Of Trinity church, Geneva, Ontario county, the rector, the Rev. Richard S. Mason, remarks:—

"This parish has suffered from the sickness and death of its former rector, the late Dr. Clark; yet there is every prospect of its increase and prosperity. The exact number of families and communicants has not been ascertained, as the present rector has had charge of the congregation but a short time, and several changes have taken place within the past year.—May the present rector be permitted here to bear testimony to the esteem and attachment which the congregation, especially the poorer class, bear to the memory of the late estimable Dr. Clark?"

The following remark is contained in the report of the Rev. Alexis P. Proal, rector of St. George's church, Schenectady:—

"Though, from peculiar circumstances, during the past seven years, nearly as many persons have removed from the parish as composed it when taken charge of by the present rector, by the blessing of Almighty God upon the unwearied exhibition of the distinctive and evangelical principles and polity of the church, their number has been more than made up, and the present number of the congregation exceeds that of any preceding year."

The Rev. Hiram Jelliff, rector of St. James's church, North-Salem, Westchester county, remarks:—

"This church appears to be more flourishing at the present than at any former period, notwithstanding that the labours

of the rector have been limited in a certain degree, in consequence of the duties which have devolved upon him in the academy, of which he has had the charge for the past year."

Extracts from the Twelfth Annual Report of the New-York Protestant Episcopal Missionary Society.

The following new auxiliary societies have been formed, and made remittances:—

The Female Missionary Association of St. John's church, Ogdensburg, \$24; the Female Missionary Association of St. Paul's church, Troy, \$252 75; the Female Missionary Association of St. John's chapel, New-York, \$296*; the Female Missionary Association of St. Paul's church, Oxford, \$14—\$586 75.

The whole amount received from auxiliaries has been—The Missionary Association of Geneva, \$45 50; the Missionary Society of Christ church, New-York, \$66; the Female Missionary Association of St. Stephen's church, New-York, \$131 63; the Female Missionary Association of St. Paul's chapel, New-York, \$6; the Female Missionary Association of Christ church, New-York, \$42; the Female Missionary Association of Grace church, New-York, \$187 9; the Female Missionary Association of Trinity church, Utica, \$60; the Female Missionary Association of St. Matthew's church, Unadilla, \$10—\$548 22.—Total, \$1,134 97.

We trust that it will be considered neither improper nor invidious, specially to notice the congregation of St. John's chapel, in this city, in which, a sum not less than \$1,000 has been raised, during the past year, for the cause of missions in this diocese.

Our society is much indebted to the Rev. George Upfold, M. D., rector of St. Thomas' church, in this city, for the very able and interesting manner in which he executed, at the request of this board, the office of preaching the last annual discourse in behalf of the

* One hundred and four dollars of the above amount contributed by the Sewing Society attached to the same.

society. The plan was adopted of having the sermon preached in each of the churches and chapels in this city. This was, of course, done with the consent of the several rectors, a consent not merely easily obtained, but most cheerfully given. Those reverend gentlemen will accept our thanks for this valuable co-operation. Our thanks are also due to the several congregations for the liberality which enables us to record the following sums collected at the preaching of the sermon:

St. John's chapel, \$251; Grace church, \$203 98; St. Paul's chapel, \$192 75; Trinity church, \$157; St. Thomas' church, \$104 24; St. George's church, \$101 37; St. Stephen's church, \$83 32; St. Mark's church, \$56 54; St. Luke's church, \$44 10; Christ church, \$54; Zion's church, \$51 37; St. Philip's church, \$36 71.—Total, \$1,346 38.

In reference to the last named of the above collections, which, it will be recollected, was made in a congregation composed entirely of persons of colour, the board thought it no more than an act of justice, for the desire expressed by themselves, not to be excluded from the satisfaction of thus contributing, and for the liberality with which their contribution was made, to pass the following resolutions:—

Resolved, That this board has received with peculiar pleasure the report of a collection of thirty-six dollars and seventy-one cents, made in behalf of this society, in St. Philip's church, in this city; and that in accepting the said collection, the board cannot refrain from expressing the sentiment, that such liberal contribution to the general interests of the church are worthy of all imitation, and that the present one is a most gratifying additional evidence of the attachment to the church, and regard for its interests, uniformly manifested by the congregation, by which the above collection was made.

Resolved, That an attested copy of the above resolution be sent by the corresponding secretary to the Rev. Peter Williams, the rector of St. Philip's church.

The following are further particulars relating to the funds:—

VOL. XIII.

Amount on hand date of last report, \$210 77.

The following donations have been received:—

From a member of St. John's chapel, New-York, by the Right Rev. Bishop Hobart, \$20; "A Friend to Episcopacy," (see letter, p. 58) \$50; from ditto, by the treasurer, \$100; a gentleman in Lansingburgh, by the Rev. Mr. Dorr, \$10; a lady in Waterford, by the Rev. Mr. Dorr, \$2; a friend, by John R. Wheaton, at several times, \$51 56; from the ladies of Christ church, of the village of Coopers-town, \$13; from C. I. Aldis, \$20; from Benjamin Haight, \$10; from annual subscribers, \$264; interest allowed by the treasurer for monies in his hand, \$37 69.—Total, \$578 25.

Total amount received to the credit of the disposable fund, (including last year's balance,) \$3,270 37; from which deduct the contingent expenses of the society, (in this sum is included \$3 75, the whole expense of collecting the annual dues,) \$202 18; there has been paid to the missionary committee, \$2,500.—Total, \$2,702 18.

Balance now in the treasury, \$568 19.

There is now due from annual subscribers the sum of \$29.

Eleven subscribers, deceased, withdrawn, or removed to the country, and only four added.

The *permanent fund* has been increased during the year from \$1,463 4, to \$1,973 29, viz.

From Mrs. Jacob Shatzel, of St. John's chapel, New-York, to advance the Rev. William Berrian, D. D., the Rev. Benjamin T. Onderdonk, D. D., the Rev. J. F. Schroeder, and Mr. Jacob Shatzel, from *life members* to that of *patrons* of the society, also to constitute Mr. Christopher Heiser a life member, \$310; from the Female Missionary Association of St. Paul's chapel, New-York, life subscriptions, \$10; from the Female Missionary Association of Christ church, New-York, a bequest from a lady recently deceased, \$20; from Dr. Samuel W. Moore, to constitute himself a life member \$30; from the Female Missionary Association of Trinity church, New-Rochelle,

to constitute the rector, the Rev. Lawson Carter, a life member, \$ 30; interest received, \$ 110 25.—Total, \$ 510 25.

One thousand eight hundred dollars of the above amount is securely invested by bond and mortgage, at seven per cent.; the balance, one hundred and seventy-three dollars twenty-nine cents, in the treasury.

On the subject, generally, of the funds of the society, the board would express their warmest thanks to the treasurer, Mr. Benjamin M. Brown, for the very faithful and judicious manner in which he fulfils his trust, and particularly for the active personal services, by which there is annually experienced an important saving of expenses ordinarily attendant on collecting payments, and other functions of that office.

The number of missionaries now employed in this diocese is 36, being an increase of four within the last year.

This society's appropriation to the missionary fund of the diocese has been \$ 2,500, being \$ 1,000 more than in any preceding year; and there is now in the treasury a balance of \$ 568 19.

The co-operation of this society in the truly laudable and promising project, lately formed, for establishing the Protestant Episcopal Press having been solicited, the following report of a committee on the subject was adopted by the board, and the following resolution passed:—

The committee to whom was referred the communication from the board of managers of the New-York Protestant Episcopal Press, beg leave to report—That they have examined attentively the subject submitted to their consideration, and for that purpose have held a conference with the standing committee of the *Episcopal Press*, from whom they have received a full development of the plan of that institution, and are unanimous in the opinion that the establishment of a press, the object of which is, "the execution of printing and publishing of every description, for the several Protestant Episcopal societies in this state, at lower rates than have hitherto been

practicable," is an event in the highest degree desirable.

Your committee conceive that the period has arrived, when the interests of the numerous societies in this state imperiously demands the establishment of a press and sale depository, which shall be exclusively Episcopal; and they can see no reason why a concentration of effort amongst Episcopalians should not lead to as beneficial results as have crowned the endeavours of various societies of other religious persuasions.

Under a full conviction of the usefulness of such an institution, your committee warmly recommend the adoption of such measures by this society as shall tend to the promotion of the views of the board of managers of the New-York Protestant Episcopal Press.

Your committee beg leave to offer the following resolution as the sense of this board:—

Resolved, That the board of managers of the New-York Protestant Episcopal Missionary Society cordially approve of the establishment of a New-York Protestant Episcopal Press, and that this society will cheerfully lend its influence to further the interests of said institution; and will, in the result of its being carried into successful operation, bestow upon it its patronage and support.

All which is respectfully submitted.

ANTHONY J. BLEECKER,
Chairman.

Again has "A Friend to Episcopacy" shown the sincerity of his friendship, by two liberal contributions to our funds. The first enclosed in the following note:—

"MR. BENJAMIN M. BROWN,

SIR,

"The enclosed fifty dollars you will be pleased to apply to the disposable fund of the Missionary Society of which you are the treasurer. As this amount falls short of an intimation expressed in a former communication, and much more so of my wishes,* I think it proper to say, that it proceeds from a just regard to other obligations, and not

* A subsequent donation of 100 dollars has been sent by the same munificent individual.

from any change in my views of the importance, or diminished attachment to the objects of your institution; being fully persuaded that the best interests of religion in our country, and especially at the present juncture, are closely, if not essentially, connected with the extension and *preservation in its integrity*, of the Protestant Episcopal Church.

“A FRIEND TO EPISCOPACY.

“*New-York, 12th March, 1828.*”

It is not our intention to enter here into the general question of the relative claims of foreign and domestic missions. One thing, however, we think that a discriminating judgment, and well ordered piety, will fully justify us in saying, that any member of our church who does not all that in reason he ought to do for the institutions of his own church, and for relieving the awfully extensive spiritual wants immediately around him, may well be censured for inconsistency at least, if he has much of liberality, or much of exertion, influence, and solicitude, for distant operations. To any member, for instance, of our own diocese, who has done, and is doing, all that in reason he should, first for his own parish, then for the Missionary, Bible and Prayer Book, Theological Education, and Sunday School cause, in his own diocese, and then for the operations of our general church, in the diffusion of pure and primitive religion throughout our land, we would say, that it is well done to add such efforts as he may think his duty, for propagating that religion throughout the world. But can we say the same of him who is deficient in what ought reasonably to be expected of him in favour of his own household of faith, while full of zeal and effort for doing good unto all men? We humbly think not; and most sincerely pray that the number of those may be largely increased, who, faithfully fulfilling the apostolic injunction to do good *especially* unto those who are of the household of faith, may thus, in the true spirit of that injunction, extend his regards as widely as the human race is spread.

Extract from the Seventh Annual Report of Christ Church (New-York) Female Missionary Society.

At a period when missionary zeal and ardour are extending their influence to all nations, embracing even Greece and Africa, the board regret to state, that this society, which has so long been the object of their care and solicitude, is declining. It is with pain they acknowledge, that this institution does not increase, and wax stronger and stronger, when so much missionary zeal is excited. Hitherto its subscriptions have enabled it to pay \$ 50 annually to the parent institution; the amount of subscriptions rendered in this year has not exceeded \$26. Do the friends of the society ask, Why is it so? For answer, the board refer you to the pages of the books; the number of subscriptions you will there see withdrawn will account for the present deficiency. In return, the board would ask, Ought it so to be? The subscription was made small, that all the congregation might unite in aiding the society to the furtherance of the services and ordinances of our church; that there are thousands of our own household of faith who are craving that Gospel manna which has so beautifully descended on us, you cannot but admit; and if permitted to express an opinion, we would say, that fifty cents a year cannot materially affect the comforts or circumstances of any in the congregation.

Consecration and Confirmation.

On Sunday, the 25th, the Right Rev. Bishop Hobart consecrated Christ church, in the village of Oswego. The clergy present and assisting in the services were the Rev. Amos Pardee, the Rev. William L. Keese, the Rev. John M'Carty, minister of the parish, and the Rev. Dr. Rudd. The sermon of the bishop on this occasion was listened to with profound attention by a very large and intelligent audience, who seemed to be deeply impressed by its lucid and commanding eloquence. Christ church is a noble and beautiful Gothic stone edifice, 74 feet by 56, besides the projection for the tower.

The corner-stone was laid in May last, and its completion at so early a day in a style of great neatness and taste, reflects much credit upon those who have been engaged in its erection, and especially upon the zealous and persevering minister of the parish. It may be well to observe, that when he commenced his services there, less than three years ago, he had in his congregation only eight individuals who took much interest in the affairs of the church, or who paid attention to her worship. With this number he continued for many months, labouring with the most unwearied assiduity, relying with faith and patience upon the blessing of him who said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." This trust and fidelity has been rewarded in a very gratifying manner, and he now sees the prospect before him of a large and very respectable congregation in one of the most thriving and interesting villages in the state. Long may he enjoy this field of evangelical labours, and may it yield a rich increase of holiness in life and conversation.

After the service of consecration, and the sermon adapted to that rite, the bishop proceeded to administer confirmation, when 37 persons received that apostolic ordinance. Before the imposition of hands, he delivered an able and perspicuous address, in which was given an explanation of some expressions in the service for confirmation, as well as a clear illustration of the distinction made by the Church and by Scripture, between *regeneration* and *re-ordination*, vindicating our communion from the charge of indifference to a change of heart by divine grace. We consider this address as one of the most happy and useful efforts of our diocesan. We wish it could be circulated as a tract. It would, we should think, put an end to the mistaken notions and unwarrantable remarks which are perpetually made on this subject.

The address which the bishop delivered after the imposition of hands, was in his usually impressive manner, calculated to warm the heart, and rouse

the conscience to a vigilant care for the maintenance of that purity of life, and that subduedness of temper, in which the Christian is to show the influence of divine grace in the control of all the affections.—*Aub. Gos. Mess. Jan. 31.*

Obituary Notices.

The Rev. CAVE JONES.

Died at Brooklyn, Long-Island, on Thursday, January 29th, in the 60th year of his age, the Rev. Cave Jones, one of the oldest presbyters of this diocese, a chaplain in the United States Navy, and principal of the Naval Seminary at Brooklyn. He supported a long illness with exemplary patience and resignation, and gave, as its fatal termination approached, the most satisfactory evidences of the triumph of Christian faith and hope; emphatically disavowing any other foundation for these than Jesus Christ, and him crucified; and experiencing the blessedness of the victory over the terrors of death which, through Christ, God giveth to all his faithful people. He received the holy communion about two hours before his death; and his soul fled while he was engaged in the expression of his humble hope of future blessedness.

In his capacity as a navy chaplain, Mr. Jones not only faithfully and usefully discharged the duties arising out of his station at the Navy-Yard; but had much at heart, and laboured much to promote, the influence of religion throughout the navy generally. He always endeavoured to procure pious and qualified clergymen as chaplains for such vessels as are entitled to them; and with respect to those which are not, to get some other office for pious young men, candidates for orders, to the duties of which they might add such spiritual services as might be consistent with their lay-character. He was also very extensively useful in distributing Bibles, Prayer Books, and Tracts, among seamen, marines, and others. To the usefulness of our liturgy, thus distributed, he bore ample testimony, the result of peculiar opportunities of judging, in several highly interesting communications to the Auxiliary New-York Bible and Common Prayer Book Society, by which he was supplied with Prayer Books, and whose board of managers often expressed the grateful sense of his fidelity and success as an instrument of their usefulness.

The Rev. ALBERT HOYT.

Died on Friday, the 23d of January, 1829, the Rev. Albert Hoyt, rector of St. Andrew's church, (formerly Coldenham, now) Walden, Orange county.

The death of this amiable and excellent young man was sudden and unexpected. He was ill only forty-eight hours; and from a state of perfect health, was, in that short space of time, numbered with the dead. He bore his painful illness with singular fortitude and patience; and, in the entire possession of his mental faculties, he contemplated his approaching end with humble faith and holy hope; and, in the language of a friend and parishioner, "died as he had lived—a Christian." This mysterious dispensation of Providence is a serious loss to his parish, which, just emerged from a long season of depression, had begun to increase and flourish. Since his ordination as priest, in October last, he had, by his faithful and acceptable labours, greatly endeared himself to his bereaved flock; and as an evidence of the estimation in which he was held, his engagement (before temporary) had just been made permanent, and a contract had been entered into for building a parsonage house, on a beautiful spot of ground contiguous to the newly erected church, in the thriving village of Walden. But the successful labours of the shepherd have, in the inscrutable wisdom of the Almighty, been terminated—and the flattering anticipations of the flock changed into lamentation and mourning. "We have cause," says a member of the vestry, in a letter recently received, "to be humbled under the mighty hand of God. But, though the shepherd has been smitten, we hope that the flock will not be suffered to be scattered abroad. It shall be our prayer to our heavenly Father, to lift upon us again the light of his countenance, and to send us another pastor after his own choice." In this sentiment we heartily unite—and knowing the peculiar situation of the church at Walden, and the great field which is there open for usefulness, through an active, zealous, prudent, and devoted clergyman, we pray and trust that such an one may speedily be directed thither by the great Head of the Church.

Mr. Hoyt was ordained deacon by the Right Rev. Bishop Hobart, in St. John's chapel, in this city, on Whitsunday, June 3, 1827; and priest by the same bishop, in Trinity church, in this city, on the 20th Sunday after Trinity, October 19, 1828.

We are indebted to a valued correspondent for the following notice of a distinguished lay member of our church; whom we well knew, whom we ever regarded as one of the best friends of religion and the church, and who justly possessed, in an eminent degree, the respect and affection of all who knew him.

COL. PETER KEAN.

Died on the 2d day of October last, at Lebanon Springs, New-York, whither he

had gone for the benefit of his health, Col. Peter Kean, of Elizabeth-Town, New-Jersey.

In the death of this gentleman, his family, society at large, and the Episcopal Church, have sustained a great loss. Long must the afflicted widow and children mourn that the faithful and affectionate husband, and the kind and careful parent, is no more. The circle of society in which he moved, and of which he was a most valuable member, have also great cause to lament the chasm which his removal has occasioned. Possessing a mind well cultivated, imbued with correct principles, and a heart governed by Christian feelings, he would have been a valuable acquisition to any portion of the community. Enjoying the means, he also possessed the disposition to aid in all plans for the promotion of the public good. He was ever ready to further any object that would tend to the benefit of his own immediate neighbourhood, or of the state to which he belonged.

But it was in the character of a Christian, and of a member of the Episcopal Church, that his virtues were most conspicuous. As a Christian, he was correct in faith, and consistent in conduct; in what are termed the leading truths of Christianity—the divinity of the Saviour, the atonement, the depravity of human nature, the influences of the Spirit, &c.—he was a firm believer; and in his deportment, he fully manifested that the precepts of Christianity ruled his actions. Justice, truth, benevolence, strict attention to public worship, and the interests of the church to which he particularly belonged, were visible to all who knew him.

To the Episcopal Church, his attachment was founded on principle. He had studied her doctrines, had investigated her ministry and worship, and he conscientiously believed that she was a pure branch of the primitive church. In consequence of this enlightened conviction, he was her warm friend—ever ready with his purse and his influence, to step forward to her aid. Numerous were his benefactions to her various institutions. Indeed, it may be said that he never turned a deaf ear to her calls. The Episcopal Fund, the Bishop Croes' Scholarship, (to which he gave \$500,) and every new church in the diocese, have borne witness to his affection. He was an advocate for orthodox (or, what some persons call, high church) principles, believing that the maintenance of those principles was essential to the preservation and well being of the church; and he frowned on all attempts to promote the levelling system, which he was convinced would terminate in the subversion of the church. Col. Kean was a punctual attendant on the

annual conventions of the church in New-Jersey, and was generally, of late years, deputed to represent her in General Convention. In both these capacities, he exhibited an unshaken attachment to her interests, and an unabated desire to promote her prosperity. In the death of such a man, has not the church cause to mourn? The writer of this communication knew him well—had long been associated with him in the counsels of the church, and he speaks the language of many churchmen when he says, the tidings of his death struck him with sorrow and dismay. His loss will long, it is feared, be felt. In the prime of life, we had hoped he would for many succeeding years have been a blessing to his friends and the church. But God, in infinite wisdom, has seen fit to order it otherwise. And while we would submit, without murmuring, to this dispensation of Providence, we cannot cease to pray that our heavenly Father would mitigate this bereavement, by inspiring those friends of the church who still survive with renewed zeal in her service.

We, with melancholy pleasure, comply with a request to insert the following.

Mrs. AUGUSTA TEMPLE ROGERS.

The friends of the late Mrs. Rogers, whose death has elicited from a respected correspondent, the following obituary notice, have been put to a trial of feeling, severe enough to rend, if not to break, the heart! but mourner—remember that the voice which summoned hence that lovely woman—which bade her go down surrounded by the light of her own creating, prematurely to the tomb—hath said unto you, “be still, and know that I am God!”

“Died in this city, on the 7th inst. Mrs. Augusta Temple Rogers, aged 34, wife of Dr. John Smyth Rogers, professor of Chemistry in Washington college, and daughter of the Hon. Thomas L. Winthrop, lieutenant governor of Massachusetts.

When those who are replete in years pass from the stage of existence, having honourably fulfilled the purposes of their being, we regard their departure with feelings subdued to acquiescence by long expectation. We become familiarized, by degrees, with the idea of their dissolution, which we know could not be much further protracted; and the gradual extinction of a long life excites in us no surprise, for we see in it the fulfilling of the appointed course of nature. But, when the virtuous young, and those in the prime of life and manly beauty, are suddenly summoned from this scene of earthly existence, the mind receives a shock it does

not soon surmount; and their removal, at a period when it would seem to us they had not performed half their duty, nor given to the world the full example of their virtue, appears to our limited vision an anomaly in the plan of Providence. Yet, although in such case some of the purposes of this life may be frustrated, a lesson is taught to the living not soon to be forgotten, and the virtuous dead speak from the grave with an emphasis which sinks deep into the soul.

In the recent death of Mrs. Rogers, which has drawn forth these remarks, we have a striking example of the instability of worldly prospects. In the prime of her life, with all the advantages of the most respectable social connexions, endued with an intellect in which the judicious and discriminating were prominent traits, with manners marked at once with uncommon dignity and sweetness, and with a character in which the virtues of domestic life seemed to bloom and ripen into the piety of the Christian, like time expanding into eternity; she possessed, in an uncommon degree, the power of conciliating the undivided love of those who knew her.—Undisturbed by the vanity and ambition of worldly distinction, it was in the calm and quiet of domestic life—the peculiar resting-place of the virtues of woman—that she exhibited the chief attraction of her character: and the ornament of her sex became the delight of her family and her friends. Crowning a life of virtue with the imperishable lustre of the Christian graces, the stroke which taught us she was mortal, taught us also she was the heir of immortality. Beloved in life, in early death lamented, her virtues will be hallowed in the remembrance of those who knew her. Who that knew her saw not she was formed to adorn, and improve *this* life?—Who that knew her felt not she was ripe, and ready for a *better*?”

We have taken the liberty to annex the following *appropriate*, and very beautiful lines—presuming they are not so familiar to our readers as to require an apology for re-publishing them.

“’Tis ever thus—’tis ever thus, when hope has built a bower
Like that of Eden wreathed about with every thornless flower;
To dwell therein securely, the self-deceiver’s trust,
A whirlwind from the desert comes—and ‘all is in the dust!’

“’Tis ever thus—’tis ever thus, that when the poor heart aches
With all its finest tendrils—with all its flexible rings,—
That giddy thing it cleaveth to, so fondly and so fast,
Is struck to earth by lightning, or shattered by the blast.

'Tis ever thus—'tis ever thus, with beams of mortal bliss—
With looks too bright and beautiful, for such a world as this;
One moment round about us, their angel lightnings play,
Then down the veil of darkness drops, and all hath past away.

'Tis ever thus—'tis ever thus, with sounds too sweet for earth—
Seraphic sounds that float away, borne heavenward in their birth;
The golden shell is broken—the silver chord is mute—
The sweet bells are all silent, and hushed the lovely lute.

'Tis ever thus—'tis ever thus, with all that's best below—
The dearest—loveliest—loveliest—are always first to go,
The bird that sings the sweetest!—the vine that crowns the rock,
The glory of the garden!—the flower of the flock.

'Tis ever thus—'tis ever thus, with creatures heavenly fair,
Too finely framed to bide the brunt, more earthly natures bear;
A little while they dwell with us—best ministers of love—
Then spread the wings we had not seen, and seek their home above."

[*Hartford Mirror.*

—
Mrs. SARAH RAVENSCROFT.

Died at Williamsborough, North Carolina, on the 15th of January, 1829, Mrs. Sarah Ravenscroft, wife of the Right Rev. John S. Ravenscroft, D.D. bishop of the Protestant Episcopal Church in the state of North-Carolina.

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WHILE completing the present number we received No. IV. of the Quarterly Papers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States. We have room, at present, but for the following extract:—

"Greece.

"In the last quarterly paper, it was stated that the Executive Committee had obtained the services of the Rev. J. J. Robertson, of Maryland, to visit this highly interesting country, in the character of missionary agent, to inquire into the state of religion in that country, disseminate religious publications, &c. with the view, under the favour of divine Providence, to his settlement as a missionary in that country. Mr. Robertson was instructed to visit as many congregations as possi-

ble, before his departure, for the purpose of making known the intentions of the society, and exciting interest in favour of the mission, and obtaining funds. He, accordingly, visited several of our principal towns, and preached to several large congregations on the present spiritual condition of Greece, and the importance of missionary efforts in their favour. It is with pleasure that the committee state, that his appeal was heard with attention, and liberally responded to, and that they have already received nearly sufficient pecuniary means for sustaining the expenses of his agency. Mr. R. sailed from Boston in the brig Tenedos, on the first day of January, 1829, for Malta, whence he will pass to some of the Grecian islands, and thence into Greece. Communications for him may be addressed, *via* Gibraltar, care of Bernard Henry, esq., American consul there; of Smyrna, care of Messrs. Langdon or Stith, American merchants there; of Malta, care of the Rev. Mr. Jowett, or the Rev. Mr. Smith, missionaries there resident, or may be left in the hands of the secretary. A regular packet sails the first day of each month from New-York for Gibraltar.

"Mr Robertson took with him the following letter of introduction to foreign ecclesiastics, signed by such of the bishops of our church as could conveniently be applied to, by which they have expressed their interest in the mission in which he has engaged.

"To the Rev. J. J. Robertson, missionary agent to Greece, under appointment of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

"The undersigned taking under his consideration, that in acting under your commission, you may occasionally have an intercourse with some bishop of the Greek church, desires you to present to any such Right Reverend person, the profound respect, and the fraternal affection, of a brother bishop in the forty-fourth year of his episcopacy, and the president of the society in whose service you are about to depart for Greece.

"The undersigned recognizes the Greek church as of apostolic origin, and a sister of the church in which he unworthily holds a conspicuous station. He has for a long time felt a deep interest in the op-

pression endured by certain portions of the said church, under the Turkish government, and in their persevering attachment to the faith handed down to them by our blessed Saviour and his apostles. He has rejoiced in their late deliverance from that power, and has prayed that it may be permanently established, and that it may be productive of their increase in every grace and in all good works.

"If any such Right Reverend person should administer to you any religious aid, or any personal kindness in the discharge of your commission, let him be assured that it will be faithfully recorded and gratefully remembered, by the church under whose authority you are about to labour.

"Given in the city of Philadelphia, this twenty-second day of November, in the year of our Lord 1828.

"WILLIAM WHITE,

"Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania, and senior Bishop of the said Church in the United States.

"Several other bishops subsequently joined in the above letter, by affixing their signatures. Application would have been made to all of them, for that purpose, had time allowed."*

Ecclesiastical Comity.

It is announced in the Edinburgh Evening Courant, that the Scottish Episcopal Church has enacted, in her general synod held this summer at Laurence-kirk, that in future the Episcopal clergy of the United States of America, shall be equally eligible with those of the churches of England and Ireland, to hold any cure within the bounds of her jurisdiction.

Acknowledgments.

The treasurer of the New-York Protestant Episcopal Missionary Society acknowledges the receipt of the following sums, viz.

1828.

December 28.—Collection at St. George's church, sermon by the Rev. Levi S. Ives § 94 56

1819.

January 1.—Received of the Female Auxiliary Association of

* The other signatures were those of Bishops Hobart, Griswold, Croes, Brownell, and Onderdonk.—Ed. C. J.

St. John's chapel, New-York, contributed by the Sewing Society attached to the same 120 00
 Jan. 5.—Donation from Mrs. Banks 5 00
 Jan. 11.—Collection at Grace church, sermon by the Rev. Mr. Ives 156 15
 Jan. 17.—Donation from E. J. Aldis, esq 20 00
 Jan. 19.—Donation from a member of Trinity church 5 00
 Jan. 25.—Collection at St. John's chapel, sermon by the Rev. Mr. Ives 325 00
 Jan. 30.—Donation of Peter G. Stuyvesant, esq. 100 00
 Jan. 31.—Donation from a venerable member of the church, by Thomas N. Stanford 25 00
 Donation to the permanent fund, from Mrs. Andrew Onderdonk, of Brooklyn, Long-Island 50 00

§ 900 71

BENJAMIN M. BROWN,

Treasurer.

The subscriber has the satisfaction of acknowledging the receipt of the following sums, contributed for the special purpose of stereotyping "The Candidate for Confirmation Instructed," by the Right Rev. Bishop Hobart, and "The Dairyman's Daughter," by the late Rev. Leigh Richmond—the plates for both works, when completed, to be presented to the New-York Protestant Episcopal Tract Society—viz.

From George Gallagher § 20 00
 Jonathan Ogden 10 00
 David Austen 10 00
 James M. Pendleton, M. D. 10 00
 Mrs. Joshua Jones 10 00
 John Watts, jun. M. D. 10 00
 Jacob Lorillard 10 00

Further donations for this object will be received by

THOMAS N. STANFORD,
 No. 127 Broadway.

Calendar for March, 1829.

1. Quinquagesima Sunday.
4. Ash-Wednesday.
8. First Sunday in Lent.
11.)
 13.) Ember Days.
 14.)
15. Second Sunday in Lent.
22. Third Sunday in Lent.
25. Annunciation of the Virgin Mary.
29. Fourth Sunday in Lent.

☞ To Correspondents.—"A High Churchman's Account of his Principles," and Remarks by "A Churchman" on a Tract on Baptism, will be inserted in our next.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 3.]

MARCH, 1829.

[Vol. XIII.

For the Christian Journal.

Messrs. EDITORS,

A friend has just put into my hand a tract, (with a request that some notice be taken of it in the Christian Journal,) purporting to have been written by a respectable EPISCOPALIAN of CHARLESTON, SOUTH-CAROLINA, and bearing the rather awkward title of "A TRACT on the Subjects of, and Mode of Administering, the Christian Sacrament of BAPTISM."

On opening this TRACT, I discover that its observations are distributed into sections, under the following heads:—1st. *Introductory Remarks* upon the Origin and Early Character of the Church of God, &c.; 2dly. *Objections to the Baptist Scheme*; 3dly. *On the Obligation to bring Infants to be baptized*; 4thly. *The Advantages of Infant Baptism*; 5thly. *The Objections to Infant Baptism, considered*; and, 6thly. *The Mode of Baptism, considered*. This arrangement, I conceive to be at once convenient and judicious; placing the subject distinctly and in a very natural order before the mind of the reader. Although little *originality* can be looked for in the discussion of a subject identified with the very existence of the Christian Church, and which has already passed under the pens of its ablest friends and advocates; yet, it is believed, that in the present TRACT there is sufficient, aside from the general importance of the matter discussed, of peculiar interest and excellence to repay very amply its attentive perusal, and to authorize the wish for its wide circulation. The subject is treated with eminent *simplicity, brevity, and force*. The style is sufficiently *simple* for the comprehension of the most ignorant, and yet sufficiently *elevated*, not to offend the taste of the most refined and fastidious—

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while, in the narrow compass of 32 duodecimo pages, it presents nearly all that a Christian need to know on the highly interesting subject of INFANT BAPTISM. And as to the *force* of the various arguments and illustrations employed, I think it must be *felt*, if not acknowledged, by the objectors to the practice so well defended.

There is one passage, however, and that on the first page, which, to say the least, is not *guardedly* enough expressed. The passage is the following:—

"The date of the separation, between the church and the world, is the transaction when 'the Lord had respect unto Abel and to his offering, but to Cain and his offering he had not respect.' Seth succeeded Abel, and his family were classed with the church, while Cain and his family were classed with the world. The 'sons of God' belonged to the former, and 'the daughters of men,' to the latter class, and their union was the occasion of that corruption which was punished by the deluge. The church and the world being thus mingled, the Almighty separated, to be the founders of a new society of his chosen people, Noah and his family."

What I conceive to be *objectionable* in this passage is, that the writer seems to attribute the early separation of the church from the world as an act of the Almighty, rather than as the natural consequence of the wickedness of men—and to maintain that a new society or church was formed in the family of Noah from the corrupt and commingled mass of the old church and the old world. Now it appears to me, that the church has ever been the same since its origin, immediately after the fall; and that Cain separated himself from it, by not complying in his sacrifice with its characteristic and divinely appointed

rites and ceremonies;—and that the only alteration it has undergone since the deluge, consists not in its re-establishment, but in the change of its initiatory rites, and of the required external duties of its members.

Abating this single passage, the writer of this communication can perceive nothing in the tract at which the most scrupulous theology need be startled, and much, *very much* by which *most* may be *instructed*, and *all* edified and strengthened in the faith.

My present time and limits will not admit of furnishing to your readers, even an analysis of this excellent tract. Let the following interesting, important, and impressive paragraph, found under the 4th section, serve as a specimen:—

"It reminds the parent, the minister, and Christians in general, of their respective obligations to the young, and in a manner peculiarly impressive. By a divinely instituted ordinance, they are taught that the spiritual welfare of the child has the strongest claims on their attention; that it is a far more important concern than the cultivation of his intellectual and physical powers; that it is a concern with which the Almighty has condescended to interest himself; and that measures for promoting it ought to be commenced at the earliest period of life, while the heart is yet tender, and least occupied by sin. They are reminded that, in the important undertaking of preparing the child for a happy immortality, God has chosen to employ several instruments; the persons who present the child at the font, viz. the sponsors; the ministers of the church, under whose especial care the child is placed by the act of baptism; and the congregation in general, whose vigilance, as there may be occasion, and constant prayers, and good example, are to be employed in his favour. It is not easy to conceive of a ceremony more instructive, not only to the parties concerned, but to all the spectators, than infant baptism. The sinfulness of human nature; the necessity of the atonement of the Son of God, and of the renewing of the Holy Ghost; the worth of the soul, the salvation of which, the true friends of the child

should be anxious to promote, and to which purpose they should direct their efforts, almost as soon as he is born, are among the important truths declared most significantly, by this highly interesting ceremony. But my present design is to consider the utility of infant baptism, not so much with respect to parents, guardians, ministers, their fellow Christians, and the community in general, as with respect to the infants themselves. It is sometimes asked, (and in a manner indicating a belief on the part of the proposer that the question cannot be satisfactorily answered,) 'What is the use of baptism to an infant?' Now, it is proper to premise, that even if this question could not be answered, the utility of baptism to *every* one of its partakers would not be doubtful; or the obligation of administering it to infants, in the least degree weakened. There may be uses of a divine ordinance, which God may not choose to make known to his creatures, and it is their duty to comply with *his will*, without inquiring into the expediency of their doing so. Certain it is, that disobedience will expose them to the divine displeasure, and that obedience will be amply rewarded. This objection is sometimes stated thus—'Are not many baptized infants as destitute of real religion as others, and many unbaptized infants brought up in Christian knowledge equally as well as the baptized ones?' It has been well answered, 'Are not many baptized *adults* as destitute of religion as heathens? Are not many who were baptized in infancy, as gracious and holy as those who have been baptized in adult age?' Such objections, if they have any weight, would invalidate all the divine ordinances, for that some who neglect these ordinances are better than some who comply with them, that is, externally, is undeniable. But the proper inquiries are, Would not the good men who neglect ordinances, be better if they had used them? Are they not guilty before God for not complying with them? But it is not necessary to dwell on these views of the subject, since the question, supposed to be so difficult, admits of a direct reply.

"Six uses of baptism to an infant

may be mentioned. The first is, that it strengthens in the mind of his parents the sense of their obligation, with respect to his religious education. Any measure which enforces, in the smallest degree, parental duty, is useful to the child. But baptism calls parents to their highest duty, that which relates to the soul. In that ordinance, God himself speaks, and, by a visible sign, adapted to affect both the mind and the heart, persuades them to a service the most valuable which they could possibly perform for their child, that of guarding him from sin; guiding him in the path of virtue, which is the path of peace and pleasantness; and preparing him, under divine grace, for immortal felicity and glory. An ordinance which thus instructs and incites the parents, cannot but be a great benefit to their child. The second advantage is this; it raises up new friends for the infant, new physicians for his soul, new monitors against sin; and new helpers on the journey to heaven. Reference is here made, not merely to the sponsors, with which, according to the regulations of our Church, the baptized infant is provided. The minister and the whole flock are, in a sense, the sponsors of every infant introduced into their fellowship, that is, they are under an implied engagement, 'to watch for his soul as those who must give account,' and to promote, each in his proper sphere, his spiritual health, and growth, and happiness. By the act of baptism, there is a covenant formed, as between the Almighty and the infant, so also between the latter and the Church, he engaging by his sureties, to heed the voice of the Church, and the Church engaging to bless him with her sympathy, her counsel, the light of her example, and her daily prayers. And shall it be said that baptism, whereby the infant is entitled to the 'communion of the saints,' among whom he now is numbered; to their intercessions at the throne of grace, and to the pastoral care of the ministers, as now one of the lambs of the flock, is of no use to him? With far more propriety, might it be said, that the tender nurse, the skilful physician, and the wise teacher, whom

you are careful to provide for him, at so much cost, are of no use. With the unbaptized infant, the Church has no other concern, than with infants in general. The baptized, whether young or old, sustain a relation to the Church, which cannot but be of great advantage to them, unless we deny the importance of nipping sin in the bud, and planting the seeds of virtue before the heart is overrun with weeds; unless we deny the usefulness of religious friends, of ministerial superintendence, and of those prayers of the righteous, which God himself hath declared avail much.

"The third advantage is this; by baptism, the infant is introduced into the best of schools, for it was founded by God. The Church is a school in which the lessons are divinely ordered, and the instructors divinely appointed, and proficiency is certain, for a divine blessing will crown with success, the efforts made in conformity to the divine directions. Now, if the discipline of the body and the mind be important, much more is the discipline of the immortal part of our nature. And if the judicious parent commences the former almost from the birth, he has a better reason, for commencing the discipline of the latter, at an equally early period, even the recommendation of the most wise God. As it cannot but be useful to the child, to treat him according to the plan of education, suggested by divine wisdom; to introduce him into the school, mercifully provided for him by his heavenly Father; baptism, the incipient measure in that divine plan, and the act of initiation into that school, cannot but be useful to him.

"The fourth advantage of baptism to the infant is, that it will strengthen, in due season, in his mind, the sense of religious obligation. Who can doubt that piety in the heart of Samuel was strengthened by the information that, when yet an infant, his pious mother had dedicated him to the Lord in his holy temple? There are many considerations suggested by his baptism in infancy, which might be advantageously used for awakening, in an ingenuous youth, a lively sense of the supreme

importance of religion, and for supplying him with the strongest motives to 'abhor that which is evil, and to follow after holiness.' Tell him that the first building into which he entered from the parental threshold, was none other than the house of God; that in the holy temple, in the presence of men and angels, he was solemnly dedicated to the divine service; that the whole congregation, on that occasion, made intercession with God for his virtue and salvation; and that kind friends then bound themselves by a deliberate promise, to bring him up to lead a godly and a Christian life. Tell him of the solicitude, in his behalf, manifested by his pious parents, and the sympathy of those present at that interesting moment, when the minister took him into his arms; commended him to the covenant mercy of God the Father, the Son, and the Holy Ghost; and exhibited him to the assembly, as now pledged by the sign of the cross, never to be ashamed of the gospel, and to continue 'Christ's faithful soldier and servant unto his life's end.' Meditation on such a scene and transaction, cannot but be spiritually beneficial as to all, so in particular to the person most immediately concerned.

"Besides, it is profitable to young children to have an early pre-engagement laid upon them, which, without the highest baseness and ingratitude, they cannot afterwards retract. No person of common ingenuousness, who hath any sense of honour, or any tolerable degree of conscience within him, can, without shame and horror, break those sacred bonds asunder, by which he was bound to God in his infancy, when he comes to years of understanding; but, on the contrary, will think himself in honour and gratitude bound to own, and stand to the obligation which he then contracted, when he was graciously admitted to so many blessings and privileges, before he could do any thing himself towards the obtaining of them, or understand his own good."

The fifth advantage of baptism to an infant is, that it may procure for

him a measure of divine grace. 'Be baptized every one of you,' says St. Peter, 'and ye shall receive the gift of the Holy Ghost.' It must not be said, that this precious gift cannot be participated by the infant, since St. Peter proceeds, 'for the promise is to you and your children.' What promise? If you refer it to the words immediately preceding, then here is a direct declaration, that the Holy Ghost will be given to the children. But if you refer it to the first clause of the sentence, thus, 'Be baptized—for the promise is to you, and your children,' then we are here taught, that the great promise of the gospel, viz. redemption through Jesus Christ, is held forth to children, as well as their parents, and therefore the *sign* and *seal* of that promise, viz. baptism, is to be participated by them, and therefore the effect of that seal, viz. the gift of the Holy Ghost, will be received by them also.

But where is the difficulty of conceiving, that infants may receive the influences of the Holy Ghost? They need the purification of the Holy Ghost, for man is *born* in sin. Are they comparatively too innocent? The wise man declares, that 'into a malicious soul, the Holy Spirit will not enter, and that he will flee from deceit.' Is there any *necessary* connection between these sacred influences, and a mind at full maturity, so that no other mind is susceptible of them? That infants can have no consciousness of those influences, can be no argument against their having them, for adults are certainly moved by the Spirit, at times, without their being conscious of his presence. The infant temper may certainly exhibit some fruits of the Spirit, 'love, joy, peace, gentleness, long-suffering, and goodness.' But there is no occasion to resort to reasoning when we have facts. We are expressly told, that 'John the Baptist was filled with the Holy Ghost, even from his mother's womb.' The infant, by circumcision, was made a child of God, and so a partaker of the influences of his Spirit. In like manner, under the Christian dispensation, by the instrumentality of the ordinance of baptism, he is made 'a child of God,' and therefore a

"London Cases, p. 447."

sharer in that privilege of God's children, the sanctification of the Holy Ghost.

"The unconcious infant in Egypt, in the use of a means of divine appointment, (viz. the sprinkling of blood on the door-posts) by virtue of the faith of his parents, received a temporal blessing, even deliverance from the destroying angel. In like manner, in the use of another divinely appointed means, viz. baptism, by virtue of the faith of his sponsors, he receives a spiritual blessing, even the aids of the Holy Spirit. Now if there were no other benefit to be expected from this ordinance, this alone would afford an irresistible motive for seeking it in behalf of infants, for to be 'without God' is indeed a sore evil, and to have his Spirit with us a most precious privilege.

"The sixth advantage of baptism to an infant is, that thereby he is made a member of the Church.

"Baptism is the appointed means of admission into the Church, and the Church the appointed means of admission into heaven. It would be incorrect to say that no one could be admitted into heaven but by passing through the Church, or in other words, without baptism. But it is wise, as for adults, so also for infants, to rely rather on the ordinary and covenanted, than on the extraordinary and uncovenanted mercies of God. A wilful neglect of the prescribed means for securing the divine favour is a great sin, as a faithful use of them will have a sure reward."

A CHURCHMAN.

For the Christian Journal.

A High Churchman's Account of his Principles.

Messrs. EDITORS,

A subscriber begs leave to send you, for publication, the following letter.

A Letter to a Friend relative to High Church Principles.

My dear FRIEND,

As you have paid me the compliment of considering me a high churchman, and request of me an account of the principles which constitute one, I sit down, with pleasure, to reply.

Were I asked the source whence the high churchman derives his distinctive principles, I would reply, without any hesitation, and after the most attentive consideration of the subject, and humble prayer for an enlightened understanding of it; *The Bible, and the Standards of the Church.* And I would desire to say this in all humility of heart, and with humble gratitude for what I trust has been the result of the guidance of God's grace.

Such, however, is the equally sincere and honest persuasion of every pious member of our church, in reference to views which may differ materially from my own. It will, therefore, be in fuller accordance with your object, to state the particulars of the principles for which I humbly hope I have such high sanction.

You ask *my own* views of high church principles. I proceed, therefore, to give them. In doing this, I know not how I can answer your object better than by arranging my remarks under heads suggested by the charges which are brought against high churchmen. These are—*Departures from evangelical faith—Formalism—and Illiberality.*

High churchmen are accused of departing from the integrity of evangelical faith, by detracting from the doctrine of man's depravity, and the necessity, thence arising, of the renewing and sanctifying influences of divine grace, and of the vicarious merit of a divine Redeemer.

To this charge let one humble individual, who professes to be a high churchman, be allowed to reply.

I have now in my hand the "Washington Theological Repertory" for December, 1828. On page 558, I see a view of human depravity accurately describing my own view of it—"utter depravity, *per seipso*, and independently of what divine grace has done for him and in him." This I cordially believe to be the truth on the subject of human depravity—that it is "utter," independently of the interposition of divine grace. I hesitate, however, to say that this depravity is in fact *total* in any human being. I cannot conceive of total depravity which admits

the possibility of choosing the good, and refusing the evil. And yet the power of this choice, as appears by the whole current of scripture, every human being has; else he would not be a moral agent, and therefore not a fit subject of the calls and warnings of holy writ. That he has this choice, however, is not "*per seipso*," of any merit of his own, or any original benefit of his nature; but because "of what divine grace has done for him." Divine grace interposed to raise our first parents from the utter depravity and ruin which they had incurred, and place them again in probation for heaven, with the moral agency inseparable from probation, and spiritual influence sufficient for the proper direction of that moral agency, and for using the appointed means of its renewing, sanctifying, and saving efficacy. And through the same divine grace, every descendant of Adam inherits these privileges, and is thus brought into a state raised, by God's mercy, above the total depravity incurred by the fall.

So much, however, of the curse is justly allowed to remain, that this probation is to be prosecuted in the face of much opposition, and this moral agency to struggle with many and great difficulties, owing to the sad consequences of human depravity upon man's passions, affections, and dispositions. "Very far gone from original righteousness, and of his own nature inclined to evil;" and with an "infection of nature," which "deserveth God's wrath and damnation," and whereby "the flesh lusteth always contrary to the Spirit;"* he has to maintain a perpetual warfare with temptations without, and weakness, frailty, and corruption within. Nor can this be at all effectually maintained, or so as to warrant any hope of divine acceptance and reward, until his heart is so changed by that grace of God which is offered him, and which he is to accept and improve, that the main current of his affections is turned towards God, his main devotion is given to spiritual and eternal things, and he has become a new creature.

Not a perfect one, indeed, for in this world, this never can be; but so renewed as to experience, and to manifest, that his main solicitude, anxiety, and care are directed heavenward. The first movement towards this blessed change, is by that preventing grace, or grace preceding and producing holy resolves and efforts, which, by virtue of the universality of Christ's redemption, is given to every man to profit withal; and every step of advancement towards it, and that daily renewal which is essential to the maintenance of it, are the result of aiding and directing grace, without the continual influences of which man must relapse into his miserable state by nature. And after all, so weak and depraved is the instrument by which the grace of God thus works, that all boasting necessarily excluded, there is no merit in man's best services, but all his hope can be only in undeserved divine compassion, through a Saviour embraced by a true and living faith.

These views would well admit of enlargement. That, however, would be inconsistent with the time which I can now give. I believe them to be those of the great body of high churchmen. May we not, then, think that in Christian candour and fairness, we ought, in the just and genuine meaning of the terms, to be owned as *evangelical brethren*.

Another charge brought against us is *formalism*, or setting too high a value on the forms and outward exercises of religion. If this were true to the extent of making them a dispensation from the weightier matters of evangelical piety, and the power of godliness, it would indeed be a grievous fault, and grievously ought we to expect to be called to answer for it. I trust, however, that such is not known to be the case with high churchmen as a body; or, to any extent warranting the charge against the body, with individuals of them. And without such knowledge, surely we have a claim upon Christian charity. There may, indeed, be high churchmen, with regard to whom the charge is true. There may be those who, in indifference to the *spirit*, may be high in their

* Article ix.

praise of the forms of religion; as well as those who, talking much of the doctrines of grace, may show strange disregard for the practical requisitions of religion and morality. In neither case, however, would it be just to charge whole bodies of men with the faults of a few individuals.

The high churchman professes, indeed, a strong attachment to the forms of religion; but it is because of the efficacy which God is pleased to allow them, when duly observed, as means and conditions of his grace and mercy. He believes that in Jesus Christ only are to be found sanctification and salvation; and that, therefore, if we would be sanctified and saved, we must be united to Christ. He sees in scripture that this union is to be both external and internal. Men are to become Christ's disciples, not only by choosing him, being willing to be taught by him, and professing faith in him, but by being baptized.* He cannot, therefore, as this is a command of Christ, see how any human being can claim exemption from it, or be, in any other way, acknowledged as Christ's disciple. With St. Paul, then, when speaking of those who "have put on Christ," that is, become Christians, he can assert this of none but "as many as have been baptized into Christ."† He, therefore, fully accords with the doctrine of his church, when she draws a distinction between "*Christian men*," and "*others that be not christened*."‡ He, therefore, candidly professes to hold baptism in very high esteem indeed, as the divinely appointed mode of becoming Christ's, or Christians. Thus being Christ's, or Christians, he sees represented, in various parts of the New Testament, as being members of Christ's body or church; and this body or church as being the appointed medium for the conveyance of the blessings of grace and salvation. As when being "made to drink into one Spirit," is represented as connected with being "baptized into one body;"§ when that "one body" is represented as the ground on which Jews

and Gentiles meet in the possession of the true religion, and in their union with which they "both have access, by one Spirit, unto the Father," and growing "unto an holy temple in the Lord," become "an habitation of God through the Spirit;"* when the ministry, through the medium of "the edifying of the body of Christ," is represented as the mean of "the unity of the faith, and of the knowledge of the Son of God," and of our growing "up into Christ," and thus progressing, through grace, "unto the measure of the stature of the fulness of Christ;"† when the blessings of God, through Christ, to his people, are represented as Christ's, having "loved the church, and given himself for it," and his nourishing and cherishing it;‡ when "not holding the Head," that is, separating from the body, or church, is represented as the source of grievous departures from the truth; and the contrary as the mean of increasing with the increase of God;§ and when this "church of the living God" is represented as "the pillar and ground of the truth."|| Other proofs to the same end might easily be multiplied.

The high churchman, therefore, candidly professes to think the church of Christ a subject of the greatest importance, and entering into the very essence of Christ's religion. He thinks that it is the natural result of a true and living faith in Christ, and of a sole and sincere dependence on his saving grace and mercy, to seek that grace and mercy in the way which he has appointed. That way, the holy scriptures tell him, is fidelity in the covenant relation to him, which God has established for man in the membership of his church. Where is this church? and how am I to be certified that I am in it? are, therefore, in his estimation, inquiries of vital importance. The standards which he professes to believe, and to which, if a minister, he is bound to conform his preaching, declares that church to be characterized by the due preaching of God's word,

* St. Matthew xxviii. 19. where "teach" means *make disciples of*.

† Galatians iii. 27.

§ 1 Cor. xii. 13.

‡ Art. xxvii.

* Ephes. ii. 13. to end.

† Ephes. iv. 11—16.

§ Col. ii. 18, 19.

‡ Ephes. v. 24—30.

|| 1 Tim. iii. 15.

and ministering of the sacraments;* that in order to the lawful preaching of the word and ministering of the sacraments, one lawfully called must engage in them;† that such lawful calling is held by those only who are episcopally consecrated or ordained, that is, consecrated or ordained by Bishops;‡ and that Episcopacy, or the ministry in the "divers orders" of "Bishops, Priests, and Deacons," was "appointed" by "Almighty God."§ In conformity with these views, he sees that his church requires even those who have exercised ministerial functions with other orders, pious, able, successful, as they may have been, to put themselves precisely upon the footing of laymen, by laying aside their orders, and receiving ordination to the lowest function from a Bishop, before she will receive them as ministers of Christ. He readily sees that if this is an error in his church, it is a grievous error. He conceives himself, therefore, called upon to make the whole subject one of the most serious investigation. It is inconsistent with his ideas of scripture views of the ministry, to admit that every man is a minister, or that every good man is a minister, or that a persuasion of duty in a man's own mind, or his qualifications, or his success, is a proof that he is a minister. He sees, therefore, that there must necessarily be a something because of which one man, and one good man, and one talented man, and one successful man, is a minister, and another not. As in duty bound, he receives with respect the decision of his church, as to what this is. He considers it a matter of conscience to investigate that decision; and if he becomes satisfied of its correctness, to adhere to it, and endeavour to persuade others likewise.

Again. Satisfied by this inquiry that his church is a legitimate portion of the Catholic body of Christ, he feels himself under a Christian obligation, and if a clergyman, is under a solemn promise, to obey the laws of that church, and submit to its authority. He knows no distinction between the allegiance

due to spiritual and to civil government, except it be in favour of the more binding obligation of the former. He thinks it totally inconsistent with the influence of sound religious and moral principle, to yield more willing obedience to laws enforced by civil penalties, than to those which can urge compliance only for conscience sake. He is, therefore, not ashamed to own that he does think the laws of the church, constitutionally enacted, and not contravening the laws of Christ, matters of serious obligation, which it is his duty seriously to study, and the due observance of which is inseparable from true and well ordered piety. He may, perhaps, see in them, as may be seen in all human systems, some real, and many more imagined imperfections. He deems it, however, no more than a just requisition of Christian consistency, that he modestly think the church wiser than himself, and that a safer course which is marked out by her united wisdom and piety, than one suggested by his own mind, and especially upon the fancied exigency of the moment. In a proper and respectful way, he may think it his duty to call the attention of the ecclesiastical authority to what he may think requires it; but will ever deem it a less evil to put up with inconveniences and imperfections, in obedience to law, than to put his judgment in the place of law. No more in ecclesiastical, than in civil matters, will he maintain, or act upon, the dangerous, disorganizing, and demoralizing principle, that every man is to be the judge when, and how far, laws are to be binding upon him. Rubrics and canons may be terms reproachfully applied to him. He is willing to bear reproach for conscientious adherence to the principle that law is of serious obligation. He believes, with a greater and better man than any who thus upbraid him, that "her seat is the bosom of God, and her voice the harmony of the world;" and therefore is not ashamed to own himself zealously affected towards her. Recognizing, too, in the laws of the church, not merely the enactments of

* Art. xix.

† Art. xxiii.

‡ Preface to Ordinal.

§ Collect, Ordering of Priests.

* Hooker.

a human institution ; but the authoritative decisions of that divinely-constituted society which has in trust the honour of God, and the spiritual and eternal good of men ; and decisions aiming at these momentous ends with a combined wisdom, experience, and piety, of which he may think it a blessed privilege to be an humble follower ; the love of God, the love of souls, and a full view of his accountability to the great Head of the church, are added to all the motives to humble and cheerful submission which are derived from more general considerations of religious and moral obligation.

Looking, too, at that most important and influential subject of the legislation of his particular church, her *Liturgy*, not merely in its powerful recommendations to devotional taste and feelings, nor in the many interesting and affecting associations which bind it so closely to the heart of every pious member of the church ; but more especially in reference to the strong guard with which it surrounds the precious truths of the gospel, and keeps off the presumptuous intrusions of heresy ; and the wholesome doctrine which, be their pastor ever so indifferent or faithless, it secures to the flock of Christ ; and warned by experience of the incalculable evils which have arisen from the want of such a liturgy, and from the undermining of its influence, and the displacing of it in the affections of the people ; he is not ashamed to say that every sentiment connected with the love of Christ, constrains him to be jealous of that liturgy, to regard its requisitions as possessed of all the sanctions which the blessed gospel can impart to its best friend, and to look with the most trembling anxiety and fear at every approach towards a disregard for its injunctions, a setting up of private judgment and will in opposition to its established order, or a substitution of aught for its wholesome provisions. Expose him, as it may, to sneers, out of the abundance of his heart, and in the humble trust that the affection of his heart on this subject is of the motion of the Holy Ghost, and because of the love he bears to the cause of Christ, and the souls of men,

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he must speak ; and in all proper ways endeavour to bring others to what, on this subject, he conceives to be the view dictated by genuine evangelical principles and piety.

If now, my friend, for such sentiments, in all their legitimate consequences, the charge of formalism is due ; then do I believe in my conscience, that the gospel requires me to be a formalist.

The last charge brought against us, high churchmen, is our *illiberality*.

This is applied, in the first place, to our declining to unite in religious societies, formed of all denominations. Let me give you my view of that matter.

I think I am taught of God, in holy scripture, that the church was established for the preservation and dissemination of true religion. In whatever way, therefore, I engage in these great objects, I feel it my duty to adhere therein to the divine plan, by recognizing the church, and making her the medium of all my exertions. I trust I need not add, that by the church I mean the body thus defined in our standards—that in which the word of God is preached, and the sacraments administered, by a lawful ministry. Now some of these promiscuous associations know no particular doctrine, no ministry, and no sacraments. They are, therefore, human institutions, organized for doing that for which God has provided a society of his own appointment. To this latter, the church, I feel myself bound to give the preference. Others of these institutions profess to hold certain common points of doctrine, and to recognise the ministry and the sacraments. Now, as to doctrine, I conceive the gospel scheme to be a beautiful whole, composed of principles to be received, and duties to be discharged, all having a common appointment, and all of equal obligation. It may not be my duty always to insist on all of these ; but I should consider it a breach of duty to place myself in any situation in which I must systematically, and for consistency's sake, keep any of them out of view. I believe them to be all embraced in the principles and requisitions of the

church of which I am a member; and I know that there are some of those principles and requisitions, ranked by that church very high in the scale of importance and obligation, which are embraced by none of those institutions. The principle of these institutions being union in the great essentials, and the rejection only of inferior points of sectarian distinction, I cannot sanction them without sanctioning what I believe to be the false view of many of the characteristic principles of my church, that they are non-essentials, and of inferior moment. To instance in one or two particulars. In the infinitely momentous work of religious instruction, by means of schools and tracts, I believe that my church takes the only evangelical ground, when, in her catechism, she makes *the baptismal character and privileges* the starting point of all her instructions; thereby giving at once the Christian view of God in his covenant-relation to his people; and the Christian view of their responsibilities and obligations, by virtue of their covenant-relation to him. To say nothing, now, respecting the very low views of baptism known to be entertained by large and influential bodies of Christians, which would prevent their co-operation in doing full justice to these views of the church; there is a very large and respectable communion which could, of course, have nothing to do with those views, as far as the young are concerned, because of its rejection of infant baptism. If, then, as I am informed, each participant in these general schemes is to see that nothing is done in them counter to the views of his own church, I must, by engaging in them, sanction and abet powerful instruments of religious instruction, which omit what I conceive to be one of the essential first principles of gospel knowledge.

Again. The blessed view which the gospel gives of the grace of God for the conversion and sanctification of the heart, and for advancement in the divine life, I believe to be given to moral agents for their improvement. Means for this improvement I believe to be established in the services and ordinances of the church, and the preach-

ing of the word by a gospel ministry. Such a ministry, for preaching the word, and extending to men the benefits of those services and ordinances, I believe to have been mercifully provided, as distinct from the great body of Christians. I do not, therefore, believe that every man, or every pious man, is a minister of Christ, and may, whenever he chooses, preach the word, and administer the sacraments. I do, therefore, and must believe, that before a man has a right to preach the word, and administer the sacraments, he must, in *some way*, receive authority so to do. *What that way is*, therefore, I conceive to be an inquiry of vital importance. The preaching of the word, and the services and ordinances of the church, are divinely appointed means of grace and salvation. God has been mercifully pleased to provide for our partaking of these means, by the appointment of a ministry. What he has joined, no man has a right to put asunder. If, then, I would urge upon men conversion, sanctification, and the working out of their salvation, through grace, I must urge the duty in such wise as it is set forth in holy writ—in that connexion with the hearing of the word, and engaging in the services and ordinances of the church, and consequently with the ministry of the church, which God himself has established. It is obvious, therefore, that they who do not believe that every good man who thinks it his duty, has a right to exercise that ministry, and thus extend those means of grace, cannot co-operate in the work of religious instruction with those who do, in consistency with their views of the integrity of the gospel scheme. It is obvious that those who do not believe that a congregation, or a portion of them, can ordain a minister, cannot thus co-operate with those who do. It is obvious that those who, agreeably to the standards of our church, do not believe that every minister is vested with the power of ordination, and of thus conferring the right of lawfully preaching the word, and ministering the sacraments, cannot thus co-operate with those who do.

Wishing, therefore, to preserve the

integrity of the evangelical system, and make to men the offer of the gospel, and instruct them in its principles and duties, as it has been revealed, and believing that his church is the most efficient mean of doing so, the high churchman bends all his efforts to increasing its efficiency, by making it the medium of his contributions to the momentous work of spreading the religion of the Redeemer.

It ought, however, in candour, to be mentioned, that many high churchmen do not consider the above principles as prohibiting union with other denominations, where the distribution of the Bible is the only object. This arises, not from disagreement with their brethren in the general principle, but from a belief that the principle does not apply to the particular case. They look upon the societies in question as mere business institutions, in which all may unite as properly as for any other useful business; and as far as their operations are connected with religion, they consider them as engaged in the dissemination of no particular views, and therefore of none contrary to their own, but only of that uncommented text of scripture, which all Christians unite in regarding as the standard of doctrine and duty. Hence they believe that their church principles do not forbid an union with them.

Others, however, and let me candidly own myself one of them, cannot see in those societies mere business institutions. They are religious associations, calculated to exert a most extensive influence on religion and the church. No other proof of this is necessary than the uniform declaration of their fastest friends, and most powerful advocates, in eulogies, speeches, sermons, letters, &c. &c. The fact of their being religious institutions is a reason for our thinking that as they are independent of the church of Christ, and aim at operations for which that church is a *divinely* appointed society, it should be preferred to them.

But the religious character of these institutions is far from being confined to the distribution of the Bible. The words—and they are not without a species of magic influence—“without

note or comment,” are found in the avowal of their *professed object*, but are far from describing their *real operation*. It may seem at first a little startling; but these societies are, in fact, many of them, and all in principle, *Missionary and Tract*, as well as *Bible*, Societies. Their hundreds of preaching agents, it would be absurd to suppose, confine their labours to the mere business concern of extending the printing, binding, and transmitting of books. No: they are missionaries, traversing the Christian world; and, supported by the funds of those institutions, mingling with the proper business of their agency the preaching of their views of gospel doctrine and duty; or rather, more properly speaking, preaching their views of gospel doctrine and duty, and adding to this the business of their agency. In determining, therefore, whether I ought to patronise the Bible Society system, the question necessarily arises, as inseparable from that, whether I ought to patronise missionary operations under a direction influenced by an union of various denominations; especially when the query with regard to my own church is so reasonable, *What is it among so many?*

In the *distribution of tracts*, the operation of the Bible Society system is very extensive and influential. In the shape of sermons, addresses, reports, correspondences, &c. &c. all exhibiting views of religious doctrine and duty, and furnishing most voluminous notes and comments,* innumerable tracts are daily distributing by Bible Societies. In determining, therefore, whether I ought to patronise the Bible Society system, I must regard as an equivalent inquiry, whether it is right to unite with other denominations in Tract Societies, and in distributing notes and comments on the inspired word.

There is one view of the effect of this combined operation in the distribution of Bibles and Tracts, and the

* This is particularly true with regard to the prophecies, which Bible Society eulogists scarcely ever fail to endeavour to bring to bear upon their cause.

support of Missionaries, which gives me conscientious objections to it. It is its tendency, and its avowed and boasted tendency, to produce the opinion that the differences existing among Christians, thus harmoniously co-operating, are unimportant. Now this I cannot believe. I cannot think that the distinction between Protestant and Papist, and Unitarian and Trinitarian, is of little moment. I cannot conceive of the peculiarities of the Universalist and the Quaker as unimportant. And I must frankly avow that I cannot regard those characteristics of my own church which distinguish it from the Presbyterian, the Congregationalist, the Methodist, and the Baptist, as unconnected with essential principles of the gospel scheme in its integrity. I would not judge uncharitably of any of these denominations. But I cannot directly or indirectly contribute to the idea that my own church is distinguished from them, or any of them, merely by unessential differences. I cannot, therefore, patronise a system, the obviously perceived, and the avowed and lauded tendency of which, is to disseminate such views of scripture (and what are they but virtual notes and comments?) as lead to an improper estimate of the differences in religion between those who unite in it.

If this is illiberality, we must bear the charge, in the humble consciousness that we are but consistent friends to the integrity of the gospel system.

I had intended noticing somewhat at large the charge of illiberality arising out of the assumed consequence of the high church doctrines respecting the duty and privileges of church membership. The letter, however, has attained to such a length that I can hardly notice that head. Indeed, I do not know that much notice is necessary. The cant accusation of our denying salvation out of the pale of the church, is now pretty generally known to be false. We believe that there is in the gospel a well ordered system of faith and obedience, which, in all its parts, is the required condition of salvation. We believe, however, that there may be departure from one or more of the particulars of this system, arising from

causes which are more the misfortune than the fault of the individual; and that, consequently, an infinitely gracious Being will not lay this to his charge; but will mercifully set aside his own appointments, and make him an object of his grace and favour. We listen not, indeed, for a moment, to the doctrine of the sufficiency of sincerity, when connected with indifference and insensibility to the duty of making religion a subject of the most serious study and investigation, and the most conscientious and diligent adoption as a principle of action. But where there is a sincere desire and endeavour to know and do the will of God, we delight to think that in the infinity of his grace and mercy in Jesus Christ, he will there extend his kind regards, and vouchsafe his favour and his blessing. This, however, diminishes nought from the imperative obligation resting on all Christians, to seek for themselves, in undeviating consistency to pursue, and by all proper methods commend to others, that system of doctrine and piety, in all its fulness, which is laid down in the word of God. The fact of its being there admits of no compromise on our parts. Our duty is thus to seek, and thus to induce others to seek, the blessings of grace and salvation. God's uncontrollable power and right to dispense, where he sees sufficient cause, with his own appointments, is no rule for us. The appointments are for us. The dispensation for him. And we should not doubt that the former will be honoured, and be found, at last, most for his glory and man's spiritual and eternal good.

Let me, my dear friend, say, in conclusion, that they do high churchmen great injustice who lay to the charge of their principles, or consider as at all connected with them, the inconsistencies of those who may be ranked among them. Worldly mindedness, spiritual indifference, deficiency in true evangelical piety, insensibility to the great value of the gospel, and unwillingness to contribute liberally, perseveringly, and zealously, to the extending of its blessed influences, are no parts of the high church system. That

system, as well as every other, may have foes of its own household; and wo to those who thus bring discredit on the true and genuine evangelical principles! Consistent high churchmen are bound together by union in the living faith, and the humble cultivation of the graces and virtues of the gospel. Whatever, in its piety, can exalt the character; whatever, in its devotion, promote a holy and sanctifying communion between God and his ransomed servants; and whatever, in ardent love to that God, and to the souls of men, can lead to zealous efforts to promote his glory and their welfare; enter into the character of true and consistent high churchmen. In the cherishing of these qualifications, indeed, and manifesting them in action, they are too conscientious, and too seriously in earnest, to heed considerations arising out of regard for man's judgment, or man's applause, or connected with mere present or apparent good. With the scriptures and the church for their guide, and the single view of doing their duty, and effecting the greatest and most permanent good, they look to God for his blessing and approval; and find comfort in the assurance that *truth is mighty and will prevail.*

Yours very affectionately,
E. R. N.

For the Christian Journal.

Remarks on a Memoir of the late Rev. Dr. Feltus.

Messrs. EDITORS,

I have read, with pleasure, "Lines occasioned by the death of the late Rev. Dr. Henry J. Feltus, with Notes Biographical and Explanatory. By a Friend;" first published by James A. Burtus, of this city. I have had time to give the poem but a very hasty perusal. The long biographical note, however, I read with more care, and with much satisfaction. It contains many interesting facts connected with the early life of my friend, of which I was not previously aware.

There are two or three portions of this note which particularly struck my

attention. The first is in the following words:—

"It may perhaps be proper here to observe, that, in taking this important step" [Dr. Feltus' change from the Methodist to the Episcopal communion,] "he was led from the convictions of his own mind, and the suggestions of those friends in whose judgment and upright views he was accustomed to repose entire confidence; to believe, that it would afford him opportunities of great and permanent usefulness in the church. In withdrawing amicably as he did from his connexion with the *Methodist*, and uniting himself with the *Protestant Episcopal church*, in the United States; he had no important principle of religion, which he previously held, to give up, nor any important doctrine of the gospel to subscribe to, in which he did not previously believe. The great fundamental doctrines of the Bible, as expounded and enforced by the best commentators and learned divines of both communions, are, in reality, essentially the same. Their respective forms of church government, also, are exceedingly similar; varying only in some slight shades of difference, which probably had their origin more from the peculiarity of circumstances, than from any real difference in principle. In the organization and government of the Protestant Episcopal, and that of the Methodist Episcopal Churches in the United States, the principal difference appears to be in the parochial settlement of the ministers of the one, and the itinerant plan adopted by the other."

That there is, in the main, a coincidence in doctrine between the very large and respectable communion of the Methodists and our own, is a fact, not, I trust, without its influence on their mutual Christian regards. At the same time, I must consider the difference between them as greater than the author seems to imagine. The avowed doctrine of the standards of our church on the subject of the *Ministry*, I consider to be a most "important principle of religion," and as far as the ministry, in its connexion with the word and ordinances, is a part of the gospel scheme, "*fundamental*."

By the doctrine of the church on this subject, I do not mean her determination whether pastors should be stationed or itinerant; nor, as a mere matter of government, whether they should be all on an equality, or have superintendents (Bishops) over certain districts, or a college of superintendents over a whole communion. There is a point to be settled, prior to all considerations of polity and government, and that is, a ministry to be regulated, and as connected with it, a church to be governed. Now the doctrine of our standards on this subject is, that in order to a man's being a minister, and thus entitled to preach the word, and dispense the ordinances, he must be ordained; that provision is made in the church of Christ for ordaining men in his name, to act with authority from him, in matters relating to man's edification, sanctification, and salvation; that this provision is, the continuance of an order of men succeeding, in uninterrupted succession, the holy Apostles, and retaining the power, given to them by Christ, of ordaining to the ministry; and that this order is the first of the three orders of Bishops, Priests, and Deacons, which God himself established, and which, accordingly, have ever been in the church from the Apostles' time. This is what I would call *the doctrine of Episcopacy*. It may be maintained by churches differing widely in all minor questions of polity, as, for example, the church of England, the Scotch Episcopal church, our own church, the Roman, Greek, Swedish, Danish, and Moravian churches, and the remains of ancient churches in the oriental regions. These all agree in *Episcopacy*, but differ in almost all points of *polity*. Having the same *ministry*, they vary much in the rules by which they govern the exercise of the functions of the ministry, and in the *discipline* to which that ministry, and their respective churches, are subjected.

So also, there may be important points of resemblance in *polity*, between communions differing on this fundamental subject of the *ministry*. The German Lutheran, and the Methodist *Episcopal*, churches are cases

in point. They have many valuable features of *Episcopal government*, without having that *Episcopacy* which our church pronounces to be essential to the lawful discharge of the functions of the ministry. The German Lutheran church derives its ministry, as well as name, from Martin Luther, a Presbyterian; and the Methodist Episcopal church derives its ministry from John Wesley, a Presbyterian. The latter has adopted the name Episcopal, because it has Bishops. These Bishops, however, did not receive that consecration which our church declares essential to a lawful ministry; but were set apart, in the first instance, by Mr. Wesley, a Presbyterian, and subsequently by those thus set apart by him, or those deriving their authority in the same line. Whatever excellent points, therefore, there may be in the *polity* of the Methodist church (and I am induced to believe that the government of their Bishops comes up, in some respects, more nearly to the primitive standard than our own) it cannot be regarded as having *the Episcopacy* held by our church as so important. Accordingly, its clergy, when desirous of ministering in our pale, (and besides the lamented subject of the memoir now considered, we have had many most valuable accessions from that quarter) are placed by our church precisely upon the same footing with those from communions having nothing episcopal in their polity, and upon the same footing indeed with her own candidates for orders, and required to receive "*episcopal ordination*."

I proceed, Messrs. Editors, to invite the attention of your readers to another extract from this truly interesting memoir. It refers to subjects which have been made of deep general interest to the church; and on which, it is well known, Dr. Feltus felt, and to the very last, expressed, the liveliest solicitude. I cannot too much admire the truly judicious, candid, and Christian manner in which the author has touched upon subjects of so much delicacy; but of which the great publicity lately given to them, and the end designed to be answered by it, would render it an affectation of sensibility to withhold

all notice. For obvious reasons, one name occurring in the selected passage is here given in blank.

"Of that pious and venerable prelate, Bishop White, of Pennsylvania, by whom he was first ordained, and received into the ministry of that church, in the communion of which he ever afterwards lived, and in the bosom of which he died; he always entertained the highest opinion, and never ceased to express towards him sentiments of the most profound respect. In a letter addressed to the Bishop, on a very delicate and painful subject, dated New-York, December 20th, 1827, he thus addresses him—'and to you, most worthy Sir, as the friend of my early life, and my spiritual father in the church;'—and in concluding that letter, he further observes, 'to you, venerable and most respected father, I feel an attachment which I cannot express—could I contribute to make you happy, most gladly would I perform any service in my power. The present difficulties in your diocese will, no doubt, be overruled by the great Head of the church for good—and the example of your patience, as well as your other virtues, will not be without their proper effects.'

"The letter from which the preceding extract is taken was written on an occasion, which was to *Doctor Fellus* a source of the most sincere regret and poignant grief; in as much as it tended to revive the recollection of events, which, at the time they occurred, were to him the cause of much affliction; over which, as a lover of peace and concord, he had long mourned; and which, after a lapse of many years, he fondly indulged the hope, had been buried in oblivious forgetfulness, never to be revived. In this hope, however, it appears he was not allowed to indulge himself to the close of his mortal career. In the course of the year 1827, some difficulties had arisen in the Protestant Episcopal Church in Pennsylvania, arising, it seems, from some circumstances connected with the elevation of the Rev. Henry U. Onderdonk, Rector of Saint Ann's church, Brooklyn, to the office of Assistant Bishop of that diocese. What the nature of

those circumstances were, or what were the points in controversy between the parties, I have not been informed with sufficient accuracy to form any definite opinion on the subject; nor would this be a suitable occasion to enter into an examination of the merits of their respective claims. It may, however, be proper here to observe, in connexion with the narrative of events in the life of the deceased, that this unhappy controversy, and the spirit of hostility in which it was conducted, was to him an extremely painful occurrence. A certain rev. gentleman, then a minister in Philadelphia, but who, I believe, is not now residing in this country, enlisted his feelings, as a very warm partizan, on the side of those who had arrayed themselves in opposition to the appointment of the learned and respectable Rector of Saint Ann's to the office of Assistant Bishop of Pennsylvania. Of the Rev. Mr. —, the gentleman here alluded to, I know nothing but what I have derived from the periodical and other publications of the day, in which his name has appeared. In the part which he acted in relation to this subject, it is much to be lamented that he often displayed a zeal not always tempered with prudence, and indulged in a tone of virulent invective, unsuited to the occasion, and by no means in good keeping with his character as a minister of the gospel. In collisions of this kind, which, unhappily for the peace of the Church and the good of society, will sometimes take place, it is a circumstance much to be regretted that a minister of the gospel of peace, whose appropriate duty it is to inculcate on the minds of his people lessons of piety and moral instruction, should discover so little success in the discipline of his own temper."

"Mr. —, it appears, in the course of his indefatigable researches to collect materials which he hoped to employ with effect against the new incumbent and his friends, discovered that some time after Dr. Fellus's appointment to the Rectorship of Saint Ann's, Brooklyn, in 1806, some difficulties of an unpleasant nature had arisen, in which the name of the Right

Rev. Bishop Hobart, (the particular friend of Bishop Onderdonk,) was in some way connected. These difficulties, which, for many years past, had been composed and settled between Bishop Hobart and Dr. Feltus, and which they and their real friends, had hoped were deeply buried in the grave of forgetfulness, and covered with the mantle of charity and mutual forgiveness—Mr. —, with a zeal and industry worthy of a better cause, again raked from the ashes, where they had slept for years, and published them to the world, without the knowledge or consent of the parties concerned.

"These were the circumstances which led him to address to his esteemed friend Bishop White, the letter of the 20th of December, 1827, already referred to. A sense of duty to the memory of the deceased, and a knowledge of what were his views and feelings in relation to this unpleasant business, as well as of justice to the venerable prelates whose names and characters had been so improperly used and connected with it, has alone induced this brief and candid notice of the subject.

"Whatever points of difference on the subject of order and church discipline might have heretofore existed between Bishop Hobart and Dr. Feltus; and it is believed that from these causes alone proceeded even a temporary estrangement from each other; those differences had, for a series of years, been amicably settled, in a spirit of cordial concession, mutual accommodation, and an interchange of kind and friendly offices. The estimation in which he held his worthy diocesan, may be inferred from the letter already alluded to, and which was written but a few months previous to his lamented death. With this view, no apology will perhaps be deemed necessary for annexing the following extracts from that letter: 'I could wish,' he observes, 'I was more worthy his (Mr. —)'s attention, than to suppose me at variance with a gentleman for whom I feel an honest esteem and sincere attachment.' And again he states, 'Soon after Bishop Hobart's consecration, he came to see me at

Brooklyn, when I was extremely ill. I wished to see him, and he came at once—and whatsoever unhappy feelings subsisted between us before, I trusted were then buried for ever in the devout exercises in which we united—and it is truly distressing that any gentleman should attempt, at this remote period, to bring back such to remembrance:—Bishop Hobart and myself, for many years past, have not merely supported the common courtesies of society; but with frequent agreeable interchange of services,—there has been, I trust, a constantly increasing esteem and personal attachment between us. And in conclusion, he observes, 'I should suppose that a man whose labours, like Bishop Hobart's, have been so abundant and extensive, and whose devotion to the services of our church has been so entire,—that a person who, with a numerous and happy family, yet, from the incessant claims of duty, is almost a stranger to the sweets of domestic life—a man who, with what may be called an ample living, yet, from his profuse liberality to the needy, is himself always poor,—a man, who appears to have but one object in view, the honour of religion, and the rational good of mankind: that such a man (independently of the office he sustains) should be treated with more respect than the mind of Mr. — is at present disposed to yield him.' These are the sentiments,—doubtless, the sincere and honest sentiments, entertained of Bishop Hobart, by one who knew him well, and who, 'though dead, yet speaketh.'"

From a passage in the following quotation, it appears that the author is not an Episcopalian. That renders more valuable his very handsome and just tribute to living worth. And although the praise of men will always be esteemed by the truly conscientious a matter of very inferior consideration, never to set aside perseverance in duty, however unpopular, (and no man acts more fully on this view than Bishop Hobart,) yet is it most truly gratifying, and gratifying to the best feelings of our religion, to find so general a sentiment of heartfelt respect, and

Christian regard, even on the part of many who essentially differ from him, for the honesty, disinterestedness, and fearlessness, with which that prelate goes on in the discharge of every duty and every obligation believed to be attached to his high and holy functions.

"It may not, perhaps, be deemed relevant, or necessarily connected with the thread of this narrative, for me to add my feeble testimony to the truth and correctness of the just and spirited portrait which is here drawn of the benevolent feelings and indefatigable labours of the Protestant Episcopal Bishop of the diocese of New-York. To the above testimony, so highly creditable to his virtues as a man, and his piety as a Christian minister, it is, however, no more than ordinary justice to add, that Bishop Hobart holds a distinguished rank as a scholar, and a ripe one,—a chaste and correct writer, and an eloquent and practical preacher. It may be proper here to observe, that this *just* tribute of respect to his talents and virtues is the offering of one, wholly unconnected with him by the ties of church membership, and uninfluenced even by the incitements of an ordinary acquaintance:—and further, that it proceeds from one who, at no period of life, or under any circumstances, has been accustomed to offer at the shrine of power and greatness, in either church or state, the language of *undeserved* praise."

For one, Messrs. Editors, I thank the worthy author for the interesting memoir he has presented; for the kind, candid, and Christian manner in which he has treated subjects chiefly interesting to a communion not his own; and for his just tribute to the merits of one from whom it suits some minds to endeavour to withdraw the esteem and confidence of the good. I am sure the author will neither see, nor suppose, the least departure from those common feelings of charity and good will which should bind together all professing Christians, in any variance from his own views which may have appeared in a portion of this communication.

N. E. D.

VOL. XIII.

For the Christian Journal.

MESSRS. EDITORS,

PERHAPS it may be worth while to mention in your Journal, that the names of *two* Protestant Episcopal clergymen, not contained in Swords' almanack, are to be found in the 'general catalogue of the Theological Seminary (Presbyterian) at Princeton, New-Jersey, 1829.'

They are

Rev. W. R. Bowman, Rector of the Episcopal Church at St. Francisville, Louisiana.

Rev. Benjamin O. Peers, Episcopal church, Kentucky.

I was present when the removal of the former gentleman from the diocese of Pennsylvania was announced to the Convention of that diocese by its bishop. Mr. Bowman is, I believe, a missionary in the employ of the 'Church Missionary Society' of Philadelphia. Of Mr. Peers, I have never heard. It may also be well to remark, that the paragraph going the rounds of the periodicals, ascribing 34 students to the Theological School at Alexandria, and 22 to the General Theological Seminary, is erroneous in both instances. There are only 22 students at Alexandria, and there are 26 in the General Seminary.* Yours, &c.

INDAGATOR.

Remark. The publishers of the above mentioned almanack must say, in justice to themselves, that they can take no blame to themselves for omissions in the list of Clergy. They take all practicable pains to make them correct; but must necessarily depend on the information of others.

* It appears by the Philadelphia Recorder, in which the above blunder originated, that the whole number of students in the Alexandria Seminary is *twenty-one*; of whom but *thirteen* "are regular members of the seminary. The rest are in *different stages of preparation*." The *twenty-six* students in the General Seminary are all "regular members," pursuing exclusively theological studies under five professors. None but those who are attached to some one of its classes, and perform, *all the duties* of that class, are allowed any of the privileges of students; and none but those who have *completed the studies of the institution* receive any testimonial, or are numbered among its alumni. These regulations have been adopted, and are strictly adhered to, we are informed, under the correct impression of this being the most efficient mean of securing the

For the Christian Journal.

The Season of Lent.

THIS stated period of humiliation, self-examination, and penitential devotion, there is reason to believe, is but very indifferently observed by a great portion of those who profess and call themselves churchmen. In many congregations, distinguished in other respects for their attachment to apostolic order, and for their consistent adherence to the usages and ordinances of the church, scarcely any other public notice is taken of this holy season; besides an attendance on divine service on Ash-Wednesday, and during Passion Week; and in some instances, it is painful to think, that even this imperfect observance is neglected both by pastor and people. And in those churches which are opened for worship on Wednesday and Friday in each week, as well as at the times before mentioned, the number who avail themselves of the privilege, is lamentably small; evincing a most culpable disregard on the part of the generality, of the provision which the church makes for their spiritual improvement, and that continual culture of the heart, its affections and dispositions, which ranks so prominently among those things which belong to their everlasting peace.

From this public disregard of so salutary an usage, it is fair to infer, and the inference it is believed would, on examination, be borne out by facts, that its private observance is neither very general nor very strict; and that by many its stated recurrence is suffered to pass by, year after year, with little or no attention to the specific and important duties for which it is set apart; the consideration of our ways and our doings; the examination of our hearts; the repenting of our sins; the mortification of our appetites and pas-

invaluable benefits to the church designed by the seminary. Although, therefore, *eighty-one* of the clergy of our church in the United States, that is, more than *one-seventh* of the whole number, have pursued their studies at the General Seminary, only *twenty-seven*, those who have prosecuted its *full course*, and received its honours, are ranked among its alumni. We are also gratified to learn that the proportion of those who thus become alumni is constantly increasing.—*Ed. C. J.*

sions; the amendment of our lives; and all those spiritual exercises which tend in general to our growth in grace, in holiness, and in meetness for heaven. In the collect for the first Sunday in Lent, the prayer is offered by the assembled congregation, unto that "Lord who for our sakes didst fast forty days and forty nights, to give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may obey his godly motions in righteousness and true holiness, to his honour and glory." This brief supplication comprehends our duty and its object at this hallowed season, and expresses the sense of the church in relation to the manner of its observance. We are taught to regard it as a period of episcopal mortification and self-denial, in which we are to abstain not only from those things which are at all times forbidden to the servants of Christ, are inconsistent with their profession, involve them in guilt, and impede their progress heavenwards, but from those innocent enjoyments and pleasures at other times permitted in moderation, inasmuch as they offer no small hindrance to that spiritual discipline, which it is now the object and the interest of Christians to exercise upon themselves. Such is the evident meaning of the collect; and such the duty, which in an interpretation less strict than its terms might warrant, it imposes on those who join in its use. But how indifferently is it put in practice, and how few are there who evince, by their conduct, that they imbibe its spirit! By numbers who use it, it would seem to be regarded as a form of words destitute of any definite meaning, and implying the performance of no specific duties. Go among many of those who ostensibly unite in this prayer, and who from the known usage of the communion to which they belong, it might be expected, would at this prescribed season of humiliation and abstinence, be found exercising mortification and self-denial, turning away for a time from allowed pleasures, absorbed in meditation, and engaged in a course of devotional exercises, tending to wean their affections from earthly and elevate them to heavenly objects;

and they are found as much engrossed with the world as ever, and distinguished in no one particular, from those who formally reject the privilege and refuse the duty. Their tables groan under the weight of the feast—their halls resound with the noise of the viol and the dance—and no relaxation is observable in the pursuit of their usual sensual gratifications, no intermission permitted in their wonted devotions at the shrine of gaily and fashion. Instead of being a season of abstinence, Lent, with many who ought to know better and do better, and who, by their connexion with a church which prescribes and recommends its observance, tacitly acknowledge its propriety, and assent to its obligation, is a season of more than ordinary festivity; and their conduct during the week presents a most lamentable contrast to their prayers and protestations in the public service of the Lord's Day. This state of things, it is feared, is not confined to those who are generally indifferent to their religious duties and privileges. Among some of those who have publicly renounced the pomps and vanities of this wicked world, and avowed their devotion to God in Christ, and have sealed that renunciation, and avowal again and again, at the table of their Lord, this glaring inconsistency, this criminal negligence, is to be found; and they who are justly looked up to as examples, and whose light ought always so to shine before men, that they seeing their good works, may be induced to glorify their Father who is in heaven, are found at this solemn season in the path of the gay, and the giddy, and the careless, and not unfrequently pass from the devotions of the morning, into the circles of pleasure and fashionable dissipation at night. It is hoped that these instances are few—but that they are to be met with, is not to be denied. Is it necessary to ask, Ought these things so to be? In the mind of every serious, reflecting, and consistent Christian, the conduct which has been adverted to, must surely carry with it its own condemnation. It needs no studied attempt to delineate its impropriety, and to exhibit its evil tendency

The neglect of this holy season cannot but involve the offenders in no little guilt in the sight of God, while it deprives them of a material and important means of grace, and excludes them from what the experience of all who use it aright, declares to be an invaluable and most salutary privilege. To conform to the design of the church, in the observance of this ancient custom, it is not indeed required of us literally to fast forty days and forty nights, nor to refrain from the use of our accustomed food;—but it is required of us to abstain from luxurious food—from immoderate eating and drinking—from what are significantly called the pleasures of the table—and from all those indulgencies, no matter of what kind or degree, which, abstracting the thoughts and affections of the heart from God, and pervading it with sensual emotions and the love of this world, interfere with those high and solemn duties, to which this period of humiliation and penitence is expressly and mercifully appropriated. The season of Lent, so salutary in its design, and so fraught with blessings to the soul, when properly observed, ought not to remain a dead letter in our Prayer Books. As Episcopalians, claiming in behalf of our doctrines, discipline, and worship, apostolic and primitive sanction, and virtually admitting the propriety, and excellence, and authority of all the usages which are found to possess that sanction, and especially of that now under consideration, our conduct ought, in some degree at least, to correspond with our profession. Favoured with so gracious and beneficial a privilege, one so well calculated to recall our wandering feet from those forbidden and perilous paths, into which all are prone to stray, to enkindle the flame of devotion, to increase and strengthen our faith, and invigorate our hope, surely we are wanting in duty, not only to God, but to ourselves, if we neglect and misimprove it. These desultory remarks are offered, in the humble hope, that they may be the means of disposing those who may be induced to read them, to reflect on the obligations which devolve upon them as Christians and churchmen, in

relation to that great and solemn fast, which, in the revolution of the ecclesiastical year, has again come round, and may induce such an observance and improvement of the same, as will shield them from the reproach of inconsistency and formalism, and contribute to the furtherance of the work of grace in their souls, to their spiritual edification and sustenance now, and to their future acceptance and reward, in the glorious mansions of their Father's house.

D. G. S.

For the Christian Journal.

REMINISCENCES—No. XII.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

PENNSYLVANIA.

"PENNSYLVANIA, with the three lower counties, extends in length near 300 miles, and in breadth above 200, watered with that noble stream the Delaware, navigable 300 miles at least, in small vessels. It was settled by people of several European nations, by Swedes and some Dutch first, afterwards by the English and French. The first English settlers here were Quakers, above 2000 of which went over from England at once, with Mr. Penn, the proprietary; but since that time, great numbers of persons of other principles in religion, have settled themselves there; not to avoid any violence at home, but to improve their fortunes in those parts. The English were much the most numerous inhabitants, and quakerism the prevailing opinion."

"The Swedes and Dutch settled in this province, had some ministers among them, but the English had none, till the year 1700; when the Rev. Mr. Evans was sent over to Philadelphia by Bishop Compton. But after the church of England service began to be performed, a very numerous congregation attended the public worship, consisting chiefly of great numbers of persons, who, a few years before, had separated from the Foxian Quakers, and now joined entirely with the church of England members. They

increased so fast, that in two years' time there were above 500 persons who frequented the church. They petitioned his late majesty King William, for some stipend for their minister; and his majesty was pleased to allow £50 sterling to the minister, and £30 to a schoolmaster at Philadelphia. The people have several times made application for some salary to their minister from this society, but never had any; because there were many poorer settlements in this country, which claimed the society's help.

"The Rev. Mr. Evans being thus supported by the royal bounty, and the liberal contributions of hearers, was very diligent in the discharge of his duty, and through God's blessing very successful. A great number of persons of various opinions, not only in Philadelphia, the metropolis of this country, but of the adjacent parts, began to see their errors, and embraced the church of England worship. The frequent resort of people of the better condition, from all the remote parts of the country, to that capital town, gave them an opportunity of hearing Mr. Evans, and being informed in the doctrines of the church of England. A hearty love and zeal for religion spread so wide that there arose soon several congregations in other parts of the country; Mr. Evans was forced to divide his labours among them, as often as he conveniently could, till they might be formed into proper districts, and have ministers sent over to them.

"He went frequently to Chichester, Chester, and Concord, to Montgomery and Radnor, each about 20 miles distant from Philadelphia; and to Maidenhead, in West-Jersey, 40 miles distant. This travelling was both fatiguing and expensive, yet he frequently visited these places, being determined by all means to lose none of those he had gained. But Montgomery and Radnor, next to Philadelphia, had the most considerable share in his labours.

"Mr. Evans used to preach two evening lectures at Philadelphia; one preparatory to the holy sacrament, on the last Sunday of the month; the other to a society of young men, who met together every Lord's day, after even-

ing prayer, to read the scripture, and sing psalms: Mr. Evans was always present at these meetings, unless hindered by some public service, and used to read some select prayers out of the church liturgy, and preached upon subjects suitable to an audience of young men. There arose an unforeseen advantage from these lectures, for not only the young men who designedly met, were improved; but a great many young persons, who dared not appear in the day time at the public service of the church, for fear of disobliging their parents or masters, would stand under the church windows at night and hearken: at length, many of them took up a resolution to leave the sects they had followed, desired baptism, and became steadfast in the communion of the church. Several accounts from Mr. Keith and Mr. Talbot acquaint that Mr. Evans baptized in Philadelphia, and the adjoining parts, above 800 persons. The Welsh people of Radnor and Montgomery, stirred up by his preaching, addressed the Bishop of London for a minister, who understood their language; representing, that a very considerable number of Welsh people, in those towns and neighbouring parts, who had been bred up members of the church of England, were here unhappily fallen into quakerism, for want of a minister; as being disposed to follow that, rather than to have no form of religion, and who were ready to return back to the church of England.

"In the year 1707, Mr. Evans came to England upon private concerns. During his absence, the Reverend Mr. Rudman, a worthy Swedish clergyman, who had officiated among his countrymen in those parts for several years, took care of his cure at Philadelphia. Mr. Evans returned to Philadelphia, and continued as before very diligent in his duty. He used to preach sometimes at Hopewell, in West-Jersey, forty miles distant from Philadelphia, where the people were exceeding desirous of having the church of England worship settled; and only upon hopes of obtaining a missionary from the society, had with considerable expense, built a church. He visited also

Apoquinomy, 63 miles distant from Philadelphia; and a new settlement called Parkeomen, situate on the river Schuylkil; he baptized many persons here, particularly a whole family of Quakers, to the number of 15. He afterwards returned to England upon account of some family concerns.

"In the year 1716, Mr. Evans resolved to go once more abroad, and the cure of Oxford and Radnor, Welsh settlements, being then vacant, the society appointed him missionary there. He undertook that cure for two years, and discharged it with diligence, to the great advantage of the people, and much to his own credit. He was afterwards invited to Maryland, to a parish there, but soon after died; with this general character, that he had behaved himself as a faithful missionary, and had proved a great instrument towards settling religion and the church of England in those wild countries.

"The people of Chester county showed a very early zeal to have the church of England worship settled among them. This county is so called, because most of the first inhabitants of it came from Cheshire in England. Chester, the chief town of the county, is finely situate on the river Delaware, at that place three miles over; the road for shipping here is very commodious and safe, and so large, that a royal navy might ride there. The people here were stirred up by Mr. Evans' preaching, to engage in building a church. They erected a good brick fabrick, one of the neatest on the continent, and completed it in July, 1702, at the sole expense of private subscriptions of the church members: it was opened on St. Paul's day, and therefore called St. Paul's, and Mr. George Keith preached the first sermon in it. The society appointed the Rev. Mr. Nicholls missionary in 1703: he acquainted the society, in 1704, that he found the people very well inclined to the church of England, and recommended them earnestly to the society's care, on account of their good disposition, though they had not any fixed minister till now. The people made a subscription of £60 a year towards Mr. Nicholls's support,

and became very regular and constant at divine worship. Mr. Nicholls said, he did not want a considerable congregation at his first arrival, notwithstanding his being seated in the midst of Quakers, and ascribes this advantage to the industrious preaching of the society's itinerant missionaries, the Rev. Mr. Keith and Mr. Talbot, who had prepared the people very much by their labours.

"Mr. Jasper Yeates and Mr. James Sandelands, two worthy gentlemen of this place, deserve particular mention here; they were the principal promoters of the building this church; Mr. Thomas Powell gave also a valuable piece of ground for the minister's garden; the parishioners contributed the rest; and as soon as the outside was completed, the inside was beautified, mostly at the expense of those who frequented it; and adorned with decent furniture, a handsome pulpit and pews. Mr. Nicholls continued here with good success in his labours, till about 1708, at which time he removed to Maryland. The Rev. Mr. Ross came from Newcastle, and officiated here upon the people's desire. He was very industrious in his ministry, and acceptable to the people. He moved the society to send some good books here, to prevent the people's continuing in unsettled notions of religion; and said, he was much concerned to observe in his travels up and down the country, that there were variety of books sent and placed in almost every Quaker family, especially Barclay's apology, to fortify the people in their errors, and furnish them with arguments against the faith; whereas, in the houses of the church people, few or no books were to be seen. Upon which the society have since sent quantities of Bibles, Common-Prayers, and devotional tracts, to be dispersed among the people. However, the society did not continue Mr. Ross at Chester, though he behaved himself entirely to their satisfaction, but directed him to remove to Newcastle, where he was first appointed; and sent to Chester the Rev. Mr. Humphreys, their missionary. He used great diligence in the serving all parts of his cure, and gained the love and

esteem of his parishioners. There were at that time but very few missionaries in that province, and being obliged to divide themselves among 11 or 12 congregations, they had more than employ sufficient. The church at Chester continued in a flourishing condition during Mr. Humphreys' residence. He used to preach once a month at Chichester, a town of note, where the people had built a convenient chapel, upon his persuasion, and promise to attend them once a month. It is distant four miles from Chester, and there is a legacy left by Mr. Jeremiah Collett to the minister of Chester, to preach four times a year there. This chapel is very convenient for aged people, youth, and servants, (who cannot go so far as to Chester,) to come to hear divine service. Mr. Humphreys had a congregation, generally, of about 150 people. He used also once a month to visit the small neighbouring town, Concord, where he had a good number of people for his hearers; who have since, for the more decent performing divine worship, built a little church. Mr. Humphreys continued very diligent in the care of these three places; but by reason of the fatigue of visiting several congregations, contracted many indispositions and severe sicknesses, which engaged him in heavier expenses than the society's salary and the people's contributions would support. He was invited to Maryland by some friends, where he could have a better provision, which he accepted; not only with the society's leave, but with an allowance of a gratuity of £30 beyond his salary; on account of the hardships he suffered in his mission, and of his good behaviour during his being employed. These three churches are now without a minister, but the society have agreed to send them a missionary as soon as conveniently may be.

"Oxford and Radnor, two Welsh settlements, were first visited by Mr. Evans from Philadelphia, and the people having been members of the church of England, when they were transplanted from Wales hither, were desirous of having that form of worship fixed among them again. By his occasional

sermons, and the visits of other clergymen, the people of Oxford were encouraged to build a neat and convenient church. The congregation consisted chiefly of the younger people, and the whole town composed about 20 families; they not only built a church, but subscribed also £20 a year to their minister, in money and country produce. The people of Radnor also petitioned for a minister: and the society appointed the Rev. Mr. Club missionary to Oxford and Radnor, two towns, being about 20 miles distant from each other. He arrived there in 1714. The inhabitants of both towns received him with great kindness, as being well known to them before; during his being schoolmaster at Philadelphia: the people at Radnor, especially, were very thankful to the society for having been pleased to consider their wants, and renewed their promise of giving him their best assistance, and presently after his arrival, heartily engaged to build a handsome stone church, which they have since performed. Mr. Club was very earnest in all parts of his ministerial office, and very successful in his labours, and happy in engaging the love and esteem of all his people. But the cure of these two churches engaged him in great fatigue, not only on account of the distance between the places, but because of the extremity of the weather, whether hot or cold. Mr. Club contracted so many indispositions by his labours, as put an end to his life, in 1715. The people were so sensible of the difficulties he underwent, that after his death, the church-wardens of the parish wrote thus to the society: 'Mr. Club, our late minister, was the first that undertook the cure of Oxford and Radnor, and he payed dear for it; for the great fatigue of riding between the two churches, in such dismal ways and weather as we generally have for four months in the winter, soon put a period to his life.'

"Both towns wrote again to the society, requesting another missionary. The society wrote a letter, exhorting them to consider on some proper means among themselves, for making sufficient allowance for a minister to reside

constantly among them. In answer to this they assured the society, 'They were heartily disposed to do their best; but at present their circumstances would not do great things. They were at present but poor settlers, who had newly settled land backwards in the wilderness, and had not yet so much as their own habitations free from debts; that indeed they had built churches, in hopes of having ministers from the society; and had thereby so much incumbered themselves, that it would be some years, in all probability, before they could clear that debt.'

The society were desirous this good disposition of the people should not be disappointed; and in 1718, appointed the Rev. Mr. Wayman their missionary at Oxford and Radnor. He entered upon his ministry among them with diligence, and the people continued their zeal for the church service. The inhabitants of Oxford purchased a house, orchard, and 63 acres of land, for the use and habitation of the minister; and the people of Radnor have obliged themselves to contribute £40, proclamation money, of that country, yearly, towards the support of a minister to preach to them in Welsh, their native language; because many of them do not understand English. Several accounts have been sent the society, that Mr. Wayman is very careful in all parts of his duty; and that he extends his labours to several other places, on the week-days, when he can be spared from his own immediate charge; particularly that he hath often travelled to Conestego, about 40 miles beyond Radnor, and baptized there and elsewhere about 70 children in one year. Mr. Wayman hath acquainted the society, that the members of the church increase continually; that there is a congregation at Whitemarsh, about 10 miles distant from Oxford, who are very desirous of a minister, and have, for the decent performance of divine worship, erected a goodly stone building. Mr. Wayman continues in this mission, with good success."

FARTHER Extracts from No. IV. of the "Quarterly Papers of the Domestic and Foreign Missionary Society of

the Protestant Episcopal Church in the United States of America."

" Domestic.

" Since the publication of the last number, in which was announced the appointment of the Rev. J. J. Robertson, as missionary agent to Greece, the Rev. Addison Searle, as missionary to Pensacola, Florida, and the Rev. H. N. Gray, as missionary agent to Tallahassee, in the same territory, there have been two other appointments of missionary agents to the southern country, viz. the Rev. William H. Judd, of Connecticut, to Tuscaloosa, and the adjoining country in Alabama; and the Rev. Raymond Alphonso Henderson, of Pennsylvania, to St. Augustine, Florida. The Executive Committee believe that these individuals are endowed with such talents, and pure devotion to the cause of the Redeemer, as will enable them, each in his station, under the blessing of Him, without whom all exertions are powerless and without value, to extend the knowledge of the Gospel, and become instrumental in 'adding to the church such as shall be saved.'

" Tuscaloosa had been visited by the Rev. Robert Davis, under an appointment, as travelling missionary agent of this society in the state of Alabama, about two years since. Severe and long continued illness greatly restricted his exertions, which were chiefly confined to Tuscaloosa, where he organized a respectable congregation, by whom arrangements were made, previous to his departure from the place, last spring, to build a church. Since he left Tuscaloosa, the congregation has been without the ministration of the ordinances. The following are extracts from some letters of Mr. D. :—

" *January 31, 1828.*—' I organized the church here, during the present month. We are now busy raising money to build a house of worship, which we intend shall contain from 60 to 70 pews on the ground floor, and an orchestra. We all seem to feel very confident of success; our church has strength and popularity in the town, and it is due to its members to say, that it possessed this previous to my

arrival in it. You will do well to be on the look out for some man of talent and zeal to fill this place. Nothing short of respectability of information, and considerable acceptance as a preacher, can turn to the best advantage the favourable circumstances that now exist, and do justice to our church in the state. That you may form some estimate of the situation, I state the following circumstances.

" 'Tuscaloosa is the capital of the state, situated at the head of steam-bont navigation, on the Tuscaloosa or Black Warrior river, and contains between 1500 and 2000 inhabitants. The seat of government was removed from Cahawba to this during 1826. The bank of the state, which brings a weekly concourse of people from every section of Alabama, is located here. The Supreme Court, which collects the most intelligent men from every quarter of the state, is also located here; and during the present month, the legislature located the university, the most richly endowed institution of the kind in America, in Tuscaloosa. These facts will show you at one glance, the importance of the situation, and the necessity of having it filled with a man of talents, piety, zeal, and discretion. The town is elevated about 150 feet above the ordinary level of the river, and appears to be a healthy place.'

" *February 21, 1828.*—' The vestry of Christ Church, Tuscaloosa, meet this evening, with a view of appointing a committee to obtain a plan for their church. As soon as this shall have been effected, they will be ready to let out the erection of the building. When this shall have been done, the vestry will make application to the Executive Committee of the D. and F. Missionary Society, for a clergyman. Were it possible for me to discharge the duties which necessarily devolve upon the pastors of a flock, with effect, I would certainly remain here.

" 'If you can find two or three clergymen of respectable talents, disposed to emigrate to the south, you would do well to encourage them to come on next fall. I think I shall be able, during the spring, to report very favoura-

bly of another situation. Were I able to take the field as a missionary, I could now get an ample support by attending to two or three places in the northern part of this state, and the southern part of Tennessee. After I leave this place I intend to examine the ground more minutely.'

"The importance of this place as a missionary station, could not be overlooked by the Executive Committee, and they were gratified, when the Rev. Mr. Judd, whose attention had been called to the church in that place by some of its members, applied for the appointment of missionary agent for that station. He was immediately appointed, and received, previously to his embarkation from Philadelphia, every facility in the power of the committee, for his entering advantageously upon its duties. An application by a member of the committee, to the Philadelphia Bible Society, produced a liberal supply of Bibles and Testaments, for distribution; and he was furnished by the committee with a number of Prayer Books and Tracts. He is now on his way to Tuscaloosa.

"**ST. AUGUSTINE.** In the last quarterly paper, St. Augustine was alluded to as an important missionary station, and the hope expressed that a clergyman might shortly be sent thither. This hope has been realized in the appointment of the Rev. Mr. Henderson, who is now on his way to St. Augustine.

"The great want of a missionary to labour at this place, may be understood from the repeated application of the members of our church there resident, to their more favoured brethren in other parts of the country. The following extracts are from a paper printed in 1825, entitled 'Considerations in favour of assisting the Congregation of Episcopalians at St. Augustine, so as to enable them to erect a church, addressed to the friends of religion,' &c.

"This congregation has been duly organized. It has been incorporated, and at present numbers about one hundred souls. There are twelve communicants, and 20 children who have attended to be catechised. On the occasions of divine worship many per-

sons not belonging to the congregation have been present. It is probable the number will be increased as well by the accession of new settlers, as by that of those persons who have not associated with any Christian assembly. Like most emigrants, the members of this society here are poor. The country has not yet been sufficiently opened to afford proper scope for talent and industry.

'That they should be attached to the principles imbibed in their tender years, and which they associate with the memory of beloved parents and guardians; that they should not merely prefer a worship to which they have been accustomed, but venerate a liturgy which has been almost universally admired, and in the use of which pious persons of various ages and countries have found so much delight; that they should desire their children to be brought up under the influence of the same spiritual advantages, and the neighbours whom they esteem, and the territory of their abode, to enjoy like opportunities of religious instruction, incitement, and satisfaction, are, it is conceived, no more than is natural, and, we may add, commendable. We ask, then, our friends at home and abroad, whether they will not encourage these sentiments, and assist us to continue in our common faith. We ask those 'in green pastures and beside the waters of comfort,' to think of their brethren far from their native place and the friends of their youth, and in addition, separated from the church, of their affection and their vows, from its sabbaths, its sacraments, its sympathies, its ministers, its ineffable consolations, and its soul enlivening hopes. We ask them to enable us, though absent in body, to be with them in spirit on the Lord's day, close by the sacred altar, pouring out a common offering, in the same words, to our one Father and Redeemer. We ask their assistance, that we and they, as far as circumstances permit, may take sweet counsel together, and walk to the house of God in company—and we know, and are persuaded, that such an appeal to good feeling and solid Christian principle, will not, cannot, be in vain.'

“ ‘There are several Episcopalians, and probably many who would become such, scattered through East-Florida. On Amelia Island there are said to be about two hundred white persons, besides a large number of slaves. At Jacksonville, 40 miles from St. Augustine, it is thought a congregation of one hundred persons could now be collected.’

“ ‘At Alachua there are already about two hundred and eighty whites, and one hundred and forty persons of colour, residing within ten miles of each other.

“ ‘The services of a church at St. Augustine would occasionally be attended by persons from the country, and its minister might sometimes visit different places. He might be very useful as the medium of distributing Bibles, Prayer Books, and Religious Tracts; and of inviting the attention of missionary societies to destitute places, as well as encouraging pious youth to devote themselves to the work of the ministry.

“ ‘The number of Indians in this territory is computed, with their slaves, to be about 2500. The greater part of these will be located at a distance of about 100 miles from St. Augustine. In the treaty with the Indians, our government has made provision for a school, with a stipend of \$500 per annum.

“ ‘The clergyman at St. Augustine would naturally be interested for the spiritual welfare of the Indians; and in the measures for civilizing and christianizing them, he would of course be a useful coadjutor.’

“ ‘In March last, the vestry of Trinity church, St. Augustine, directed a committee to prepare, and present to this society, through the hands of the Rev. Mr. Williston, a distinct and brief statement of the property, means, and prospects’ of their church. From this representation the following statements are taken:—

“ ‘The congregation own a lot in the public square, a beautiful site for a church, the corner-stone for which has already been laid about three years ago, with the solemnities of religious worship, by the Rev. Mr. Phillips.

This lot they have in fee by an act of Congress. Five hundred dollars have been collected in Charleston, through the agency of the Rev. Dr. Gadsden, and it is believed three hundred in North-Carolina, by Mr. Walker, one of the vestry, now deceased. About five hundred dollars have been subscribed by the congregation here, and probably more may be obtained, were it certain, that by any additional exertions on the part of the members, a church might be completed.

“ ‘With regard to the means of this congregation, nothing flattering can be said at present. There are about fifteen or twenty families who may be considered Episcopalians, and those, like all emigrants to new territories, with the exception of a few, are not wealthy. Our only hope, therefore, for the consummation of this desirable object, is from our fellow churchmen elsewhere; and, in making an appeal to their liberality and brotherly kindness, we trust we shall not do so in vain.

“ ‘Unfortunately for us, we have been destitute of the ministration of an Episcopal clergyman nearly three years. Notwithstanding, we are under the impression, were a church built, and we were favoured with the services of a useful clergyman, that we have lost no ground; as from the solemn and sublime worship of our church, the sober and rational piety she inculcates, few who have once loved; would be willing to relinquish her. Add to this, that portion of emigrants whom we may expect here, will be respectable planters from the adjoining states, and invalids, who come to enjoy the delightful climate of St. Augustine, by whom the consolations of religion are particularly sought after. In a country newly settled by an American population, it is very desirable that the doctrines and worship of our church should obtain a permanent foundation. Experience dictates how much the literary institutions, and even legislative enactments in a country, are influenced by the prevailing religious opinions; and believing, as we do, that the government and discipline of our church are in accordance with the

institutions of the United States, and that no form of religion is better adapted to make good citizens and good Christians, we hope our brethren, who can afford us aid, will not withhold it, and we trust that their charity as Christians, their sympathy as churchmen, will incline them to enable us to worship God in the language of our fathers, in the unity of the spirit, and in the bond of peace.

"The Rev. H. N. Gray, on his way to Tallahassee, passed a few days in St. Augustine. In a letter to the secretary, dated at the latter place, December 3, 1828, he says, "I expect to preach three or four times in St. Augustine. The people here are very desirous to have a clergyman, but too poor to contribute much to his support."

"Christ is All."—Col. iii. 11.

"CHRIST is all." He is all to me as the end of the law for righteousness, the substance of prophecy, the sum of the gospel, the life of the promises: my wisdom to direct me, my righteousness to justify me, my sanctification to make me holy, and my redemption to make me completely happy in worlds of unutterable joy. He is the perfection of glory, the standard of holiness, truth without any defect of error, holiness without the least taint of pollution, the chief among ten thousand! Whatever is desirable on earth, whatever is attractive in heaven, all the graces of time, all the glories of eternity, meet in him their proper centre, flow from him their original source, are resolved into him their final end. His promises, how precious! His work, how perfect! His love, how vast! His mercy, how boundless! His truth, how immutable! His power, how omnipotent! His grace, how sovereign! His counsels, how profound! His people, how secure! His presence, how blissful! His smiles, how transporting! His gospel, how free! His law, how holy! His precepts, how pure! His threatenings, how tremendous! But how little of him who in all things has the pre-eminence can be known! the poverty of mortal language, the contracted nature of the human intellect, the necessity of receiving all our ideas

of spiritual and eternal objects, through the medium of the outward-senses, preclude the possibility of doing justice to this most amazing subject. But though the mortal weighs down the immortal part at present, ere long, I trust, I shall arrive where, amidst the innumerable hosts of heaven, I shall know him more fully, and to all eternity adore his name, and proclaim his praise. Reader, O reader! study the excellencies of the person of Jesus, and the riches of his grace; flee for refuge to him; cast your burdens upon him; trust entirely in him. May his Eternal Spirit glorify him in you, in the dignity of his person, the perfection of his righteousness, the suitableness of his character, the mysteries of his love; may you live upon his fulness, draw continually out of it, abound in his work, find him your all in all, amidst the changing scenes of life, and in the hour of death; in that solemn hour, may you rise on the supporting wings of angels to the climes of bliss, your soul be presented faultless before the throne, complete in him, and be swallowed up in all the fulness of God. And at the resurrection of the just, may your bodies rise in all the glories of incorruption; may it then be beautiful as the temple of heaven, and animated with a life, pure as the life of God.

R. L.

Christ. Guard. & Ch. Eng. Magaz.

On Dealing sincerely with Children.

THE subject of education has been, to use a homely phrase, almost worn thread-bare; yet there is one point, which though it may be theoretically allowed by all, is not by all carried into effect. The writer of this is anxious to lead the attention of others to it, having often perceived and experienced the injurious tendency of a line of conduct opposed to that here recommended. It must be admitted by such as take the Holy Scriptures for their standard of principle and action, that "the way of truth" is the course invariably recommended, indeed plainly declared to be the only one which God will bless. Is it not then consistent with this infallible guide, as well as with common sense, that in the treatment of children, in which God's blessing

should be peculiarly sought, this obvious duty should constantly be kept in view?

It has been said, that in early childhood the parent or teacher stands in the place of God; and is he not a God of truth, to whom guile is an abomination? Till we feel confidence and firm reliance on our heavenly Father, we do not heartily devote ourselves to his service, or love his commandments, so as to find them "perfect freedom." Surely then that child will most delight to obey the parent who, he is certain, never deceives him; and who, though he may keep from him such knowledge, as is unsuitable to his age or capacity, and may give that reason for doing so, will in all he does and says act simply for his child's good, and that in the way commanded in the Bible, never for a moment allowing the *shadow* of the hollow maxim, "Let us do evil that good may come."

It appears that the usefulness of characters depends upon a just estimate of their own powers, that they may attempt whatever is like to succeed, and avoid such employments as may more probably fail. Does not then a system of deception in the management of children; by which is here more particularly meant, such a system as aims to repress the vanity of the more gifted, by false views of the talents bestowed on him, &c. tend gradually to prepare him for mistakes in his future course of life? It is not, for a moment, intended to recommend any plan which is likely to lead children to act for themselves, or think independently, before they are able to form their own judgment, or before it would be good for them to choose their own path; all desired is to plead for them to be treated as friends—to be allowed to see that the hearts of their parents are full of "love" to them and for them, to be convinced that they are "the words of truth" which are "breathed from their lips." It is suggested that varieties of natural talents are in some respects like bodily differences of figure and stature, and surely we should never expect to be believed, if we endeavoured to persuade several children of unequal heights, that they

were all of a size. Will not the wonderful discernment, peculiar to childhood, immediately detect a sentiment assumed to answer a particular purpose; and will not such a discovery give a stab, perhaps with some tempests, a *stab for life*, to that tender, confiding, ingenuous disposition, which is the loveliest characteristic of childhood, and perhaps next to the fear of God, the greatest safeguard of youth, while the blessing of a parent's guidance is continued.

These ideas have been suggested, as most probably is generally the case in papers of this kind, by particular circumstances. Should they meet the eye of any person candid enough to consider them, even though they may be at variance with some parts of his own conduct, the writer's object will be attained; as it is confidently believed, that an investigation of the subject will conduct all who desire to be guided by the pure light of the Scriptures to the same conclusion. Perhaps no one would be injured by referring every thing of daily occurrence to that unerring standard, (from which, in trifles, too many are apt to deviate, who, in great points, make it the business of their lives to act upon its precepts) and to remember in their rejection or acceptance of every opinion the injunction, "To the law, and to the testimony. If they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

A FRIEND TO ALL.

Ibid.

Things placed as they ought to be.

An Episcopal church has recently been built in Norfolk, Virginia, and consecrated by the name of "Christ church," to the worship of Almighty God. A writer in the "*Philadelphia Recorder*," of the 20th of December last, says:—"This beautiful building, the largest house of worship, and probably the handsomest in the southern section of the United States." I think there is some error in this sweeping remark. Virginia, great and powerful as it is, does not comprise the whole of the southern section of the United States. South-Carolina, though of small dimensions, puts in her claim to be considered as no very inconsiderable, nor very unimportant, part of the southern section of our country. That "Christ church," Norfolk, may be suffi-

ciently large for the Episcopalians in that city, and that it may be a handsome, nay, that it may be a very "*beautiful building*," I am not prepared to deny; and I greatly rejoice that this may literally be the case. I rejoice that a temple, erected for the worship of God, a place where he records his name, is as noble, and as beautiful a building, as the means of the worshippers can conveniently afford, that God may in all things be glorified; but that "*Christ church*," Norfolk, is the largest house of worship in the southern section of the United States, I am not willing to admit, having direct evidence to the contrary before my eyes. It would, indeed, be placing South-Carolina in the back ground, where her friends are not disposed to permit her to stand. We will now see whether facts do not warrant the opinion I have expressed.

The "Recorder" informs us that "*Christ church*" is "65 feet front, by 96 feet in length; and that it contains 88 pews below, and 42 in the galleries." Confining my remarks to Episcopal churches alone, I may safely say that some in Charleston are certainly larger than the church at Norfolk. As, for example—

St. Philip's church is 123 feet long, and 62 feet wide. It has 90 pews on the ground floor, and 74 in the galleries. This church, then, is 27 feet longer, and contains 34 pews more than "*Christ church*."

St. Michael's Church is 130 feet long, and 60 feet wide. It has 93 pews on the ground floor, and 45 in the galleries. This church, then, is 34 feet longer, and contains 8 more pews than "*Christ church*."

St. Paul's church is 164 feet long, and 70 feet wide. It has 132 pews on the ground floor, and 48 in the galleries. This church, then, is 68 feet longer, and contains two pews more on the ground floor than "*Christ church*" has altogether; and in the whole, has 50 pews more than that building.

As to the relative beauty of the several churches, I have nothing to say, because I have not seen the church in Norfolk; I will, therefore, merely transcribe what has been said of the churches at Charleston by different writers.

The celebrated Edmund Burke, in his "*Account of European Settlements in America*," (vol. ii. p. 258,) says of *St. Philip's church*, that it "is spacious, and executed in a very handsome taste, exceeding every thing of that kind which we have in America;" and Mr. Gillies, in his *Memoirs of Mr. Whitefield*, (p. 40,) says of the same church, that it is a "grand church, resembling one of the new churches in London." *St. Michael's* and *St. Paul's* churches have been built subsequently to *St. Philip's*. "The steeple of *St. Michael's church* is 168 feet high, and is acknowledged to be the handsomest steeple in

America; and, probably, is not exceeded by any thing in London, for the lightness of its architecture, the chasteness of its ornaments, and the symmetry of its parts." *St. Paul's church* "is a noble building, handsomely finished in the inside. The order is Grecian, with a Gothic tower. These churches are built of brick, and are rough-cast."—*History of the Church of South-Carolina*.

As there can be no ill feeling produced by the statement in the "*Recorder*," so, I trust, it will be believed, that I have made the foregoing remarks simply with the view of placing the matter as it really stands.

F. F.

Charleston Gospel Messenger.

EPISCOPAL ACTS.

In the Diocese of Connecticut.

On the third Sunday after the Epiphany, January 25th, 1829, in Trinity church, New-Haven, the Right Rev. Bishop Brownell held an ordination, and admitted to the holy order of deacons Mr. William Croswell, and to that of priests, the Rev. Francis L. Hawkes, assistant minister of that church. Morning prayers were read, and the candidates presented, by the rector, the Rev. Harry Croswell; and a very interesting, solemn, and impressive discourse on the dignity, importance, and responsibility of the Christian ministry, was delivered by the bishop in the presence of a crowded congregation. The Rev. Messrs. Garfield and Potter were also present, and assisted in the laying on of hands.

In the Diocese of New-York.

On Thursday, the 29th of January, 1829, the Right Rev. Bishop Hobart consecrated *St. Michael's church*, in this village, to the worship of Almighty God. On this occasion, morning prayer was conducted by the Rev. Mr. Beardsley, of Le Roy, assisted by the Rev. Mr. Gear, of Palmyra. The sentence of consecration was read by the Rev. Mr. Smith, of Batavia, and the request from the vestry to the bishop was read by the Rev. Mr. Norton, of Richmond. Seven clergymen from the adjacent villages were present, and a large concourse of people, filling even the aisles to overflowing, listened with great interest and attention to the solemn services. The sermon of the bishop, from these words, Gen. xxviii. 16, "Surely the Lord is in this place," was in a high degree impressive and appropriate. The rite of confirmation was then administered to 14 persons, preceded by an address explanatory of some expressions in the confirmation service, succeeded by another address more particularly to the persons confirmed, and delivered with all that warmth and energy calculated to arouse the conscience, and excite the holiest affections of the heart.

When it is considered how short a time has elapsed since this parish has had the regular services of the church, it is perhaps not claiming too much for them to say, that this edifice is an honourable evidence of their zeal and enterprise.

St. Michael's church is a brick edifice, of the high Gothic order, 60 feet by 44; the wall 34 feet from the ground. The front presents an arcade, decorated with pilasters, and containing a window on each side of the entrance to the vestibule, divided with a mullion. The door is surmounted by a window, from which it is separated by a transom; and the window is divided by three mullions. The arches terminate at the foot of the pediment, the tympanum of which has its appropriate ornament. A square tower rises from the pediment 29 feet, containing two sections, the upper one of which is ornamented with minarets, and from the base of the lower one, on each side, runs a parapet, terminating at the north and south angles with a minaret. There are three windows on each side of the building, similar to those in front, and in the rear a circular vestry. The vestibule of the church extends the whole range of the front; and is 14 feet deep; the gallery over this being of the same dimensions, having two clustered columns rising from its front, with proper bases and capitals. The nave is entered by two doors, and the two aisles, which extend to two corresponding doors on either side of the pulpit, leading into the vestry, are intersected by the transept, which is part of an elevated platform surrounding the desk and chancel. The chancel is a perfect ellipsis, elevated 18 inches from the aisle, the railing supported by delicate clustered columns. The desk rises from the rear of the chancel seven inches, and the pulpit thence three feet, and is entered from the vestry by a door in the rear. The altar, which is a prominent object of interest in this church, is the figure of a parallelogram, with curved sides, presenting in front several niches. The central ornament is composed of four small niches, comprehended within one Gothic arch, and these separated by mullions intersecting one another in the same manner as the windows over the door in the facade, (which ornament is also expressed on each end of the altar.) On each side of this is a larger niche containing a cross, which, with all the mouldings, is gilded. Each angle is decorated with clustered columns standing on a pedestal beautified with curious net-work. It is surrounded with a frieze, ornamented with circular fillets crossing each other, and underlaid with velvet of royal purple, which is also the colour and material of the hangings of the desk and pulpit.

This chaste specimen of architecture, in which the pure Gothic is preserved

throughout, is the work of a western artist, Mr. Cyrus L. Warner, of this village. The mason work by Samuel Lewis, also of this village.—*Livingston Register*.

Zion Church, Palmyra.—This neat Gothic edifice, recently completed, was consecrated by the Right Rev. Bishop Hobart, on Sunday, the first of February, 1829, in the presence of a very crowded and attentive audience. The clergy present and assisting the bishop in the services, were the Rev. Mr. Gear, minister of the parish, and the Rev. Mr. Hubbard, of Sodus. This, our readers will perceive, is the third new church consecrated by Bishop Hobart in the space of eight days.

It is stated, as a peculiar excellence in the internal arrangement of Zion church, that the seats in the gallery are so constructed as to afford every one a very easy and commanding view of the transactions at the desk and chancel. The building is 54 feet by 40. The erection of this edifice reflects great credit upon the few Episcopalians who have exerted themselves for the establishment of the worship of their choice and their ardent attachment. The young ladies of the congregation, anxious to contribute something to the general cause, with a laudable zeal devoted themselves, in their leisure hours, to the production of various articles of needle-work and of dress. By the sale of these articles, funds have been raised for the very rich and appropriate hangings which decorate the church.

There is, we know, with many, a strong prejudice against the exertions of ladies in this way. That the plan of enlisting them in affairs of this kind may be, and indeed is very often carried to unreasonable lengths, we have little doubt; and that they are sometimes led into efforts which have a tendency to detract from that retiring delicacy which is the highest ornament of their sex, we will not deny; but, with all this allowance, we have never yet been able to discover, why females might not, with the utmost propriety, engage in some undertakings for the furtherance of piety, and virtue, and the interests of the church. In our retired and infant congregations, a little attention of this kind, while it would create but a momentary suspension of domestic duties, would be productive of interesting and valuable results. That the practice has been abused is no good argument against it; and we are very free to declare our wish, that many of our small congregations would follow the example of the young ladies of Palmyra.

After the consecration service was concluded, the bishop administered the ordinance of confirmation to ten persons.—*Auburn Gospel Messenger*.

St. Andrew's Church, Harlem, New-York.
A Protestant Episcopal church, under

the above title, has recently been organized in the village of Harlem, in the twelfth ward of this city. The Rev. George L. Hinton was elected rector; John Rooke and Charles H. Hall, wardens; David Randell, William Randell, Ezekiel Pennoyer, George Riblet, James Flanigan, William D. Bradshaw, Samuel J. Camp, and Adolphus B. Sands, vestry. Committees have been appointed to procure subscriptions to aid in the erection of a convenient place of worship early in the ensuing spring.

Interments in the City and County of New-York during the year 1828.

From the report of the City Inspector we learn, that the number of deaths during the year 1828, was 5181, viz. 1574 men, 1045 women, 1447 boys, and 1115 girls; and that of the whole number there died in January 391, in February 420, in March 467, in April 350, in May 341, in June 365, in July 503, in August 582, in September 516, in October 464, in November 402, in December 380.

Ages.—Of 1 year and under, 1427; between 1 and 2, 460; between 2 and 5, 339; between 5 and 10, 149; between 10 and 20, 193; between 20 and 30, 685; between 30 and 40, 729; between 40 and 50, 496; between 50 and 60, 302; between 60 and 70, 214; between 70 and 80, 115; between 80 and 90, 57; between 90 and 100, 13; over 100 years, 2.

Diseases, &c.—Abscess 10, aneurism 1, apoplexy 94, asphyxia 4, asthma 2, burned or scalded 21, carbuncle 2, cancer 6, caries 1, casualty 43, catarrh 1, chicken pox 1, childbed 35, cholera morbus 19, colic 4, compression of the brain 5, consumption 906, convulsions 336, contusion 1, cramp in the stomach 13, diabetes 1, diarrhoea 110, drinking cold water 9, dropsy 118, dropsy in the chest 49, dropsy in the head 236, drowned 84, dysentery 155, dyspepsia 6, epilepsy 14, erysipelas 10, fever 91, fever bilious 25, fever bilious remittent 14, fever hectic 2, fever inflammatory 5, fever intermittent 40, fever puerperal 12, fever putrid 1, fever remittent 44, fever scarlet 11, fever typhus 131, flux infantile 167, fracture 3, gravel 4, hæmorrhage 13, hæmoptysis 8, herpes 2, hives or croup 155, hysteria 2, jaundice 10, illiac passion 2, inflammation of the bladder 3, of the bowels 141, of the brain 109, of the chest 201, of the liver 56, of the stomach 25, influenza 3, insanity 7, intemperance 75, killed or murdered 3, leprosy 1, locked jaw 7, lumber abscess 3, manslaughter 1, marasmus 111, measles 28, mortification 11, nervous disease 4, old age 195, palsy 29, peripneumony 26, pleurisy 19, pneumonia typhoides 4, quinsy 13, rheumatism 12, rupture 3, St. Anthony's fire 2, schirrus of the liver 2, scrofula or king's evil

17, small pox 93; sore throat 24, spasms 6, sprue 22, still born 338, strangury 2, sudden death 1, suicide 22, syphilis 14, tabes mesenterica 139, teething 86, tumour 2, ulcer 15, unknown 98, white swelling 6, whooping cough 157, worms 16.

Remarks.—The City Inspector respectfully reports to the Board of Common Council a statement of the interments in the city and county of New-York for the year one thousand eight hundred and twenty-eight, amounting to 5181.

The reader of the report of the preceding year will observe, with surprise, that the number of deaths in those successive years is exactly the same, (5181) a coincidence as singular, perhaps, as can be found on record; and especially when it is known how much the population of this city has increased within the last year.

The total number of coloured persons that died were 630.

The consumptive cases were 906, of which 99 were coloured persons.

The cases of fever and infantile diseases vary very little from what is usual; but our continued exemption from the desolating effects of yellow fever, must be a source of real gratitude and thankfulness.

Notwithstanding the vast and obvious advantage bestowed on mankind by the discovery of vaccination, it is melancholy to observe the indifference with which its blessings are viewed by many, when we have to report the death of 93 persons by that loathsome disease, the small pox, whilst it is some consolation to find that the number is much less than in the preceding year.

G. CUMMING,
City Inspector.

New-York, 26th January, 1829.

Remarkable Preservation.

A gentleman in the western part of New-Hampshire lately purchased, for a trifling consideration, a copy of the *Bishop's Bible*, so called, folio edition, printed in London in the year of our Lord 1572, with Archbishop Cranmer's Preface appended to it. It was printed on good paper, with the old black letter type, and is now entire, with the exception of the title-page, which is wanting.

It is truly a singular fact, that this venerable piece of antiquity should have been thus preserved, when it is considered that it has been for the last two hundred and fifty years a pilgrim and stranger in the world, and probably for the last hundred and fifty years in the wilderness of New-Hampshire. It is a valuable article, and should now be deposited in some more secure place for its preservation, than it would seem to have had in times past.—*Boston Commercial Gazette.*

Niagara Falls.

A letter from a gentleman at that place, dated December 30, 1828, states, that on the Sunday evening preceding, about nine o'clock, "two or three successive shocks or concussions were felt, the second of which was accompanied with an unusual rushing sound of the waters." The next morning it was discovered, "that a large portion of the rock in the bed of the river, at the distance of about two-fifths from the Canada shore, to the extreme angle of the Horse-shoe, had broken off and fallen into the abyss below." The whole aspect of the falls is said to be much changed by this convulsion. A course of high winds for several days previous to its occurrence, producing an accumulation of water in the rivers, is supposed to have been the immediate cause. The west side of Goat-Island is rapidly wearing away by the action of the stream on its shore, and it is estimated by the writer of the letter, that "two thousand tons of soil, sand, and gravel, have disappeared since he first went there in October." This gradual crumbling away of the rock over which the Niagara is precipitated, adds plausibility to the conjecture, that the falls were once as low down as Lewiston, and they have for centuries been travelling up towards their present position.—*Canand. Reposit.*

The Calm Sea.

(From Blackwood's Magazine.)

The gentle breeze that cur'd the sea, had slowly died away,
And stretch'd in glassy stillness now, the wide blue waters lay,
The sea bird's cry was heard no more, and soft as infant's sleep
Was the holy calm that lay upon the bosom of the deep.
But yesterday the storm had raged, and shook the mighty ocean,
That dash'd aloft its foamy waves, and heaved in wild commotion;
To-day you might have thought no storm had ever touch'd its breast,
As it lay a mighty emblem of mild majesty and rest.
Is there such calm for mortal breasts when storms have once been there,
When passion wild has swept along, and heart corroding care?
When guilt has once disturbed the soul, and mark'd it with its stain,
Can tranquil softness of the heart be ever ours again?
Yes—but it is not of this world, the peace that must be sought,
And with the soul's repentant tears it can alone be bought;
Then, as it meekly bows to kiss affliction's chastening rod,
The broken and the contrite heart shall feel the peace of God. W. J.

☞ To Correspondents.—"False Ideas of Heaven," by "C. A. J.;" "Use of the Term Sabbath," by "SCRUTATOR;" and "Remarks on a Passage in the Memoir of Herbert Marshall," by "J. D. E." will be inserted in our next.

Acknowledgment.

The Treasurer of the New-York Protestant Episcopal Missionary Society acknowledges the receipt of the following sums in the Treasury during the month of February:—

1829.	For the Disposable Fund.	
Feb. 6th.	Donation from Dr. Edward De-lafield	\$ 7 00
Feb. 16th.	Collection made at St. Thomas' church—sermon by the Rev. Levi S. Ives	162 17
Feb. 18th.	Received of the Aux. Female Missionary Society of St. John's chapel, New-York, per Miss Corré	230 00
	(The above sum having been contributed by the Sewing Society attached to the same)	
Feb. 20.	Donation from the Rev. William Creighton	5 00
Feb. 27.	Donation from a member of St. George's church	5
Feb. 27.	Donation from a member of St. George's church, per the Rev. Dr. Milnor	5
		\$ 414 17

For the Permanent Fund.

February 9.	From William H. Harison, esq. to constitute himself a Life Member	30 00
Feb. 11.	From Robert Gill, esq. to constitute himself a Life Member	30
		\$ 60 00

BENJAMIN M. BROWN,

Feb. 28, 1829. Treasurer.

Calendar for April, 1829.

5. Fifth Sunday in Lent.
12. Sixth Sunday in Lent. Palm Sunday.
13. Monday before Easter.
14. Tuesday before Easter.
15. Wednesday before Easter.
16. Thursday before Easter.
17. Good-Friday.
18. Easter-Even.
19. Easter-Day.
20. Easter-Monday.
21. Easter-Tuesday.
25. St. Mark.
26. First Sunday after Easter. Low Sunday.

Ecclesiastical Meeting in April, 1829.

27. Georgia Convention meets.

THE
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No. 4.]

APRIL, 1829.

[VOL. XIII.]

For the Christian Journal.
False Ideas of Heaven.

"Deluded souls! that dream of heaven,
 "And make their empty boast
 "Of inward joys, and sins forgiven,
 "While they are slaves to lust."

ERROR, in religious belief, seldom fails to exert a deleterious influence upon the heart and life. This we might expect from the very nature of the Christian doctrines. They are not like the theological speculations of the ancient heathen philosophers, unattended with practical consequences, whether believed or rejected. Every doctrine of the Bible is intended to exert, and if cordially received will exert, a distinct influence either upon the affections, or upon the outward conduct. If, then, any doctrine be adulterated by the additions of error, or debased and diminished by the refinements of philosophy, the nature of its influence will necessarily be essentially changed.

Any of the numerous religious errors with which the present age abounds will furnish an illustration of the truth of the foregoing remarks. But these remarks have been suggested to us from observing the ill effects resulting from an erroneous belief, very generally embraced by those who are esteemed every way orthodox. The error to which we allude is the belief, *that heaven is a place, which, in and of itself, from its rich and choice assemblage of material objects, is capable of imparting the highest felicity to intelligent beings, whatever may be their moral attainments.* We do not intend to assert that heaven is not a place, and that there are not assembled there the most finished specimens of God's glorious works. But most evidently, *the thrones and crowns* which the righteous are to inherit; *the river* which issues from the throne of God, and *the trees* which adorn its banks; *the city, with its walls*

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enamelled with all manner of precious stones, *its gates* consisting of solid pearl, and *its streets* of gold—most evidently these are used as metaphorical terms, and intended to convey to us ideas of the highest moral blessedness. Things which are supposed to impart the greatest happiness in the present life are seized upon by the sacred penmen as metaphors to describe the blessedness of heaven; in the same manner, those material agents which are capable of inflicting the most pain and suffering upon the human body are employed by way of metaphor to describe the misery of hell. The erroneous belief to which we have alluded may have originated from, or have been strengthened by, the use of this metaphorical language. At all events, the fact is unquestionable, that the great majority, in all Christian communities, believe, *that the happiness of heaven flows from the place—that if they can only reach that place, they shall be happy.* Here comes in the illustration of the principle, that practical ill consequences will always result from an error in faith. Influenced by this mistaken notion of heaven, and consequently of the qualifications necessary to fit intelligent beings for its enjoyment, the gay and giddy keep on in their career of vanity through life, never dreaming but that at death they will be fitted to enter heaven. The vicious pursue on, even to old age, their courses of iniquity, cheering themselves with the expectation, that by a death-bed repentance they will make their passage safe to heaven. The Christian, seduced by the same error, flatters himself that he is infallibly on his way to heaven; while, at the same time, his affections are fixed upon the world, and entirely engrossed by its vanities; while he neglects to cultivate proper dispositions of mind, to subdue evil passions,

and to exhibit in his life and deportment that "holiness, without which no man shall see the Lord." In these individuals the idea of heaven seems to be totally disjoined from any adequate notion of those moral qualifications, and of that spiritual process by which alone lapsed and depraved beings can become fitted for celestial enjoyment. This is the error of the Universalist. He believes that Christ will rescue from perdition all the children of men, and that he will rescue them independently of that system of moral means by which alone we can become perfected in holiness, and consequently fitted for the enjoyments of heaven.

I cannot but think, that much of that stupidity and impenitence which characterizes so large a proportion of the individuals in every Christian community, and much of that barrenness in the moral virtues and the evangelical graces which characterizes so large a proportion of the members of the Christian church, is to be attributed to this mistaken idea of heaven. That it is a mistaken idea is evident from the nature of sin and holiness, from the character of God, and the object of Christ's death and sufferings. Our happiness in this world depends, and in the eternal world will much more depend, upon *what* we are, not *where* we are. It is impossible for us to become substantially happy without being holy, without having a *love* and *relish* for holiness. It is the unaltered and unalterable enactment of the highest legislative authority in the universe, "*that without holiness no man shall see the Lord.*" Salvation without holiness is impossible from the very nature of things. It is sin that gives to the undying worm its fangs, and kindles the unquenchable fire; and that worm will continue to gnaw, and that fire to burn, as long as sin exists in the soul. The eternal nature of the immutable God must be changed before he can save the sinner in his sin. Though the sinner, in his impenitent and unchanged state, were exalted to the courts of heaven, even on the banks of the river of God, and amid the ever-verdant and ambrosial trees of life, he would feel through all eternity a hell within him. It was the

dishonour and insult offered to the attributes of the Most High God, in the act of sin, that rendered our guilt so tremendous, and awakened the frown, and stirred up the fierce indignation of heaven; and it was to wipe away that dishonour, and to cover that insult, that the Son of God poured out his blood on the cross. Think you, then, that God will ever so far compromise his glory as to save men in *their sins*? No. The purpose for which Christ died would, upon this supposition, be shorn of all its moral splendour. The grace of God which hath brought salvation, according to the unerring statement of inspiration, teaches us, "that denying ungodliness and worldly lusts, we should live *soberly, righteously, and godly*, in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, *that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*" By the improvement of our moral faculties, by subduing whatever is sinful in our nature, by cultivating right tempers and dispositions of mind, and gathering upon our characters all the Christian graces, we constitute a heaven within ourselves, and become fitted for the enjoyment of the beatific vision of celestial glory; but, without this perfection in holiness, we can never join that innumerable company that have "*washed their robes, and made them white in the blood of the Lamb.*"

C. A. J.

For the Christian Journal.
Use of the Term Sabbath.

Messrs. EDITORS,

WHEN I studied the history of the Nestorian heresy, and its fruitful family of controversies, I remember observing that it was very fashionable among historians of a certain class, (Le Clerc, La Croze, and others,) to talk largely about the folly of such fierce dissension merely respecting words. At first I attached weight to their opinion, and felt inclined to laugh as loud as they at the tenacity with which the several disputants maintained their favourite expressions. But a further acquaint-

since with my guides convinced me that they cared as little for the thing as for the word, and that if they had dared, they would have laughed as loudly, and sneered as bitterly, at an orthodox Trinitarian for maintaining the union of God and man in the person of Jesus Christ, as they did at the Eutychian for straining all his nerves in defence of his darling term, *Personas*. I found, moreover, that the very same men could, upon occasion, reverse the tables, and inveigh with no small bitterness against the unfortunate term, 'Person,' in the Nicene Creed, which happened not to suit the peculiar bent of their theological opinions.—Since then, I have become a little shy of 'liberal men,' who scorn to differ respecting terms, and am ready to attach some importance to the use or abuse of a particular word, when those gentlemen would think it utterly insignificant.

I have a neighbour, a worthy, pious man, who has been brought up a Presbyterian, but entered our church, after serious examination, at an advanced age. In conversing upon religious topics, he often speaks of 'Sabbath-duties,' 'Sabbath-joys,' 'Sabbath-exercises,' and even said to me, last week, that he greatly rejoiced in the increasing interest that was taken in 'Sabbath-schools.' I could not help asking him why he departed from the custom of a majority of the world, in applying the name of a Jewish festival to the first day of the week.—It was because all pious persons did so.—This I strenuously denied, and declared that I had the pleasure of knowing very many truly pious Episcopalians, and that, to the best of my recollection, I had never heard them use the term.—It was, then, because that name was given it in the Bible.—This, too, I could not allow. Col. ii. 16, occurred to my mind, and I asked him if that was the passage to which he had reference? Of course, he was not willing to allow that it was. I asked if there was any passage in the New Testament which spoke of a day of Christian worship as 'the Sabbath?'—He could not tell.—We looked, and there was none.—At any rate, the commandment spoke of the seventh day to be hallowed by that name, and the pro-

phesies in the prophecies were given to those who observed 'the Sabbath.'—Granted. But to whom were they addressed? To those who knew it by no other name, and who kept it strictly as a Sabbath (rest) in the most literal sense. Why should we retain the name when our Lord has released us from the obligation of keeping 'the hallowed day' in their manner, and when by his inspired apostles it has been changed from 'the Sabbath' to another day? Why not, if we must appropriate to it a peculiar name, use that highly applicable and truly Christian appellation, 'the Lord's day?' Or why not even *Sunday*, since on it we celebrate the rising of the Sun of righteousness, to shed a flood of light and glory upon a benighted world?—With this I left him. The next time I saw him, he declared that he had been thinking upon the subject, and should no more use his Jewish name for a Christian festival.—This little colloquy was recalled to my mind by the following paragraph, which I transcribe, because I think it beautiful, and, to me, the form is new.

"Christ rose from the dead, and ascended into heaven, to prepare a place for us. And, to our joy, he has told us, that he will come again, and receive us unto himself, that where he is, there we may be also. There we shall celebrate an everlasting Sunday, where he shall be the only Sun, shining perpetually in unclouded glory, with eternal joy."—*Bishop Jolly.*

Yours, &c.

SCRUTATOR.

For the Christian Journal.

Remarks on a Passage in the "Memoir of Herbert Marshall."

Messrs. Editors,

I have lately perused the very interesting memoir named at the head of this article; and derived from it great satisfaction, and, I trust, edification. It is well to preserve the memories of men in whose lives and characters the genuine influence of Christianity is so happily illustrated. I was struck, however, with a misquotation from one of our articles of religion, tending, in my

opinion, to make that article (the ninth) speak a sense different from what was designed, and what appears on the face of the article. In the memoir (page 86) "the language of the church" is said to be that "every person born into the world deserveth God's wrath and damnation." There is here the omission of two small but most important words. The article says, that "in every person born into the world, *it* (the fault and corruption of the nature of every man) deserveth God's wrath and damnation."

I do not mean to dilate on the doctrinal distinction between the article as it stands, and as it is quoted in the memoir. It is obviously proper, however, that the principle of correct quotation, always important, should be especially applied to such quotations as are designed to illustrate standard and authoritative decisions. J. D. E.

We know not how we can better serve our favourite cause of domestic missions, than by inserting the following lucid and able appeal in their behalf.

Address of the Right Rev. Henry U. Onderdonk, D. D., at the Anniversary Meeting of the Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania, on the evening of the Epiphany, January 6th, 1829.

Mr. President,

I have performed the duty assigned me on this occasion with peculiar satisfaction. I regard the society now assembled as one of the highest merit, and entitled to the zealous and munificent support of the Episcopalians of Pennsylvania.

Our society is devoted to the advancement of Christianity and the Church in this commonwealth. To effect this important object, it appropriates its funds to various excellent purposes, but chiefly to the aid of *missionaries* in those parts of the diocese which are not as yet able to maintain clergymen for themselves. And it is to *this* department of the functions of our society that I especially refer, when I declare it worthy of all the zeal and all the munificence that can be devoted to it.

The able report just read, precludes

the necessity of my adverting to the particular state of the diocese. I need only add, that there are at this moment required at least four or five more missionaries; and that, from the observations I have made, it is probable that, at every future visitation, I shall find new openings for the services of at least as many more. I must also add, that persons unacquainted with these portions of our diocese can form no conception how strong, how affecting is the claim, I will not say urged by them, but silently, yet clearly to be gathered by one ministering among them, for the faith and the church of their fathers. I am not new to such impressions, Sir; and I must say, that I know not a more moving appeal to religious benevolence.

The cause of missions, Mr. President, has long been near my heart. Before entering upon the sacred office, it was one of the most delightful workings of imagination, to outrun the steps of time and the march of events, and behold in anticipation, what we all assuredly believe will ultimately come to pass, the breaking down of idols, and the subduing of the hearts of idolaters, before the triumphant career of the cross. In the glow of such feelings, difficulties are scarcely allowed to retard the glorious consummation. Ancient empire, more ancient superstition, and hereditary sottishness of mind and prostration of morals, might form the darker portion of such pictures; but nothing seems dark under the blaze of excited imagination.

No stranger to such mental visions, I was admitted to holy orders; and my first labours were in a domestic missionary station in the west, or rather in the threshold of the west. Occupied there in some of the practical details of the great work of which fancy had formed only a general and vague sketch, and seeing the magnitude of one very limited branch of it, the vastness of the whole domestic department became more and more obvious, and the immensity of the project of universal evangelization seemed at length almost beyond conception. Thought will compass the earth in a moment; but actual circumnavigation is a work of protracted tediousness. And the imagination

can extend conversion through the world without regard to means or to time; while practical experience learns to be content with labouring within narrow limits, and very gradually. And such labours, almost only, on the part of merely human agents, are, or can be effectual, or will turn to account. I trust, Mr. President, that the effective missionary feelings of him who addresses you have not been diminished. But he has seen enough to recall him from vague fancies of this kind, and to decide him in favour of local efforts, of domestic missions, (including all that are needful for our own population, whether white, coloured, or aboriginal, and whether within our own borders or in colonies,) and particularly in favour of diocesan missions. These are practical and practicable; the means within reach, and the work within sight. These we *know* to be useful. If there is one department of the functions with which I now am honoured more enviable in my estimation than the rest, it is being the head of the missionaries of this diocese.

As the opinion I have now (as often before) freely avowed is thought by many to be narrow-minded, when compared with the more excited zeal for evangelizing the world at large, it will be proper to exhibit some of the reasons which, as mature reflection convinces me, place the special cause of domestic missions beyond the reach of cavil. This done, it will scarcely be questioned, that giving prominence to that cause, and concentrating upon it our choicest zeal, will, under the divine blessing, insure to it the most thorough and most extended practical triumph; and through it, to the entire cause of the Gospel, of which this is a part, the most efficient and most real success.

If a Christian convert an infidel friend to the Gospel, he has contributed an integral part to the great sum of the conversion of the world. If a Christian, having a friend disposed to infidelity, prevents him from relapsing, and brings him back to the faith, he preserves to this sum an integral part which would otherwise have been subtracted. If a Christian minister, called to a neighbourhood or district in danger of

such a relapse, applies himself to the counteracting of such a danger, he is saving a proportional amount of this great sum of conversion. The conversion, therefore, of the world, is no more connected with sin or unbelief in distant regions, than it is with sin or unbelief within our own borders. *Wherever* sin and unbelief are overcome, or are prevented from gaining the mastery, be it near or be it far off, *there* something is done towards the conversion of the world.

Every one who has resided in what are called our new countries, knows that the institutions of the Gospel do not keep equal pace with their settlement and civilization, and that, consequently, such regions exhibit, too frequently, a sad decline into irreligion. These new countries, therefore, are one field, and certainly a most important one, in which the grand work of the conversion of the world is to be prosecuted. The best exertions even from the outset, (and that is an advantage extremely rare,) do not prevent the *languishing* of Christianity in our new settlements. And too generally, before they are reached by effective exertions, Christianity is far on the *decline*. To provide for these religious wants, is the first branch of our diocesan missions.

But no settlement should be abandoned by missionary labourers, till it has become vigorous enough to maintain the Gospel for itself. And, in the divided state of the Christian world, any denomination has a right to persevere, taking care not to violate the rights of other denominations, till thus established; and we of the Episcopal Church must regard this general right as, under favouring circumstances, and with the restriction above mentioned, our special and imperious duty. To leave unfinished the missionary work begun, will probably occasion the whole to go backward; and then it might almost as well have never been undertaken. Hence the *establishing permanently* Christianity and the Church, in maturing settlements, is a second and equally important branch of our diocesan missions. It is equivalent to preventing the necessity of converting so much of the world a second time.

Let us turn, Sir, to another consideration. The mother country which sent colonies to these shores, reared also the church within the colonies, by providing and supporting missionaries. The civilized peopling of our land which then began, has since continued and vastly increased; and the new and immature settlements of the present day bear to us the same relation, in these respects, that we then did to the parent land. These spiritual obligations may be illustrated by those of nature; we owe an unspeakable debt to our parents for their parental kindnesses, but we repay that debt and those kindnesses, not to them, but to our children; it is thus that nature secures guardianship and support to each successive offspring. And the religious debt we owe to the mother country, we ought to repay to the regions that have sprung from our older territories.

As long as our new countries bear to us this relation, that is, until the Gospel and the Church be fully spread through them, and firmly established, this direction of our missionary efforts appears to me to have precedence of all others. Here, obviously, we are pointed by Providence to our appropriate share, at least our chief appropriate share, of the great work of universally extending and establishing Gospel truth and Gospel institutions: for the paramount duty of every Christian land is, to place that truth and those institutions within the reach of every portion of its inhabitants.

To myself, Mr. President, the above considerations appear too reasonable and too decisive to be controverted. I would not impose them on those of our friends and brethren who prefer the attempt to evangelize distant parts of the earth. But I offer them, first, in vindication of views and measures which are often misconceived, and also to recommend the views and measures thus vindicated, as having a decided tendency to increase the vigour and the efficiency of domestic and diocesan missionary exertions, and in this way to further, as to practical results, far more than any other plan, the evangelization of the world.

Very strongly impressed with the

opinions now developed, and often devoting to them anxious reflection, I of course have not omitted to bring them to the test of Scripture. Perhaps, Sir, what I shall adduce in their favour from that source will not amount to proof; but they will at least be strongly illustrated by several facts and considerations gathered from the sacred record.

Our Saviour ordered that "repentance and remission of sins should be preached in all nations, beginning at Jerusalem." The apostles were to preach to all nations; but they were to begin at Jerusalem, so begin, as to make an adequate impression, and leave an effective establishment, throughout their own territory, before proceeding elsewhere. Such had been the limitation assigned by our Saviour to his own ministry; it being prosecuted only in Judea and Galilee, where was the proper Jewish nation, and in Samaria, where there were mixed descendants of the other branch of Israel. In like manner, the mission of the "seventy" was only "into every city and place whither he himself would come." When, also, he first sent forth the "twelve," he confined them still more strictly to Judea alone; "go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." And when he finally commissioned his apostles, after his resurrection, he ordered (as I have already mentioned) the same limited course to be pursued, till they could efficiently extend it; before attempting to preach to all nations, they were to "begin at Jerusalem." In accordance with this direction, we find that, for about eight years, the apostles preached only in Judea and Samaria, among their brethren, the Jews, and the mixed remnant of Israel, in part their brethren. The exceptions, if any, were but casual. It was not until eight years after they had begun this confined preaching in that very small territory, with the advantage of miracles, and with incalculable success, that they extended their labours to the body of Gentiles; the first of whom admitted into the church, as the precursor of the

rest, was Cornelius. Even after this period, when the Gospel was carried into foreign cities, the Jews in those cities had it first offered to them; the heathen citizens not being addressed till these had received the due share or the due offer of apostolic labours.

It is clear, then, that the command to preach to all nations does not forbid that systematic method of procedure in the work, which devotes the chief efforts to the one people to which the persons so commanded belong, till those efforts can be spared for extending the same benefit to others.

There were several reasons why the preaching of the Gospel should begin at Jerusalem, and afterwards be elsewhere first made to the Jews; and those reasons apply with much force to the priority we claim for domestic, and especially for diocesan missions. In the first place, the Jews were the people of God, and his covenant was with them not to leave them ignorant of revealed truth, or without the means of salvation. And so are the emigrant brethren, who form our new and immature settlements, the people of God, members of his church, in as strict covenant with him as was ancient Israel; and we are sure that we fulfil the designs of Providence, when, as our first and principal duty of the kind, we send missionaries to these wanderers of the house of Christian Israel, to keep them in the truth, and to carry them means of salvation otherwise inaccessible. Again, The preaching of the word began at Jerusalem and in the Holy Land, because the early preachers were not yet sufficiently numerous, nor their resources sufficiently ample, to extend their labours to foreign countries; they must first establish their faith at home, and largely convert their brethren, and thus obtain an adequate supply of both preachers and means, before they should make an attempt on the world at large. What an illustration of our own case! We are much in want of clergymen; and the pecuniary supplies within our command, are as almost nothing, compared with the amount necessary for vigorous efforts in settling missionaries and establishing the church in the destitute portions of our interior. Indeed,

the spiritual wants of the interior are but *imperfectly known* in the older and distant portions of the community. Where, however, they are known and appreciated, no one will doubt the utter inadequacy of the largest pecuniary means thus far elicited. A third reason why the Gospel was first given to the Jews, was, that they were the kindred of our Lord and of his apostles, a tie sacred enough to make this preference a duty; for such a duty is allied, not very remotely, to that which St. Paul enforced in the passage, "if any provide not for his own, and specially for those of his own house, (or kindred,) he hath denied the faith, and is worse than an infidel." In language yet more forcible, that apostle, when contemplating the obstinacy of his countrymen, bursts into an exclamation, which he never applied to the blindness of the heathen, even wishing himself "accursed from Christ, for his brethren, his kinsmen according to the flesh," the Israelites. Need I say how applicable are such principles and feelings of preference to the missionary case before us? The emigrants to our new lands are our brethren, our kinsmen according to the flesh; we are as one family, and of one blood. Surely the spiritual claim of those thus connected with us, is far superior to that of the rest of the world.

But, Sir, my plea in their behalf is not exhausted. I see, in these distant brethren, members in common with us of the "household of faith;" and, while I read in the inspired volume, that we must "do good unto all men," I also read, that we must do so "*especially* unto them who are of the household of faith." A Christian has a stronger claim on the affection and the bounty of a fellow Christian, than have any who bear not the name of Christ; the word of God gives to Christians a right to our affection and bounty, superior to the corresponding right given to men who are not Christians. Universal love is a very great duty; but a greater duty is, that members of the "household of faith" should love one another. This latter was the favourite commandment of our Saviour, and strongly does it show the special and superior claim

of missions to destitute portions of this "household."

I must name yet one more scriptural consideration, which, Sir, if I be not mistaken in applying it, has more imperative force than all the rest. The Spirit of God has declared, that "it is better not to have known the way of righteousness, than after knowing it to turn from the holy commandment." I would not apply such language sternly or positively; but apply it loosely as we may, it presents an appalling argument to those who doubt the superiority of the claim of missions to decaying Christians above that of missions to the yet unconverted. Behold, then, a Christian brother, whose fortunes carry him far from the sound of the Gospel: behold him yielding to the frailty of human nature, and forgetting the exceeding sinfulness of sin, while he also forgets that for the cleansing of his sin he must have faith in the blood of his Saviour! Is it wonderful that he should do so? Alas, is there not too much neglect even here, where Christian instruction resounds in nearly an hundred temples every Lord's day! What then shall preserve from neglect those numbers of our brethren who live without Christian instruction? It rests with *us* to give the answer; it rests with us to send them missionaries to preserve them from this danger. Can we allow them to perish in a state at all resembling that estrangement from Christ, better than which it would have been never to have known his name! No; I will not doubt the benevolence of those more favoured by Providence. I will not doubt, that in such a cause no generosity will be accounted burdensome.

I consider the principles now advocated, Mr. President, as the best calculated to effect the actual and permanent extension of Christianity in the world. On those nations which have already provided for their own spiritual wants, falls the more especial obligation to become the guardians of the heathen; and one nation at least, thus provided at home, is now actively and most honourably occupied in fulfilling this duty: this is their appropriate sphere of labour. But our more espe-

cial and appropriate sphere of labour is to make provision for wants of our own, yet unsupplied; it is, to send onwards and yet onwards, the Gospel and the Church, till they pervade every portion of our land where they have not yet been planted, and till they are established wherever they are yet weak. This apportionment of the duties of nations resembles what, in mechanical work, is called the division of labour; and, like that very useful method, it is calculated to secure the most complete success.

But let it not be supposed that I would, directly or indirectly, abridge the liberty of action, or question the motives, of those among us, who, not seeing this matter as I see it, lend their feelings and their efforts to the cause of missions abroad. In the present day, we behold attempts to christianize, by persuasion, portions of the heathen world, which have never, perhaps, been exceeded, except by those attempts to reclaim by force an infidel region, which are called the crusades, and possibly by certain other attempts to produce these effects in other regions by artifice. What will be the issue of the present undertaking, time only can develop. While, however, such a door is kept open by Providence, what we give to this object is unquestionably a holy gift; and it is also a prudent and judicious gift, if it diminish not, nor interfere with, the bounty and the zeal we devote to the more essential, more practical, and more practicable cause of fully and permanently evangelizing our own land and people.

Perhaps, Mr. President, there is no greater obstacle to the due appreciation of the sentiments I have endeavoured to enforce, than an undefined anxiety, perhaps unconsciously entertained, to witness the full triumph of the Gospel throughout the earth; an anxiety which sometimes assimilates sound ardour with fanatical heat. On this subject, may I suggest that we take a lesson from the longing of the old saints to behold the coming of the Messiah. "Many prophets and righteous men desired to see and to hear the things" which came with the mission of Christ,

"but did not see nor hear them;" yet of individuals thus anxious, we read that they "waited for the consolation of Israel," and faithfully "looked for redemption in Jerusalem." We, who have the Gospel in possession, have no cause for impatience that others may have it, compared with old saints, waiting for an unknown Messiah; with the deep heart-sickness of hope deferred, through ages of procrastination. Well may we imitate both their patience and their fidelity. With minds thus calm, we shall readily perceive, that the final success of the Gospel can in no way be more efficiently promoted than by making it pervade the many waste places of our own land; and by firmly establishing in them the name and the Church of the Redeemer.

Mr. President, I have done. Let me hope that I have not in vain urged the claims of our society. Let me hope that the wide opportunities of usefulness constantly opening upon us, will draw to us a bounty commensurate with the vast claims of the destitute and the immature portions of the diocese of Pennsylvania.

For the Christian Journal.

REMINISCENCES—No. XIII.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

PENNSYLVANIA.

"The inhabitants of Apoquiminy were so zealous as to build a convenient church about the year 1705, long before they had any settled minister. They used to be sometimes visited by the Rev. Mr. Sewell, from Maryland, and by Mr. Crawford, the society's missionary in Dover Hundred. They applied to the society for a missionary, and the Rev. Mr. Jenkins was appointed to that place. Upon his arrival, he found the people much scattered in their settlements, and Newcastle-Town, which was then vacant, being settled closer and more commodious, he officiated there for some time at first; but soon after, by directions from the society, returned to his own cure of

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Apoquiminy. However, during his stay at Newcastle, he was not neglectful of his duty. At his return to Apoquiminy, in 1708, he soon drew together a large congregation of about 200 persons, who were, for the most part, very constant hearers. He had 13 communicants the first time he administered the Lord's supper. He wrote to the society, 'that the people grew so earnest in religion, that above 20 persons had discoursed with him, in order for their due instruction, and were preparing themselves against the next administration of the Lord's supper; and also, that a great many grown persons were preparing to receive holy baptism, and that he hoped soon to be able to send over a joyful account of his farther success in his labours.' But five months after he died; and was exceedingly regretted by all who were acquainted with his merit, and especially by his parishioners. The vestry of his parish wrote thus concerning him to the society:—'He died to our unspeakable grief and loss; and we must do that justice to his memory, as to assure the honourable society, that he behaved himself in all respects, both as to his doctrine and life, as became the sacred character he bore; and God did so bless his labours here, that before he died, he saw our church in a flourishing condition.' They conclude their letter, praying the society to send them another missionary.

"The society did not send a missionary thither for a considerable time, on account of being engaged to support other missions, to the extent of their fund; however, the people were not quite destitute, they were occasionally visited by the Rev. Mr. Byork, a Swedish minister, who came from Christina Creek on Delaware River, to perform divine service once a month. They were visited also by the Rev. Mr. Club, but oftener by Mr. Ross, from Newcastle, and by some other missionaries. But the clergy there, in the year 1715, with much earnestness, represented to the society that the state of several places in that province was deplorable. Many churches, which were once filled with considerable numbers of communicants, whose ear-

zeal had led; them, though poor, to erect those decent structures for the service of God, and at some of them to build commodious houses for the reception of their ministers, were, through a long vacancy by the death or removal of the missionaries, quite desolate; and great opportunities were given, for the sincere members of the church to be seduced to errors; especially the people of Apoquiminy, and of all Bucks, Kent, and Sussex counties. They assured they had done the utmost they could, in their circumstances, to keep those congregations together; by dividing the care of them among themselves, and visiting them sometimes on week days, and baptizing their children, and instructing their youth; but the great distance from their fixed cures rendered the service out of measure difficult.

"The society, moved with this representation, sent the Rev. Mr. Merry missionary to Apoquiminy; but upon account of some difficulties in the mission, he did not settle there, but after a short stay in those parts, returned to England. The Rev. Mr. Campbell was afterwards sent missionary, but he is gone from this mission to Brookhaven. And the society have, this last year, appointed the Rev. Mr. Hackett missionary hither, and conceive good hopes, from the very ample testimonials he brought them of his good behaviour, that he will answer the intent of his mission.

"Newcastle, the capital of the county of that name, is finely seated, standing high, upon the Delaware; this county is the uppermost of the three lower, Newcastle, Kent, and Sussex, which run 120 miles along the coast, and are about 30 miles deep towards Maryland. These counties comprehend all the marshes on the great bay of the Delaware, as commodious and fertile as any in the world. The town was first built and inhabited by the Dutch, and called Amstel, from that river which gives a name to Amsterdam, in Holland. It is a large place, containing above 2,500 souls. The Rev. Mr. George Ross was appointed missionary hither by the society, in the year 1705; *he was received with great kindness by*

the inhabitants, and had a very regular congregation; not only the people of the town, but a considerable number of the country people: though they lived a good way off the town, some above 12 miles, yet they seldom missed coming to church, when there was no sermon in the country. The congregation hath continued still increasing through Mr. Ross's assiduous care; he extended his labours farther, to the churches at Apoquiminy, and at Whiteclay Creek; the latter, indeed, is reckoned as a chapel of ease to his own church, the other a distinct cure. When Apoquiminy had no missionary, he used to preach on two Sundays at Newcastle, once a month at Apoquiminy, and once at Whiteclay Creek. This truly was very painful service, but he performed it with a willing mind and good success. Sometimes, however, he did represent to the society that the people at Newcastle seemed to lay claim to all his service, and to take it somewhat amiss when he was employed abroad on Sundays; and adds, 'I would not willingly disoblige them, nor yet see, if I could help it, the church at Apoquiminy, which is as frequent as that at Newcastle, quite destitute and forsaken.' Indeed, the people at Newcastle have, from the beginning, showed a due regard to their worthy minister, and subscribed voluntarily to him, about £48 per annum, and some other benefactions have been made to the church. Particularly, Mr. Richard Halliwell, a gentleman of piety and honour, made a bequest as follows:— 'Item, I give and bequeath unto Emanuel church, standing upon the green, in the town of Newcastle, the sum of £60, it being due to me, over and above my subscription, towards building thereof. Item, I also give and bequeath all my marsh and plantation situate near the broad dyke of the town of Burlington, containing and laid out for 67 acres of land and marsh, together with all the houses and orchards, and other improvements, to the proper use and behoof of the minister, that from time to time shall serve the said Emanuel church for ever.' This so signal a benefaction, by a gentleman who had in his life time so gener-

ously contributed towards building this church, deserves a grateful record in these papers. St. James's church, at Whiteclay Creek, is the other branch of Mr. Ross's cure. The frame of this church was raised in December, 1716, situate about 10 or 11 miles from the town of Newcastle. It is made of wood, in length 32 feet, in breadth 22, and stands upon a rising ground not far from that creek, whence the hundred where the church stands borrows its name. It is as fair an oratory as any not built of brick in that government; but the rise of this church may more peculiarly be ascribed to a worthy gentleman, Mr. James Robinson, who lived there, and took great pains to promote the building, contributed himself very handsomely, and afterwards endowed it with ten acres of glebe land for ever. Mr. Ross hath continued in this mission until the present time, irreprouvable in his conduct, and very diligent in his labours; which he hath not only employed in his own parish, but in several other places occasionally, and very much to the satisfaction of the people where he officiated. He hath been particularly serviceable in visiting the two lower counties of Kent and Sussex, when they had no resident ministers. A little lower I shall give some account of his labours in those places.

"The two lower counties of Pennsylvania, Kent and Sussex, had very early care taken of them by the society. The country is very fruitful, but not so well planted as others. The families are not settled together in towns, but live in scattered plantations. There are in these counties many tracts of excellent land which tempt the inhabitants to fix in such separate dwellings. Dover is the capital of Kent county; but very thin of houses, containing not above 40 families. The people showed a very earnest desire of having the church of England worship set up among them, and the society appointed the Rev. Mr. Crawford to be missionary at Dover, in the year 1704; he entered upon his ministry with good success, and gained from persons of repute, the character of an ingenious and acceptable man.

The people began soon to be zealous to build a church for divine worship, and in about three years raised a very decent fabrick. Soon after Mr. Crawford's coming among them, not only the masters of families brought their children to be baptized, but many grown persons, who once had prejudices to the church, desired and received baptism; in about two years time, Mr. Crawford baptized above 230, young and old, in his own appointed cure, besides many others in places which were not within his charge. He was very constant in his labours, and did not confine them to Dover-Town, and the adjacent parts, but preached up and down the county, which is above 50 miles long, at several places. His general audience was from 50 to near 200 persons, and he ordinarily had between 30 and 40 communicants. The people, at his first coming among them, were very ignorant; insomuch that he informs, not one man in the county understood how the Common Prayer Book was to be read; and he was forced to instruct them privately at home, in the method of reading the liturgy. For the more general instruction of the people, he used to preach one Sunday at the upper end of the county, another at Dover church, and a third at the lower end of the county. He used to catechise the children all the summer long, before sermon, but not in the winter. The people improved much, became serious and grave in their behaviour at church, and brought their children very regularly for baptism; though a great many of them were Quakers' children, or had been Quakers themselves. He was also invited by the people of Sussex county to come and preach among them, which he did at Captain Hill's house, in Lewis-Town, and at other places. The people of this county also, were of a religious disposition. They soon after wrote a letter to the bishop of London, desiring a minister, and promised to allow him all their present circumstances would permit; and farther, to show their hearty zeal, they began to build a church, which they have since finished, and have, by many other instances, approved them-

selves a worthy people. Mr. Crawford acquainted the society, that Bibles, Common Prayer Books, and books of instruction and devotion, were much wanted; for there were about 200 persons who attended the public worship, who had none, and made application to him for some; because there were but few to be purchased there, and those which could be got, were too dear for them to purchase. The society sent a quantity of Bibles and Common Prayers to be distributed, but Mr. Crawford came to England soon after, upon some family affairs, and continued here.

“Upon this account, the people of these two large counties continued some years without a resident minister. However, in the mean time, they had the advantage of some visits from the society’s missionaries, especially from the Rev. Mr. Ross, as I observed above. In August, 1717, Colonel William Keith, the governor, resolving to visit the lower counties, the Rev. Mr. Ross, missionary at Newcastle, was invited by the governor to accompany him. Mr. Ross very readily embraced this kind invitation; hoping, by this opportunity, to make himself acquainted with the state of the church there, and in some measure supply its present wants by his ministry. He embarked with the governor, and several other gentlemen, at Newcastle, and set sail for Lewis-Town, in Sussex county, which lies upon one of the Capes of the River Delaware, and in two days arrived there. On the 7th of August, he preached before the governor and justices of the county, in the court-house of the county, and had a very numerous audience of the people, who appeared very serious and desirous of the sacraments of the church, and he baptized that day 30 children which were brought to him. On the 9th day of the same month, Mr. Ross preached again before the governor and other gentlemen, had a large audience of the people, and baptized 21 children. On the 10th, the governor left this place, in order to go to Kent county. Mr. Ross sat out before him to a place of worship about 16 miles from Lewis-Town—it is a small building, erected by a few well disposed persons, in order to

meet together there to worship God. Mr. Ross preached once here, and baptized 25 children, and several grown persons. On the Sunday following, August the 11th, he preached to a very large congregation in the upper parts of this country, where the people had erected a fabrick for a church, which was not quite finished. Here he baptized 26 children; so that the whole number of the baptized in one week’s stay among this people amounted to 102. Mr. Ross observes thus to the society:—‘By this behaviour of the people, it appears plainly, they are truly zealous for the church of England, though they have had but few instructions from some clergymen passing through these parts, and some visits from the Rev. Mr. Adams, in Maryland.’ As the governor returned home through Kent county, Mr. Ross attended him, and preached before him and the magistrates on the 14th of August; he had a very full congregation, and baptized 13 children, and one grown person. In April following, Mr. Ross resolved to make a second visit by himself, to the people of Sussex county; he was so much pleased with his former success among them, that he was desirous to improve farther the good disposition of the people. He went to Sussex county; continued there six days, preached on every one of them at different places, and baptized above 100 persons, seven of whom were of an advanced age. Lastly, he opened there a new church which the poor people had built, notwithstanding so great a discouragement as their having no minister.

“Mr. Ross sent this account of his labours in these two counties, to the society, in form of a journal, and the missionaries of this colony made a full representation of the state of the church in those parts. The governor was farther pleased to write a letter to the society, and to transmit several applications made to him by the clergy, relating to the church affairs, and a copy of the above named journal of Mr. Ross. His letter runs thus:—‘According to my duty, I presume to lay before you the applications of your missionaries, the clergy of this province and neigh-

bourhood, to me, relating to the church here; as also a copy of the Rev. Mr. George Ross's journal of his services done in the counties of Kent and Sussex. It is great satisfaction to me, that I can assure this venerable board, of the great pains and diligent care which the reverend gentlemen within named take in all the parts of their ministerial function; and herein I cannot, but in justice, particularly recommend Mr. Ross's capacity, pious and exemplary life, and great industry, to your favourable notice and regard. But I must observe, that the duty here daily increases at such a rate, and the labourers are so few, that without your pious and immediate care, to relieve and supply this languishing, but valuable branch of the church, all our endeavours will be to no purpose."

"The society were very much affected with these representations of the clergy, and especially with the governor's letter; and resolved that a missionary should be sent to Sussex county; and soon after appointed the Rev. Mr. Becket missionary at Lewis-Town.

"Lewis, the capital of Sussex county, is a handsome large town, standing on the lovely bank of a river, between the town and the sea, which makes the harbour, about 140 miles distant from Philadelphia. Mr. Becket arrived here in 1721, and entered upon the duties of his mission with great diligence. He was obliged to divide his labours between three places. He resided at Lewis, but officiated alternately at one place, eight miles distant, and at another, 25 miles distant from Lewis. He had a considerable number of inhabitants attending divine service at both places, and in half a year after his arrival, he baptized 55 persons, nine of which were of a grown age. His private admonitions and preaching had soon a good effect on many irregular persons, and there appeared a manifest change in the manners of the people; some also who were addicted to several sensual vices, were reclaimed to a more orderly way of life. This reformation was so considerable, that the gentlemen of the county took notice of it, and Mr. Becket received upon this account the thanks of the magistrates

and gentlemen in that county, for his great pains and labours. Upon Mr. Becket's first coming, there was no church built at Lewis; but the people presently made a subscription, and began to build one with all expedition. In the mean time, Mr. Becket preached in the most convenient houses he could have; his necessary labours were very great, for he was obliged to travel 70 or 80 miles every week, to discharge the duties of his function in several places; that large county, 50 miles in length, and 20 in breadth, being all reckoned his parish.

"In the second year after his arrival, he continued to have the same good success, and in six months baptized 48 children, five persons of advanced years, two mothers of several children, one white servant, and two negro slaves, and in two of the churches he had 20 communicants each time. There were above 140 persons, masters of families, zealous members of the church of England, besides many single persons, servants, and negroes, that constantly attended divine service. But the number of the native Indians did not exceed 120, who had a small settlement on the utmost border of the parish, where it adjoins to Maryland; they were extremely barbarous, and obstinately ignorant.

"The inhabitants of Lewis raised the frame of a church on a high bank in the centre of the town in October, 1720, and diligently carried on the building; in the mean time, the people in the country, assisted with some money gathered in town, began to finish and fit up the two churches, which had been raised at distant places in the county. Mr. Becket used much diligence in all parts of his ministerial office, and in the following year baptized 82, 12 of which were grown persons. As he travelled this year through Kent county, to go to a meeting of the society's missionaries at Chichester, he preached in that county to a good body of people, who had built them a large church, but had no minister, and on one day baptized 21, six of which were grown persons. He represented to the society, that he had a very numerous congregation, and that there

was great want of a missionary in the country; there being a considerable body of people here, who joined heartily with the church of England; and some others, who had been of many religious persuasions, and now seemed to be of none at all, and therefore had still more need of an instructor.

"In the year following the church at Lewis was finished, and divine service performed in it; and the two churches in the country were completed. Mr. Becket writes thus concerning the people's zeal for religion:— 'We have now three churches in this county, yet none of them will contain the hearers that would constantly attend divine service; the people, at a good time of the year, make no account of riding 20 miles to church, a thing very common in this part of America; which is sufficient to show that our people have a great value for the favour of the society, and that our labour is not lost in this distant part of the world.' Mr. Becket still continues in this mission with great success.

"As the administration of this government is in the hands of Quakers, no acts of assembly have been made, either for building of churches, or settling any salaries upon ministers; however, a great part of the people being hearty members of the church of England, have contributed, by private subscriptions, very liberally, and built 15 churches, very decent structures for celebrating public divine worship. Several valuable bequests have been made for the use of the church and ministers, and houses have been built for them; and the congregations of each minister do voluntarily contribute towards the maintenance of their minister, as much, and in some places more, than any law could reasonably demand of them. The society have distributed among the poorer people in this province above 2,000 volumes of bound books, and about £300 worth of small tracts."

Historical Inaccuracies.

The very able and satisfactory manner in which, in a late number, the authorship of the address of the first

American General Convention to the English bishops was established, has led to the conviction of the necessity of giving early attention to those statements, which, coming from respectable sources, are notwithstanding inaccurate. Misapprehension, loss of memory, or want of knowledge, often lead the most circumspect astray. The greater part of the documents connected with the organization of the Protestant Episcopal Church of the United States have been published, and a memoir of all the events connected therewith has been given to the world by him who was the leader in the incipient measures for our ecclesiastical independence, who has been deeply interested and concerned in every important transaction connected with the welfare of our communion, and who is truly the beloved and much venerated patriarch of the Episcopal Church. But notwithstanding these sources of information, erroneous accounts have not unfrequently appeared in British and American publications, concerning the events which led to the establishment of an apostolical and Protestant Episcopacy on our shores. Prince Hoare, in his life of Granville Sharp, published at London, in 1820, has given rise to many of the misstatements to which I now refer. The inaccuracies of Mr. Hoare upon several subjects, besides those respecting our church, were pointed out by Bishop White in a piece signed Vindex, and published in the New-York Christian Journal for January, 1821.

A work entitled "Middleton's Ecclesiastical Memoir of the first four decades of the reign of George the third," was published at London, in 1822. For the following account which Mr. Middleton has given to the world, he refers in the margin to P. Hoare's memoirs of G. Sharp.

"Among the tracts which he had published, connected with other subjects, was one entitled 'The Law of Retribution,' printed in 1776. In a long note at the end of this book, an account is given of 'the apostolical and primitive Catholic Church of Christ, which always maintained the natural and just right of the clergy and people

of every diocese to elect their own bishops, for above five hundred years after the establishment of it, until the Church of Rome began its baneful exertions to invade and suppress that just and important right.* This book so much pleased not only Episcopalians but others, that, aided in its effect by the sentiments and feeling which certain of their countrymen had imported into their continent, who had conversed with the author, a motion was made in congress for the establishment of Episcopacy during the war, but postponed till the return of peace on account of its importance.

"The Episcopal churches, particularly in the southern states, were numerous; but no bishop was resident, and the clergy had always been ordained in the mother-country. It was evident, that as the act of uniformity forbade the ordination of any who did not take an oath of allegiance to the king, serious difficulty would occur. The bishop of London was, indeed, empowered to ordain priests and deacons persons who were not subjects of his majesty, without requiring them to take the oath. This was, however, but a half-measure, as far as concerned America; and Mr. Sharp endeavoured to prevail on the primate to originate some step which should secure to that continent its own episcopacy. He was anxious, likewise, that the new prelates should derive their powers from the English church, as was most natural. Dr. Seabury was chosen by the church in Connecticut, and came over for the purpose of consecration; but when he waited on the archbishop of Canterbury, his grace desired some time to consider of the request; and the bishop elect, being piqued, set off for Aberdeen in furtherance of his object, and obtained consecration from the nonjuring bishops of Scotland. Besides which, some pastors had procured consecration from Moravian bishops, and the Methodists were understood to ordain presbyters by their own superintendents, after the plan of Lord Chancellor King.

"Meanwhile, Mr. Sharp kept up a correspondence with President Manning, of Rhode-Island; Dr. Franklin,

the American envoy at Paris; and Dr. Rush, an eminent physician. On his own side the water, he was indefatigable in forwarding the views of the Episcopalians with different prelates, and with Mr. Adams, the American ambassador. At length, after the conductors of this affair in the United States had agreed with the two English archbishops, concerning a liturgy, forms of certificates, &c. he had the satisfaction to see his endeavours crowned with success. On the 21st of June, 1786, the convention of the Protestant Episcopal Church in the states of New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South-Carolina, met in Christ church in Philadelphia, and heard an appropriate discourse from Dr. White, the first bishop elect of Pennsylvania. This divine, accompanied by Dr. Provost, then proceeded to England.—They were presented by Mr. Sharp to Dr. Moore at Lambeth, who set them apart for the episcopal office on the 4th of February, 1787.—About three years afterwards, Dr. Madison came over, and was consecrated in like manner bishop of Virginia; since which time the American church has not stood in need of foreign assistance.**

The first circumstance worthy of notice in this statement, is, "the motion made in congress for the establishment of Episcopacy during the war, but postponed till the return of peace on account of its importance." No American can for a moment believe that such an event ever occurred. The prejudices against Episcopacy were great, and continued unconquerable throughout the continent, until the recognition of our independence by the British government. Even in those southern states where the church was established by law, the laity had opposed every measure that was suggested for the introduction of bishops.† He, who at the most gloomy period of our political struggle became chaplain to congress, never heard of such a motion during his attendance on that illustrious body.

* Prince Hoare's Memoirs of Granville Sharp, part II. ch. vi.

† Bishop White's Memoirs of the Church, &c.

The journals of congress afford no evidence upon the subject. Indeed it is almost impossible to believe that the tract of Mr. Sharp, which was not printed till 1776, could have been known in this country until after the Revolution.

The stigma cast upon Bishop Seabury, of being "piqued," because the archbishop of Canterbury desired some time to consider of his request for consecration, is wholly unmerited. Dr. Seabury arrived in London on the 7th of July, 1783, and did not set off for Aberdeen until a short time before his consecration, on the 14th November, 1784. In the interval, he had considerable intercourse with the English prelacy on the subject of his mission. He states expressly in his letters to the clergy of Connecticut,* that the archbishop of Canterbury received him politely, approved of the measure, saw the necessity of it, and would do all he could to carry it into execution. There were however serious, and what in this case proved to be insurmountable *civil* difficulties.—Living was expensive in England, the funds of Dr. Seabury were exhausted, the diocese to which he had been chosen was poor, and the church was suffering during his long detention. Notwithstanding these trials, he continued more than a year in England; when, seeing no end to the negotiation which had arisen on his application, he repaired to Scotland.

The assertion, that "some pastors had procured consecration from Moravian bishops," conveys the idea that the episcopate had in this way been conveyed to some of the presbyters of our church. There is not the slightest foundation for such a statement. The whole body of Episcopalians, it is believed, highly esteem the Moravian Church, and regard her with great affection. But there never has been any interchange of Episcopal acts between the two denominations. The positive assertion of Mr. Middleton must have been derived from what Mr. Sharp says in a letter to the Archbishop of Canterbury, dated 13th September, 1785: "I have heard that some methodistical clergy-

men have procured consecration from the Moravian churches, which the latter had received from the bishops of Poland." Mr. Sharp must have been misinformed. At all events the American Episcopal Church knows nothing of the matter.*

It is a curious and very unaccountable circumstance, that Mr. Sharp, whose zeal and knowledge and good intentions cannot be questioned, should imagine that our cause might be promoted by his corresponding with Dr. Manning, a Baptist clergyman. One of the letters addressed to this gentleman was brought to the General Convention of 1785, and handed about among the members, but not submitted to that body. It evidently had no influence upon our church; perhaps it is no more than right to say, it was never intended to have any, as it was confined to the subject of Mr. Sharp's doubts relative to the Scotch Episcopacy.

The statement concerning the General Convention that was opened on the 21st of June, 1786, is correct. It ought to be mentioned, however, that Dr. White had not then been elected bishop of the Protestant Episcopal Church in the commonwealth of Pennsylvania. That event took place on the 14th of September following. A subsequent meeting of the General Convention was held at Wilmington, in the state of Delaware, on the 10th of October, in the same year. At this General Convention, the election of Drs. White, Provost, and Griffith, was announced.—The two former of these clergymen embarked together early in the next month for England.

The interest exhibited by Mr. Sharp in the important and sacred subject of the American episcopate is very evident, and has been gratefully and publicly acknowledged by Bishop White in more than one instance.† Indeed I think it clear from the tenor of his letters to Dr. Moore, the archbishop, and to Dr. Franklin,§ that he was instrumental in removing many imaginary

* Bishop White's Memoirs, p. 377.

† See Memoirs, p. 135.

‡ See his Memoirs of the Church, p. 134, and Christian Journal for 1821, p. 7.

§ Memoirs of the Church, p. 376.

* See Churchmen's Magazine, 1806.

and some real difficulties which for awhile impeded the progress of the event. But he was not known as an agent in the transaction. Drs. White and Proveost, while they were in England, only recognised him as a friend in whose kind wishes they had perfect confidence. He did not introduce them to the archbishop; neither was he concerned in any of the public or official transactions which led to their consecration.

N. R.

[*Church Register.*

The American Book of Common Prayer.

We have been favoured with the sight of the following interesting note, in relation to the American Book of Common Prayer, from the Rev. Principal Mill, of Bishop's College, Calcutta. It was addressed to a distinguished layman of our church, then resident in India; and it is by his politeness, for which he will accept our thanks, that we are permitted to extend to our readers the privilege which we have ourselves enjoyed. "Of Principal Mill," our obliging friend writes, "Bishop Heber has said, in his journal lately published, that 'he is, without any doubt, the most learned man in India'—he is certainly one of the most eloquent preachers that I have heard, and among the most pious and excellent of my friends."—The Book of Common Prayer, of which the Rev. Principal speaks, as having seen before, was the "Proposed Book," so called, prepared and published by the General Convention of 1785—but in 1789, set aside, in favour of that excellent formulary, which, by the divine blessing, we now enjoy. Speaking of the former edition, the venerable Bishop White, in his valuable "Memoirs of the Protestant Episcopal Church in the United States of America"—a book which should be in every churchman's hands—says, "On this business of the review, of the Book of Common Prayer, and of the articles, the convention seem to have fallen into two capital errors, independently on the merits of the alterations themselves. The first error was the ordering of the printing of a large

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edition of the book; which did not well consist with the principle of mere proposal."

"Garden Reach, Dec. 12, 1828.

"My dear sir, I return with my best thanks the American Book of Common Prayer, differing very considerably from that which I had before seen, set forth by a former convention of the Episcopal Church of the United States. The alterations are not near so numerous, and of a much better aspect as to orthodoxy. Without assenting to all (particularly the rejection of the Athanasian creed—which, however defensible on some accounts, I cannot but regret on the whole)—it is impossible, I think, not to approve of a great proportion of them—or to admire the sober, serious, and modest spirit, with the attachment to primitive order and usage, which appears to have dictated all. I am particularly struck with this in that which is the most sublime and affecting service of the whole; I mean the communion office—which I do not hesitate to prefer to that which now stands in our English liturgy. It is nearer to the ancient liturgies, and to our own as it existed in the days of king Edward VI., in one very characteristic particular, which the influence of the puritan party amongst us, with their hatred of every thing that seemed to them to savour of popery, (however consonant to Scripture, antiquity, and right reason,) has procured to be deteriorated in our Prayer Book. The part I allude to occupies from page 156 at the bottom, to p. 158, viz. the *Consecration, Oblation, and Invocation*. The first of these, "All glory, &c." is *eucharistic*, and *declaratory*, on the part of the priest—whereas our present service has made it *precatory*—very unsuitably, as any one may observe, on seeing how awkwardly the words of institution are annexed to a prayer. The second, "Wherefore, &c." was ever esteemed essential to the right celebration of the eucharist. It is here strictly scriptural, free from all the Romish errors, and even destructive of them—yet the morbid jealousy of that party has procured its total suppression (!) in our liturgy—or rather left the es

sential circumstance (here so fervently and beautifully expressed) to be gathered by *implication* from other parts of the service. The third, "And we most humbly, &c.," which follows so naturally on the Oblation preceding, and is so well adapted to excite high and affecting thoughts of the mystery *about to be celebrated*, is, in our office, transferred from this, its proper place, to the post communion ("O Lord and heavenly Father, &c. &c.") to which it is comparatively unfit, and where it generally displaces, in the choice of the minister, that other excellent address, ("Almighty and ever-living, &c. &c.") which, in your office, as in the older ones, is put as the only proper address immediately *after* the communion.—Even under these deteriorations, as I cannot help thinking them, our communion office is still the finest and most elevated of all in our liturgy; but if I were left to my own private judgment in administering the eucharist, (which I cannot be, either here, or in England,) I should certainly prefer using the American office—as I should prefer that of the Scottish Episcopal Church to both. In this latter, as in all the ancient offices, those three parts, the Consecration, Oblation, and Invocation, are put *before* the invitation to the table, with the confession and absolution that follow this—as it is natural that the table should be laid and furnished, before the congregation are called to approach it. They are placed immediately before the long prayer for the church militant, in which the words "and oblations"—refer to the elements which should have been solemnly offered before, and the beautiful commemoration of the faithful departed in that prayer is not so *hurried over* as it is in both our liturgies, by one short sentence at the close.

"Excuse my dwelling so long upon this subject. I have been led to it by my attachment to our two sister communions in America and Scotland—which are not a whit the less united to us in church-fellowship, from being *unestablished* by the state—and form, with *our church*, the connecting link between *the ancient unreformed churches*, and *the divided communions of Protestant*

Christendom. I cannot but think they are destined, in the counsels of Providence, to be eventually the means of restoring the blessings of pure evangelical religion to the one class, and of apostolical order and discipline to the other—thus making them externally one fold; united in no other bonds than those of Catholic communion and intercourse under Christ their head. Whether I am right in this opinion, and in the mode of action to which, I think, it binds me, must be referred to a higher judgment. But whether we agree in all these points or not, believe me to be, my dear sir, with much esteem, yours most sincerely,

"W. H. MILL."

This high, and yet discriminating, commendation of our venerated liturgy, from a scholar and divine so eminently distinguished, cannot but be read with pleasure by American churchmen. The edition of 1785-6 is not in general circulation; but to those who have not seen it, we take the liberty to offer our assurance, that the form adopted by the convention, and now in use, leaves them no occasion for regret. We have ever been accustomed to regard the Protestant Episcopal Church as holding the interesting relation towards the rest of Christendom which Principal Mill has so well expressed. God grant us all the grace so carefully and faithfully to use the blessings which he has put into our hands, that his great name may ever be glorified, and the souls for which Christ died gathered here into the fold which he hath appointed, and saved hereafter with an eternal salvation!

Boston, January 26th.

[*Episcopal Watchman.*]

To the Editors of the Christian Journal.

GENTLEMEN,

I take the liberty of offering for insertion, the following extract from the Biblical Repertory for January, 1829, deeming it not unapt to the present season, in which the rite of confirmation is about to be administered in our city churches.

Yours, &c.

INDAGATOR.

Extract from an Introductory Lecture of Professor Hodge, of the Theological Seminary at Princeton, New-Jersey.

"There is another subject connected with religious education, which must not be passed over, and that is, pastoral attention to the young. I have received the impression that this is carried to a much greater extent, in some of the continental churches,* than it is among ourselves. In the Lutheran church, as you probably know, it is customary that boys at the age of fourteen, and girls at fifteen, should be called upon to assume their baptismal vows, and solemnly recognise themselves as members of the church. That there are serious evils attending this usage, is very obvious,† but that much good is effected by the pastoral attention to the young which it occasions, cannot be denied. The candidates for confirmation each year, are formed into a class or classes, to which it is the pastor's duty to devote several hours in every week, instructing them in the principles of the Gospel, and of their own particular church. This course of instruction continues through the year; and as every child must be confirmed, the whole mass of the people, from the king's son to the children of the peasant, are regularly indoctrinated in the Christian system. The degree of fidelity with which this duty is performed, depends on the character of the pastor: but it may be remarked, that even the Rationalists, in general, retain the use of Luther's catechism, and other evangelical formularies, in the instruction of the young. I have witnessed few scenes more impressive than the induction of one of these little flocks of the lambs of Christ into his sacred fold. On the day appointed for this service, they came to the church, with their pastor at their head.

* Professor Hodge had just returned from a tour in Germany, when he delivered this lecture. I.

† Were it not that the Presbyterian prejudices of the writer very glaringly appear in several parts of his discourse, I should be very curious to know what are the 'very obvious evils,' the existence of which is so roundly asserted by Prof. H. without an attempt at specification, or proof. I.

Their entrance was greeted with a burst of cheerful music, in which all hearts and voices joined. Arranged before the pulpit, the pastor proceeded to explain to them the situation in which they stood. Consecrated to God in baptism, they had been given to the church by their parents; but having now attained an age at which they were capable of acting for themselves; having been instructed in the doctrines and requirements of the Christian religion, and in the faith and discipline of their own church, they were to decide whether they would remain in that church, receive its doctrines, and submit to its watch and care. For the satisfaction of those present, their pastor examined them on the history and doctrines of the Bible, received their profession of faith, and solemn assent to be regarded as under the guardianship of the church. They knelt before him, the name and blessing of God was invoked upon them, and they arose in a new relation to the household of faith."—*Biblical Repertory*, V. 89.

Professing Christians.

THAT spiritual religion is on the increase, no unprejudiced observer can deny. In almost every household one or two of a family are being brought unto Zion. In almost every town and village in our own country, Sunday, Infant, and National Schools are laying a foundation for the piety of a new generation: and if we turn to a yet surer criterion; if we look on the pulpits of our land, who are the most honoured, the most blest, the most popular of our instructors? Even those who publish in all their strength, and in all their purity, the doctrines of the cross and the reformation: even the blessed doctrine of "Jesus Christ, and him crucified." That this is the state of Protestant England, cannot be controverted, and all are prepared to admit, that a spread of religion is the most characteristic feature of modern times. It is a fair and goodly prospect; would to God all were Israel, who are of Israel. But we must for one moment look within the church, and note in what proportion the reli-

gion of *Christians* keeps pace with the extension of Christianity. In doing this, much that is painful is excited, and the conclusion is forced upon us, that spiritual religion, though it has *widened*, has not *deepened*, and that a flourishing church is not *necessarily* a spiritual church, but rather the contrary. For where is the self-denial, the simplicity, the separation from the spirit of the world, which the religion of Jesus enjoins its followers? Is not the line of demarcation well nigh obliterated, which should ever be preserved distinct between the people of God and the people of the world? We are exhorted to "come out," not only from the outward iniquities of a world lying in wickedness, but also from its *spirit*: while the low standard of professors is marked by many accommodating compliances, and carnal views. Oh! that in Christian families, expensive entertainments might be abandoned, though expediency might appear to dictate their necessity! that levity in conversation, and vanity in attire, and habitual worldliness, were only to be found amongst those who live "without God in the world!" The aspect of modern times greatly facilitates the profession of religion, and presents a special snare to the superficial and active. The openings for Christian exertion are so multiplied, and of such easy attainment; they afford so *cheap* a method of acquiring a reputation for that which is, to a certain degree, popular, that strict vigilance is necessary to detect the enemy in his angel-form, and discover the *reality* of our faith. If indeed we have chosen Christ for our portion, we shall soon discover that the path of true religion is strait and narrow, and that a conscientious walk is still obnoxious to the derision of the world, and will provoke the animadversions of many professing disciples. If, however, we would be Christ's disciples, we must become a *separate people*; we must beware of joining hands even in trifles with a degenerate world, but must cultivate decision and consistency of conduct: this God requires of us; our brethren expect it; and the world will be constrained to honour it; and the very persons we desire to con-

ciliate will be the first to detect and censure those compliances which are contrary to the principles we profess.—*Christian Guardian*.

For the *Christian Journal*.

Good-Friday.

THE propriety of that usage of the Church of Christ, which has, in all ages, devoted certain days to the special commemoration of the leading events in our Saviour's life, it is not here intended to vindicate. The decision of our own branch of that church should commend itself to the respectful acquiescence, and cordial co-operation, of all her members. And if there is one of those days in which that co-operation should peculiarly enlist their understandings and affections, it is the sacred fast named at the head of this article. And yet it is to be feared that there is a growing indifference to its due celebration. The writer of this well recollects when, with the members of our church, there was as sacred a suspension of business on Good-Friday as on Sunday. In this particular there has been a change little creditable to our consistency as churchmen. For although it is to be acknowledged to their credit, that a few still delight thus to honour that holy day; yet is it also a matter of the deepest regret that they should be so few. Might not a different result be reasonably expected to flow from a due regard for ecclesiastical appointments, and a just appreciation of the infinitely momentous event which we are then called to celebrate? If on the happy occasion of public rejoicing for our national independence, and if for the delightful interchange of friendly greetings, with which we hail the commencement of each year, we can spare the appropriated day from our ordinary pursuits, will we think it a hard matter to make the same sacrifice in behalf of an observance so reasonable, useful, and interesting, as that now considered? The death of Christ is the great event on which depend all our hopes of the favour of God, and the salvation of our souls. Surely, then, always centering in it his lively faith, his holy trust, and the devoutest affections of his heart, the

pious Christian will deem it but a reasonable service to keep holy that day which the Church of God has, from ancient times, appropriated to its celebration. Abstracted from worldly pursuits and pleasures, and hallowed by devout attendance on the appointed services of God's house, by appropriate domestic religious exercises, by reading and meditating in private on the great event it celebrates, and the precious truths, and wholesome counsels, with which it is fraught, and by humble and earnest prayer for the divine blessing on this due observance of it, the day may be rendered one of the most permanently useful in the year. Let, then, my fellow members of the church excuse an humble and earnest appeal to them in behalf of this sacred appointment. Let the Christian duty of stirring up each other to love and to good works be suffered by them to prompt the respectful and affectionate proposition, that we all resolve to make the approaching anniversary of our Saviour's death, a Sabbath holy to the Lord; that we divest it, as much as possible, of a secular and ordinary character, by suspending thereon our secular and ordinary pursuits; that we give devout attendance on its celebration in the appointed solemn services of the church; that we read and meditate much on the atoning sufferings and death of our Lord; look with true and living faith to the Lamb of God which taketh away the sin of the world; carefully examine our hearts and lives; humble ourselves under a deep sense of the guilt and unworthiness which rendered necessary so great a sacrifice; be duly thankful for the unsearchable riches of that love which provided the required offering; firmly resolve to live in grateful and consistent devotion to him who died for us; and pour out our humble and earnest prayers that the grace of God may accompany and bless our services and resolutions, and keep it ever in the purpose of our heart, and ever confer upon us the ability, to live as those who are not their own, but are bought with a price, and no less a price than the precious blood which, as on that day, was shed upon the cross.

A. W. R.

Bishop Bowen's Address to the Convention of the Diocese of South-Carolina, delivered in St. Michael's Church, Charleston, on Thursday, the 19th day of February, 1829.

Brethren of the Clergy and Laity,

IN the execution, in such manner as circumstances permit, of the duty belonging to the relation which I sustain to your churches, I have visited, in the course of the year intervening between the last convention and the present, St. Paul's parish, Stono; St. James's, Goose Creek; St. Stephen's parish church; the chapel at the Rocks, in Upper St. John's parish; St. Mark's church, Williamsburgh; St. Thomas's parish; Grace church, Sullivan's-Island; the congregation served in Summerville by the Rev. Mr. P. Gadsden; that in M'Phersonville, served by the Rev. Mr. Young; Walterborough chapel; St. Bartholomew's; St. Luke's church; St. Paul's, Pendleton; Christ church, Greenville; Claremont church, Stateburgh; and St. Mark's, Clarendon. The first named of these parishes, St. Paul's, Stono, is served by the Rev. P. Gadsden, a deacon. The congregation of the parish is, from various causes, greatly diminished in number. Its condition is, however, on the whole, encouraging, and under the ministry now had in it, hope may be entertained of its amelioration. St. James's, Goose Creek, is without a minister, or adequate means of supporting one. There is a glebe, which is valuable, and the income of which, it is hoped, will yet be available towards its proper object, from which it is, by urgent necessity, at present diverted, in order to the repair of the church. This beautiful and so much admired edifice is, by disuse, much exposed to dilapidation. A member of the vestry, residing near it, and to whom the valuable glebe land is at present leased, is engaged, and will no doubt faithfully fulfil the engagement, to put it in some repair. He will, it is believed, also guard it, as far as possible, from injury. St. Stephen's parish church was found, from the same cause, injured and dilapidated. It had been for many years almost entirely thrown out of use. The minister of Pineville chapel now holds divine service there

monthly, and occasionally otherwise, especially at funerals. Its cemetery is interesting to many families still residing in the parish, or near it, and it is hoped they will sacredly guard both it and the church from profanation. On the occasion of my visiting it, a congregation, consisting of several families was present, and confirmation was administered; it being the first time that any peculiarly Episcopal office was ever celebrated there. In the fluctuations of agricultural population, this church has become too remote from the many to whom it belongs, to be used as a place of regular worship. The same fluctuation may bring a sufficient number of them, or their descendants, near enough to it, to cause it to be wanted for the purpose to which it so long ago was hallowed; and it is desirable that its preservation should interest them. The chapel at the Rocks, in St. John's, is used by a numerous and very respectable congregation. The services of the Rev. Mr. Campbell are there evidently useful and efficient; and the scene of worship which I witnessed at this chapel, was in a high degree interesting. It is painfully to be regretted, that any circumstances should make the relation of that congregation to this body, as of the other two with which it is associated, so imperfect as it still continues. Either individually or officially, I have found, for a series of years, the recognition and welcome of the brethren of the household of our faith, scarcely any where more cordial, or appropriately kind, than among the members of these congregations. At St. Mark's church, Williamsburgh, a considerable congregation met me, although the service was appointed to be held on a week day, and the communion was administered to some humbly pious people. The Rev. Mr. Campbell occasionally visits this destitute congregation. They are not able, they say, to support a minister. At St. Thomas's parish, divine service was held at the chapel; for the repair of which arrangements had been made, which, intrusted to A. Huger, esq. will no doubt be faithfully and satisfactorily executed. The Rev. Mr. Rutledge, the rector of this parish, by a happier provision than had been

made for the discharge of the duties of the Beresford Bounty School, is now released from their obligation, in a sufficient degree to admit of his giving his attention in a manner more satisfactory to himself, to those which appertain peculiarly to the pastoral office.

Having left my parish in the autumn, with a view to visit the remoter stations of our church in this diocese, my way was made to lie through the pine land villages, at which there are congregations. At Summerville, in St. George's, Dorchester, I held divine service with the Rev. Mr. Gadsden, in a building belonging to the congregationalists in that parish, the use of which, as they had no minister, was kindly given to his congregation, as being a large proportion of the population of the village. The condition of this building, however, together with other obvious considerations, perfectly evinced to me the need there is of an effort on the part of the Protestant Episcopalians to provide themselves with a church of their own—and the certain utility with which a successful effort, to that effect, would be attended. At Walterborough, where such a chapel was consecrated two years ago, the most gratifying evidence was before me, of the benefit derived from the enterprise, both to our church and the community. At McPhersonville, where the congregation of Sheldon church were served, during the summer, by the Rev. Mr. Young, there was apparent also, the same necessity, that the inhabitants, who are members of our communion, should erect for themselves a place of worship—and the certainty of the good which would follow. The ministry of our church in the country is obviously of much greater efficiency, when and where the people are gathered into villages, and every facility and help should be afforded by those interested in it, according to their ability, to make it of more than, where we are without churches, it can reasonably be expected that it will be. At Pendleton, the church, some few years since erected, has undergone some advantageous alteration, as well as ornamental improvement. The congregation assembling in it, during the summer, is

large, and there is reason to believe, that here the combined operations of the trustees of the Society for the Advancement of Christianity, of the minister employed, and a few individual members of our communion, residing in and near the village, have been blessed to happy and permanently important results. At Greeneville court-house village, the substantial and commodious church which had been erected within the last two years, although not yet entirely completed, was consecrated on the occasion of my visiting it; and arrangements were made for procuring an act of assembly to incorporate the vestry and wardens. This station of missionary service, instituted by the Society for the Advancement of Christianity, has wanted the advantage of a settled resident minister; and exhibits, therefore, as yet, a much less prosperous appearance than that at Pendleton. Efforts to obtain for it this advantage, hitherto unsuccessful, are not relaxed. The services of the Rev. Mr. Taylor, at this station, during the last summer, when he was, as usual, disengaged from the duties of his own parish, very essentially promoted its interest. Its needs, however, in aid of the gentleman* who has most zealously cherished it, the more kindly patronage of the members of our communion, who visit or reside in the village during the summer. Such patronage, I will presume, even thus publicly to solicit for it.† At Claremont, the condition of our church is affected, as you all must be aware, by the death of the inestimable Judge Waties, very materially; yet you will join me in the fervent wish and prayer, that the example of the pious solicitude of that lamented man for the house of God, and the prosperity and efficacy of its offices, may not be forgotten, or be permitted to be without the influence to which the purity of its excellence so eminently entitles it. His survivors will not endure the thought, that, because the measures for its prosecution and support can no more be conducted under his auspices,

therefore the work of God among them, involving the moral happiness and welfare of themselves and their children, shall be abandoned. There are among them, I am glad to know, pious and liberal friends of the Gospel's cause in the church of which they are members, and we may look with sanguine hope to their perseverance, even under the discouragement of the change of circumstances, which it has pleased God, in his wise providence, that their church should experience.* The Rev. Mr. Converse is rector of the church; and the people are sensible of the value to them of his amiable, instructive, and very faithful and assiduous ministry. In St. Mark's, Clarendon, I had the inexpressible satisfaction of finding, since I last had visited the parish, a new and very neat chapel erected at the summer residence of several of the families of the congregation, at the sole expense of a pious individual, to whom, on other accounts, the parish has been before, for very important services, much indebted. It was not so far finished as to be fit for consecration: but this and every thing proper preparatory to its use as a place of worship, will, it is hoped, be done in the course of the ensuing spring.

Confirmation was administered at the following of the places mentioned as visited within the year, viz. St. Stephen's church, Santee; the Rocks chapel; Walterborough; M^cPhersonville; St. Luke's church; St. Paul's, Pendleton; Claremont; and St. Mark's, Clarendon. It has been administered also at St. Stephen's chapel, and St. Michael's church, in this city. The whole number of persons confirmed is 152.

The only ordination held within the year is that of Mr. Alexander W. Marshall, who was admitted to deacon's orders in this church, on the 15th of October last. Mr. Marshall has, since his ordination, been employed as a missionary of the Society for the Advance-

* E. Croft, esq.

† In the death of ——— Le Bruce, esq., the church at Greeneville sustained a loss not yet repaired.

* Within two years this church has lost, by removals and death, five of the principal contributors to its support, viz. Cleland Kinloch, Dr. Brownfield, Francis Kinloch, and Judge Waties, by death; and F. Huger, esq., by removal.

ment of Christianity at Cheraw; the church at that place having become vacant in July last, by the removal of the Rev. Mr. Elliott into North-Carolina. I have no other instances of change to report to you, as to the manner in which the churches of the diocese are served since we last assembled, except the following: The Rev. Mr. Young was appointed in the spring to St. Luke's parish, and to officiate also at Prince William's; the Rev. W. Wilson has been appointed by the vestry of St. Matthew's, to officiate as minister of that parish; and the Rev. Mr. Fowler (although under very discouraging circumstances,) now serves that of Christ church. The Rev. Dr. Adams, since the last convention, has returned into the state, and resumed the principalship of Charleston college. You all are aware of the value of the acquisition.

Candidates for orders received since the last convention, are only two; viz. Mr. Charles M. B. Ryley, and Mr. Daniel Cobia. The number now belonging to the diocese is six.

Of our diocesan charities, I mean such as have been instituted by the churches in convention, it is proper to state to you the present condition and prospects. The fund established by you in aid of the General Seminary, with a view particularly to the debt yet unprovided for, which was left by the erection of the buildings of the seminary, has not met with the patronage to which you unanimously voted it to be entitled. The pressure of the times, in general, rather a customary, than a just explanation of the difficulty of executing purposes of this sort, is now comparatively admissible. The amount, however, which it was proposed to raise as the quota of the diocese, is small—\$1,650; and the difficulty is rather that of getting persons to collect it, than of getting the money itself. The standing committee have not been unmindful of their trust in this particular, and will continue to give it, we may confidently believe, its due attention. It is melancholy, however, to reflect, that should the quota of this diocese be paid, almost nothing will yet have been done towards the accom-

plishment of the object in view; for our brethren in other, and far more wealthy dioceses, do not seem likely to take their proportion of its burden. The injury sustained by the institution in consequence of the diversion rendered necessary by this debt, of monies appropriated to the support of the professors, may be serious; and some plan should be devised to supply the deficiency of means available to this last important appropriation. Perhaps a sermon and collection in each church of the diocese, for this special purpose, for a limited number of consecutive years, may, with propriety, be recommended by this convention. We have the benefits of the institution before us as matter no longer of speculation; and the members of the church will not be indifferent to its continued and increasing prosperity.

Of the state of the fund of the scholarship, proposed to be annexed to the seminary, under the name of the present bishop of the diocese, a report will be laid before you. The difficulty under which it labours, may admit of the same explanation as that of other operations of the kind at present on foot. It may be some inducement to hope that it will, ere long, be completed, to advert to the very gratifying fact, that the income of the Bishop Dehon Scholarship has materially helped to add one very estimable and promising clergyman professionally educated at the seminary, to the number of the clergy of the diocese.

Of the state of the fund instituted by the convention for the support of the episcopate, a report will, as usual, be laid before you by the treasurer of the Protestant Episcopal Society for the Advancement of Christianity; the trustees of that society having, from the beginning, by the desire of the convention, accepted and executed the trust of that fund.

The most important charity amongst us, in your estimation, next to those which, for the good of the church, you have set on foot, I may presume to be, that of the Protestant Episcopal Society for the Advancement of Christianity in South Carolina, instituted in 1810, by individual members of the

church in the diocese. Its usefulness is too manifest to be unknown to any of you; and you will join me in regretting, well as it has been patronized, that its claims are not more extensively felt, and that it should want the help which it is in the power of any member of the church to give it. The report of its annual proceedings is not yet published. It will probably be ready before the adjournment of the convention, and is commended to the attention of all its members.

The treasurer will lay on the table, for the inspection of those concerned, the statement of the several funds committed by vestries to the trustees of the society.

The proposed alterations of the rubric of our Book of Common Prayer, will be acted upon by the General Convention, to be held in the summer of the present year. There is great evidence of sentiment adverse to their adoption. The sentiment most prevalent among you also, is understood to be, not only unfriendly to *them*, but to any change at all in our venerable formulary of worship. As I have sought no discussion of it in my intercourse with you, so I am prepared to acquiesce, as becomes me, in its prevalence. It is, nevertheless, proper for me to say to you, that, *individually*, I entertain the same opinion in relation to these proposed alterations, which I last year expressed. I see not in them any alarming project for injuriously altering or mutilating the *liturgy*. Discretion to read or omit certain particulars, is already given by the rubric, and the propositions in question contemplate nothing more than the extension of it to others. I am persuaded of the expediency of giving this discretion to the clergy by act of convention, rather than of *authorizing*, as the rejection of these propositions will be assumed to do, the various and capricious *unlicensed* discretion which now is used, on the ground of the *necessity of making the service shorter*. The danger from the adoption of the alterations, of opening a door of innovation, at which various idle schemes of fancied improvement will be crowded, it does not seem to me necessary to dread. *Both houses of the*
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General Convention will never warrant any thing of the kind, but at the demand of such *abundantly experienced necessity*, as has suggested on the part of one of the houses, what now stands *proposed* to be done.

I will detain you but to fulfil what has become impressed upon me as an indispensable duty of the relation to which I hold to you. You will recognise, at least, its consistency with the principles of that relation, if not the profitableness or utility of my acting under its impression, even so far as to notice, in this place, the subject to which it refers. The honourable, happy, and healthy state of our institutions are a paramount consideration; and in following it, according to the honest conviction of my judgment, I shall not fear that I shall incur the disapprobation of any. Some venerable, highly respectable, and faithful friends of the church among you, I know are not prepared to assent to the opinions I shall express. In the spirit of affectionate respect towards them, and with a distinct impression on my mind of the value of the services which the church has variously received from them, I nevertheless submit the following, not as matter of discussion here, but as counsel, which, on calm and thorough consideration, may *hereafter* come to be sufficiently approved, to admit of the adoption of correspondent measures, without any interruption of harmony and affection. Indeed, I sincerely hope that no motion in favour of the subject will, even at any future time, be made, until there shall be found a disposition among the members of our churches, if not unanimous, at least nearly so, to approve and adopt it. Such unanimity will, I think, in time, be the result of that full consideration of the subject, which it is my wish by the mention of it, to induce, among the pious and intelligent members generally of our communion.

Although many of you are, yet many more are not, I believe, aware, that there practically exists a material difference between the relation which the clergy of our church in this diocese hold to the churches in which they *pastorally* minister, considered in the light;

of legally created corporations, and that which, in this respect, *is almost every where else* sustained by them. Until the revolution, which separated our church from the state, the acts of assembly had provided, that the rector in each parish should be one of the vestry. In the acts of incorporation which were obtained after the peace of 1783, there is no express provision to such an effect. What experience led to the sense of the expediency of such a change as that which thus practically has ensued, is not known; nor can there, I believe, be any reason assigned for it, but the feeling which unavoidably associated the investment of the clergy as such, with any chartered privilege whatever, with the hateful idea of hierarchy. Where our church had been provincially hierarchial, as it had in this and other of the southern states, this feeling naturally obtained, in a degree in which it could not elsewhere have existence. It was sustained by the recent memory of the wrongs and injuries, and even outrages of the parent government, composed of church and state allied, or at least such as it had intrusted with its interest, as weakly as wantonly inflicted; and found a warm and active sympathy in the transmitted sense of the early discountenance and unkindness from the provincial establishment (the result rather of national than sectarian prejudices) with which the descendants of the first Huguenot emigrants, who, numerous and respectable, were now piously, and in general affectionately, incorporated with it, had cherished the story of their fathers. To those who are accustomed to contemplate in the history of events, whether of civil or religious history, that mingling up of circumstances by which the character as well of communities as of individuals, is often for successive generations modified, there will seem no difficulty in accounting, mainly thus, for the peculiarity of feeling which has distinguished the members of our communion in this, from those of other portions of our church in the United States. The *jealousy of ecclesiastical power, whether exercised by clergymen or laymen, was the principle which became pre-*

dominant in their conduct of business relating to religion. Of the ecclesiastical power of the parent government, since the abolition of all provincial rule, the clergy of the church, which it had established here, could be the only representative; and shadowy as was the representation of any such power in them, brought to a state of absolute dependence upon the will of the people, for their employment and its wages; yet there was always manifest the operation of this principle, in a vigilance and impatience of all assertion of prerogative on their part, which it required the utmost circumspection and caution to avoid awakening into displeasure and offence. No want of kindness was permitted to mingle itself with the operation of this sensibility to the claims of privilege, so long as individually or collectively the clergy either prudently abstained from their assertion, or made the assertion of them in a manner becoming either their office, or the proprieties and charities of society. On the other hand, it may be asserted, that even under the peculiar circumstances by which their character as churchmen had become marked, the members of our communion generally have retained a temper of personal friendliness and benevolence towards the clergy, as strongly marked as a similar temper can be found to be in any other portion of the church. I speak from a heart not insensible to the obligation of gratitude, my own uniform experience, for full twenty years, in bearing a testimony such as this; and know the frequent experience of my brethren to be such as to justify the sentiment I express. But co-existent with this temper of kindness and affection, on the part of the laity of our communion, has, for the most part, since the revolution, appeared a singular unwillingness to trust them, in some respects, with that which elsewhere is regarded as at least the harmless prerogative of office. I say, for the most part, since the revolution; for within a few years, it has been manifest that the error of sentiment to which I have referred has been much corrected; and there needs, I persuade myself, only due reflection and adequate infor-

mation in a community, in other respects so generous and liberal as ours, to put its reproach entirely away from among us. I shall have said its *reproach*, I trust, inoffensively, when I have explained myself as referring to the difficulty with which it has sometimes, in other portions of the church, seemed capable of belief, that the peculiarity on which I have remarked should, in so great a degree, exist among us, operating in the manner in which we have seen it. The ameliorated state of sentiment that has now, to a considerable extent, obtained, justifies me in the confidence with which I persuade myself, that I can give no offence to any of you, in expressing before you here the decided conviction of my mind, that the continued and increasing welfare and respectability of our institutions, as the Protestant Episcopal Church in South-Carolina, requires that usages which every where else are deemed essential to the official respectability and comfort of our clergy, should not be considered so utterly inadmissible as they have been; and especially that the prosperity and sound safety of the church will be seen, on mature consideration, to require that your clergy hold other relation to the corporation, in each instance, of the churches which they serve, than they have for many years been permitted to. There is nothing in the history of the church, as it was in this portion of it before the revolution, which will justify the apprehension of injury to the temporal or spiritual interests of their brethren from their being placed here, I care not to say on the same footing with their brethren elsewhere, but on a footing at least less unlike it. Nor is there in its history, since that period, any thing that can be adduced to show, that clerical influence can thus be made injurious. If any instance of evil, from such a source, can be adduced, it must be a solitary instance, and not admissible as good ground of general rule. Designs, were it possible for the clergy to entertain them, against the temporal interest of their churches, in favour of their own, were at least as capable of execution without the privilege to which I refer as with it. But

neither can the *suspicion* of such designs be possibly entertained by any mind, nor can the undue or injurious interference on the part of ministers, in the temporal business of churches, be supposed without the accompanying supposition of deficient attention and fidelity, where lay responsibility, duly executed, might at once arrest and expose it. In all those portions of the church, (which are all but our own,* with scarcely another exception,) where the circumstance of order to which I am referring, obtains, and always has obtained, all experience is in its favour. Not an instance of evil arising from it, either as to the interest or the peace of the church, can, I believe, be adduced. Both, on the contrary, are thought, and experience justifies the opinion to be secured by it. It were easy to show how naturally the circumstance must, as a general rule, rather operate thus, than otherwise: that while, if no better motive than his own welfare prompted it, the attention of the most esteemed minister might be expected to be rather usefully, than troublesomely given, to the manner in which the temporal business of his church was conducted; in general, no minister could usefully or worthily, or should therefore be permitted at all to exercise his office, who should have a persevering proneness to intermeddle in the proper business of lay officers; and that the peace of churches might be preserved from interruption by the freedom and confidence with which all their affairs were made the subject of deliberation together between their ministers, and selected members of them, acting in behalf of the rest. As one body, minister and vestry might be expected to act in harmony; and when, through the continued fault of the former, they should not, the adequate remedy of the evil under the circumstances of the church in America would be found in the hands of the latter. As distinct parties, acting without mutual consulta-

* In Virginia, churches are not incorporated, but ministers meet and deliberate, it is believed, (at least when there is business which makes proper subject of opinion for them,) with their selected lay officers. In the one or two churches in Georgia, it is not known what regulation exists.

tion, or any comparison of opinions or feelings, and only one of them independent of the pleasure of the other, may there not be danger of jealousy, misapprehension, discord, which may extend itself among the people, and occasion scandal and confusion? May not the minister be led, injuriously to his own, and the peace of his people, to be suspicious of the invasion of his rights of pastoral office, (I mean, of course, inherent, prescriptive, and not chartered rights,) and may not the other party be more liable than under other circumstances, through want of free official interchange of opinions with the minister, to the danger of encroaching on such rights, in errors, which, however painfully they may affect him, and however obviously they may infringe upon principles of order generally recognised as important, it may be difficult to arrest short of the point at which *Christ shall have been deeply wounded in the house of his friends?*

Brethren, I have extended these remarks further than your time, perhaps, should have seemed to me to warrant. I will close them with the repetition of the wish, that I may not be thought in them to be giving occasion for unseasonable discussion of irreconcilable differences of opinion. My object, as I have stated, is to cause the subject to be considered and understood in its real merits; to induce a calm, candid, friendly inquiry into it elsewhere, and not the discussion of it here. It may hereafter, perhaps, be viewed alike by most, if not by all. At present, and until it is so viewed, the clergy are willing, I trust, (although I have spoken my own sentiments in what I have offered, without reference to them for theirs,) patiently to bear the humiliating difference which exists between their case and that of their brethren elsewhere—and for which there exists not, I sincerely believe, any reason in their character or conduct. For prerogative I would not contend for them, nor advise nor encourage them to contend with their brethren. Firm to assert that which pertains to sound and wholesome order, it is at the same time *their indispensable bounden duty to be*

ready to forego any privilege which it may involve to them, rather than "themselves offend, or be occasion that others offend." Neither have I introduced this subject thus, until I have learned that some at least of my brethren of the laity, with whom I had not conversed with a view to such a result, viewed it as I do. I have introduced it under a sense of all the solemn responsibility in which I am bound to study the peace and welfare of the churches over which I am placed; and in the awful uncertainty of life, of which none of us can be unmindful, I have felt that what had become impressed upon me as my duty in this particular, should not be deferred. I have meant to convey in it no more than becoming pastoral counsel. It is given in the spirit of affection, and will be received, I am persuaded, with a candid estimation of its motive. I have no *personal, individual* solicitude whatever as to its object.

Yet far more urgently, I confess, do I feel on every recurring occasion of this kind, under the same solemn consideration of the precariousness of all human opportunities of action, the obligation that is upon me to offer to my brethren of the clergy, (not unmindful that in every duty of their calling I am partaker with them,) the exhortation that they labour with diligence to *fulfil the ministry which they have received of the Lord Jesus, to testify the Gospel of the grace of God*. In some circumstances this may seem not to admit of being done with as much satisfaction or efficiency as in others. But no circumstances can forbid us to be faithful to the vow that is upon us, "to give all diligence always so to minister the doctrine, and sacraments, and the discipline of Christ as the Lord commanded, and as this church hath received the same."^a

My brethren of the laity will permit me, finally, to entreat that they will contribute all they can of their influence and example in aid of the ministry, to accomplish its great moral result in winning the souls of men to God, for their present and everlasting happiness. Small as is the number of those

^a Ordination of Priests.

in whom we recognise the willing active friends of Christ and of the church, cheerfully giving of their time and care to its concerns, yet they will not want animating considerations for *perseverance without weariness in their well doing*, so long as the cheering testimony of their own hearts assures them, that that to which they have put their hand is that *work and labour of love which shall in no wise lose its reward.*

NATHANIEL BOWEN.

Farther Extracts from No. IV. of the "Quarterly Papers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

"TENNESSEE.—In Tennessee an extensive field is opening for missionaries of our church. The Rev. John Davis, who has, for the last two years, been exercising his ministry under the auspices of this society, and whose original destination was Nashville, which, by providential circumstances, he was prevented from reaching, has now removed to that city, and, as the committee are informed, with prospects of usefulness. The Rev. James Otey, of Franklin, in the same state, in reply to a letter from the secretary, soliciting information, has made an interesting communication, from which the following extracts are taken:—

"I do not know any section of country which opens so interesting a field for the labour of ministers in our church, as many parts of this state. I feel well assured, Sir, that if the missionary society were in possession of full and accurate information as to the prospects of the church in this country; how important exertion is at present to our future prosperity; how unavailing all our efforts will probably be a short time hence, when our dissenting brethren shall have taken quiet possession of all the strong holds, and the attachment of the friends of the church become weakened, and their hopes extinguished; I cannot but think that you, (our eastern brethren) to whom, under God, we look for help, would feel impelled, perhaps obliged, and certainly encouraged, to use more than ordinary efforts to aid and assist us in this our

time of greatest need. In the tide of emigration which has been rolling westward for forty years past, many Episcopalians have crossed the mountains, and found resting spots in the bosoms of the western forests. Many of these have attached themselves to the Presbyterians, Methodists, &c. but would gladly return to the fold in which they were originally nurtured and fed. Others, looking for consolation and comfort in their Bibles and Prayer Books, have stood here the solitary but solemn mementos of the church of their fathers, and have continued to 'hope even against hope,' that God would at last hear their sighs and groans; would search out his sheep wandering in the wilderness; would remember the promise made to his little flock, and bring them into the rich pastures of his own providing. In every part of the country I have visited, I have found an Episcopal family in such circumstances; and of late their numbers, particularly in that part of the state lying west of the Tennessee River, have been greatly augmented by emigrants from North-Carolina and Virginia. During the present year, I have preached at Columbia once a month, and there is every prospect at that place of speedily building up a respectable congregation. Mr. Piper, president of the college at Columbia, is a candidate for orders, and has been commissioned by the bishop of North-Carolina as lay reader. From his acknowledged talents and learning, we augur the most favourable results to our cause. From the interest taken in the Episcopal church at that place; from the readiness and alacrity with which a respectable number have joined in the service, and from the standing and character of the friends of the church, I am fully persuaded that a minister would find the charge of that congregation pleasant and agreeable. It was my wish and expectation to resign the care of the Columbia congregation to Mr. Davis, (who has removed to Nashville, at the end of this year, and will still gladly give it up to any one who will undertake to serve in that portion of the vineyard. Mr. Davis thinks that a congregation might be readily formed also at Mount-Pleasant, a very agree-

able little village, 10 or 12 miles from Columbia. Maury county, in which the above named towns are situated, is said to be the richest, and perhaps the most populous in the state. I am more than anxious to see a clergyman settled in that quarter, not only from believing that his labours would be richly rewarded, but likewise, from being sensible that whatever services I can render there, must be utterly inadequate to the wants of the people. I am myself incumbered with a large school, which I am obliged to attend to, in order to make provision for a young and increasing family: and in addition to this, have an interesting and growing little congregation here, which I cannot neglect. In the western district (the section of country lying between Tennessee and Mississippi rivers) I have no doubt, from information which may be relied on, that there would be no difficulty in forming a respectable congregation.

“A church established at Nashville, would exert a powerful and a most beneficial influence on all the surrounding country. It is, at present, the emporium of commerce for much the largest portion of this state, and considerably so for parts of Kentucky and Alabama. It is also the seat of learning, and the focus at which is concentrated the greatest amount of talent in all the learned professions. The place is growing with almost unexampled rapidity. Five years ago the population was reckoned at something like three or four thousand; it may now be set down at nearly triple that number. The transactions in business may be estimated at about five millions of dollars annually. It has exported in one year thirty-six thousand bales of cotton, besides large quantities of tobacco, &c. I mention these things, merely that you may form some idea of the growing importance of this place. From accounts in the papers, our eastern brethren may be disposed to form very unfavourable notions respecting the tone of moral feeling in this community. Newspaper accounts, and the reports of transient visitors, furnish no accurate data upon which to form an opinion as to the morality and refine-

ment of the people. A large majority of the community, and they are the sensible and reflecting part, view these things with a feeling of deep regret. They are aware that we must suffer in the estimation of those abroad, who have no other access to information than that afforded through the public prints and common report. The truth is, all the circumstances considered under which the people of this country have been obliged to form settlements, and provide for their families, the moral strength which pervades the community is much greater than might reasonably have been expected, and there is, perhaps, no part of the United States where the improvements of civilized life are advancing with a more steady and secure step than in West-Tennessee. The population is an active, industrious, and enterprising one. A man in this country thinks no more of taking a journey of 500 or a 1000 miles, than one in Virginia does of 150 or 200. The consequence is, that every thing presents a thriving and improving appearance. Every foot of cleared land is under cultivation, and every log cabin in the country is filled with inmates. In this part of the state, for 50 miles round, the improvements are as good as in any part of Virginia or North-Carolina with which I am acquainted.

“From having been raised in Virginia, and having resided some years in Carolina, I am enabled to express an opinion as to the comparative likelihood of a clergyman's obtaining a support there, and here; and I have come to the conclusion, that the prospects in this state are more favourable. A clergyman settling here will grow with the growth, and strengthen with the strength of the country. Independent of all considerations like these, we ought to remember that we have the animating and sustaining promise, that our ‘labour shall not be in vain in the Lord.’ God's promise is pledged to uphold his church; what then shall we fear? If young clergymen, zealous and untiring, and, above all, rooted and grounded in the faith, could but be induced to visit this state, I have the fullest persuasion that they would see that it was both their duty and interest to give them-

selves to the service of the Lord in this country, and bring the light of God's truth to those who are now sitting in darkness.

"One thing more; aid and assist us now, by sending out clergymen to labour among us, and in a few years we will, by God's blessing, return the favour, if not in kind, yet in degree, heaping and overflowing into your own bosoms.

"I hope you will pardon my prolixity; the only apology I have to offer is, the deep interest I take in this subject. I may be sanguine in my calculations respecting the church in this country; still, when I look around, and see the resources which, in a few years, may be brought in to forward our cause; when I consider the richness of our soil, its rapidly increasing population, and the means now employed to diffuse intelligence among the people, I cannot but think that the cause we have in hand will triumph, if we make but a proper and faithful use of those opportunities which God vouchsafes to insure success. You will excuse, also, the disconnected manner in which my remarks are made; the only opportunity I have to write, is at intervals, when free from the almost incessant occupations of school duty. I should have mentioned to you, that Mr. Davis intends visiting Murfreesborough, Gallatin, and Clarksville, as opportunity may serve; at each of those places, I have been informed, that there needs only the labours of an active clergyman to build up flourishing congregations."

"The committee regret that they have it not in their power, at present, to send clergymen to a region where the demand is so importunate.

"MICHIGAN.—In Detroit, the Rev. Richard F. Cadle has been faithfully labouring for several years to a small, but zealous congregation, who have succeeded, though surrounded by many difficulties, in erecting and completing a substantial and handsome church. Mr. Cadle's labours are not confined to Detroit, but are occasionally extended through the rapidly settling region in the rear of that city, where he has organized one or two congregations. The following extracts are from his last quarterly report:—

"I administered the Lord's supper on Sunday, the 7th of September, when there was an addition of one communicant; and also on Sunday, the 5th of October. Several communicants have removed from this city; and the whole number of those who partake of 'the sacrament of our redemption by Christ's death,' is 24; marriage 1; burials 7. Baptisms in Detroit, adults 2, children 10; in Troy, adults 1, children 5—total 18.

"I have performed divine worship, and preached twice on a week day in the jail of Wayne county, for the benefit of the few criminals that are therein confined.

"In the course of a tour in Oakland county, I preached on Thursday, the 9th of October, to a large assemblage in the court-house at Pontiac; on Friday, October 10th, to a small number at the village of Rochester; and to considerable congregations on Saturday, October 11th, at Niles' settlement; and on Sunday, October 12th, in the morning and afternoon, at a private house in the township of Troy, where I also administered baptism and the holy communion.

"Within the last three months we have been favoured with a visit from the Right Rev. Bishop Hobart, who consecrated St. Paul's, preached on that occasion, and confirmed 12 persons of the congregation. These services were performed on Sunday, the 24th of August; and the clergymen present were the Rev. Eleazar Williams, missionary at Green-Bay, and the Rev. Addison Searle, of Buffalo. Evening prayer was read on the same day by the bishop, and a sermon was then preached by Mr. Searle. Through that blessing, without which the labour of builders is in vain, we are at length privileged to assemble in a house for ever set apart to the worship of God. Our difficulties and struggles have been compensated by success; we now reap with joy of the seed that was sown with much anxiety: and I trust that our example will be eventually followed by the scattered members of our communion in the territory—that this vine will widely extend its branches, for which 'the wilderness and the solitary

places shall be glad, and the desert shall rejoice and blossom as the rose.'

"In the quarterly paper for June last, it was stated that the executive committee were desirous to have appointed, as soon as practicable, a missionary for Washtenaw county, in Michigan. A congregation was duly organized at Ann Arbor, a village of this county, early in 1828, and which has become a regular corporation. This congregation is occasionally visited by the Rev. Mr. Cadle, who was active in promoting its formation, and has urged its claims to the attention of the society. The committee have also received from the vestry a petition for a missionary, signed by twenty persons. This paper states, that they have elected eight vestrymen and two wardens, and have regularly divine service by *lay reading*. They also state—

"Considering the many blessings to be enjoyed by promoting a knowledge of the Christian religion, feeling ourselves dependent on the Supreme Being for all the blessings we enjoy, humbly pray the assistance of the Domestic and Foreign Missionary Society in establishing a missionary among us.

"And they represent, that, by establishing a missionary in this vicinity, he would meet with a liberal contribution, which is, at the present time, extended to religious institutions not immediately connected with us. It is with feelings of deep regret that we are not able to settle a clergyman in this vicinity without petitioning for the assistance of your benevolent society; but when we reflect that it is but four years since the first house was erected in this county, we look forward in hopes that the time is not far distant when we shall be able to support a clergyman by our own exertions.'"

Consecration.

On Friday, the 20th of February last, St. Mark's church, Orange, Essex county, New-Jersey, was consecrated by the Right Rev. John Croes, D. D., bishop of the diocese, attended, on the occasion, by the Rev. Messrs. Croes, Ward, Powers, Matthews, and Holmes. The sentence of consecration was read by the Rev. John Croes, jun., and morning prayer by the Rev. Mr. Ward, assisted, in the lessons, by the Rev. Mr. Matthews. The sermon was preached by the Rev. Mr. Holmes, the minis-

ter statedly officiating at regular intervals in the congregation. After the sermon the bishop administered the holy communion. For years, probably, a day has not been experienced more inclement; yet the congregation which assembled on this occasion was large, as it was also respectable and attentive. St. Mark's church is a building of cut freestone, 60 feet in length, and 40 in width, with a tower projecting in front. The style is Gothic. It reflects great credit upon the congregation, by whose liberality and zeal it was reared, and the builder, to whom it is indebted for its neatness, taste, and durability.

Obituary Notices.

Died in India, the Right Rev. J. F. James, D. D., bishop of Calcutta, the third of that order that, in rapid succession, have fallen victims to the insalubrity of the climate. At a future period we may be enabled to give some account of this devoted servant of the Lord.

Died on his passage from Liverpool to Philadelphia, on board the brig *Edward*, the Rev. Benjamin Allen, rector of St. Paul's church, Philadelphia.

Acknowledgments.

The subscriber gratefully acknowledges the following additional subscriptions for stereotyping certain publications for the Protestant Episcopal Tract Society, viz.

From George Jones, esq.	\$ 10
Philip Hone, esq.	5
Samuel W. Moore, M. D.	5
Robert Troup, esq.	20
George Lorillard, esq.	10
Peter Lorillard, esq.	5
Gabriel Furman, esq.	5
Thomas S. Clarkson	5
Charles Anthon	5

Thomas N. Stansford, No. 127 Broadway.

The subscriber, as treasurer of the "New-York Protestant Episcopal Tract Society," acknowledges the receipt of \$ 104 52 cents, collected in Trinity church, on Sunday, the 15th of March; and \$ 114 03 cents, collected in St. Paul's chapel, on Sunday, the 29th of March, after sermons by the Rev. William R. Whittingham.

Floyd Smith, No. 12 Maiden-lane.

Calendar for May, 1829.

1. St. Philip and St. James.
3. Second Sunday after Easter.
10. Third Sunday after Easter.
13. Pinckney Lecture, South-Carolina.
17. Fourth Sunday after Easter.
24. Fifth, or Rogation Sunday.
25.)
26.) Rogation Days.
27.)
28. Ascension Day.
31. Sunday after Ascension.

Ecclenastical Meetings in May, 1829.

6. Mississippi Convention meets.
19. Pennsylvania Convention meets.
20. Virginia Convention meets.
27. New-Jersey Convention meets.

Erratum.—In our March number, page 82, line 19 of the second column, for "episcopal," read *episcopal*.

THE
CHRISTIAN JOURNAL,
 AND
LITERARY REGISTER.

No. 5.]

MAY, 1829.

[VOL. XIII.]

To the Editors of the Christian Journal.

GENTLEMEN,

THERE is a subject which, in comparison with those that at present so justly engage the consideration and efforts of churchmen, appears to me to possess *paramount* claims, while it is falling into comparative, and indeed *entire* neglect—I mean the subject of **THEOLOGICAL EDUCATION**.

From the excitement produced by the sufficiently *animated* discussions of the *Trustees of the General Theological Seminary* of our church at their last meeting; from the enthusiastic regard then professed by many for the welfare of that seminary, and the solemn *pledges* so unreservedly given of new and energetic measures in its behalf; and from the truly pressing and alarming exigence in its affairs, which seemed so loudly to call for such measures, the hope was fondly cherished that something would result, favourable to the incomparably interesting subject of *Theological Education*; that at least this subject would hence be made a leading theme in the communications and editorial discussions of our religious papers. And, as an Episcopalian, I feel the acknowledgment to be *disgraceful*, that a hope so rational has in no degree been realized.

Again—When at the meeting of the annual convention of this diocese, the subject was taken up with becoming spirit and unanimity, and a committee appointed with a view to furnishing the churches with a *plan*, upon which they might promptly and efficiently act in relation to it, it did seem that we had a right to expect from those who have long been looked to as the deservedly prominent, because able and zealous supporters of the Church of Christ, *something upon the subject calculated to arouse and lead us on to action*;

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had a right to expect, even in case of necessary delay on the part of the committee, that our *religious periodicals* would come to us with appeals, warm and stirring, from the pens of our best and ablest churchmen. But it is painful to remark, that this expectation too has proved equally delusive. Nearly six months have passed away, in which, from the peculiarly favourable season of the year, much has been said and done with respect to other subjects interesting to the church, while on this a total silence and apathy seem to have prevailed.

Upon a subject, then, which has manifestly met with such unremitted neglect, your readers will require no apology for my presuming to submit a few remarks, with the only hope of inducing some abler pen to present a view of it more adequate and attractive.

For the present, my remarks will be confined to what, in my view, is the most ready and feasible method by which we may discharge the very interesting and urgent duty, resting upon our consciences, in relation to the great and serious want in our church of pious, properly educated, and practical clergymen. I need not dwell upon the *existence* of this want. It is too palpable to escape the observation of any one. We have only to *lift our eyes and look upon the fields white already to harvest*, to induce the general exclamation—*Behold, the harvest truly is great, but the labourers are few!*

The inquiry, then, is, *What*, in the circumstances of the case, is our obvious duty? and *how* can we best discharge it?

Within our knowledge are many young men evidently possessed of deep piety, good talents, and anxious desires of devoting themselves to the service of Christ; who, from inadequate

funds, or actual poverty, are denied the necessary preparation. What good and intelligent churchman will for a moment question, whether it is our duty to remedy this evil, to remove this embarrassment, by appropriating a little of that abundance with which God has blessed us, to the support of such pious youth while preparing to preach the Gospel to the destitute;—question whether that is a duty, in the long and zealous discharge of which our mother church of England has ever found, so far as human means were concerned, her chief strength and glory;—and in favour of which the whole of Christendom has united her voice and put forth her exertions. Surely such a duty will meet with no opposition, and, it is to be hoped, with no *lukewarmness*, from any one, who will submit to the trifling labour of understanding its claims from the history of its well-tryed operations; from the number and character of its friends, and from its obvious and important relations to the welfare of the kingdom of the Redeemer!

As our *duty*, then, is *plain* and *pressing*, it will be asked, In what way can we most readily and effectually accomplish it?

Laudable and successful efforts have been made, and are still making, in some few of our congregations, to form *scholarships*; in the enjoyment of which indigent young men may receive support during the term of the theological study at our General Seminary. And we hope these *scholarships* may be greatly multiplied. But there seem to me two reasons why some other method still should be adopted to aid onward this good and noble work.

In the *first* place, scholarships are necessarily too slow in their formation, to meet the *immediate* and pressing exigencies of the church; and, *secondly*, when formed, they do not meet them in their full extent. In the case of most indigent young men, the same assistance is needed, in all the preliminary stages of education, as in that of *theological*. Hence a necessity seems to exist for the *adoption of some plan that, in its operations, shall be more extensive and immediately efficient*. Let, then, the following be taken into the consideration

of every churchman. Let those congregations that have the ability (and we conceive there *are many such*) form themselves into a society for the purpose of raising annually a fund adequate to the annual support of one pious, capable, and indigent youth, during his entire preparation for the Gospel ministry; who shall be selected by the congregation, subject of course to the examination and approval of the proper ecclesiastical authority. In case one congregation has not of itself the ability, let two or more adjacent congregations unite for the accomplishment of the object—and in any case where there may be a surplus fund, allow it to accumulate, with an ultimate view to a scholarship.

In this way, if I mistake not, more would be done to remedy the present deficiency of clergymen, *in a few years*, than will be accomplished, without some such new effort, *for centuries*!—It gives me great pleasure to learn, that the above plan has already been adopted, in the parish of St. Luke's, New-York. May it not be adopted by all the parishes of our church in the United States?

R. S. H.

For the Christian Journal.

REVIEW

Of a Sermon, delivered in St. Paul's Church, Augusta, on Sunday morning, December 14, 1828, at the request of the Wardens and Vestry of that Church; in respect to the Memory of Dr. Anderson Watkins, late Senior Warden of the Church. By the Rev. Hugh Smith, A. M., Rector of St. Paul's.

In regard to what usually pass under the title of *Funeral Sermons*, we frankly avow our entire conviction of their general inutility and inexpediency. Human nature is seldom found in that pure and elevated state which will allow of its being advantageously held up to the eye of public scrutiny. And admitting the contrary; the mass of mankind have not yet attained sufficient control over a proud and selfish spirit, to warrant the expectation of their regarding, with much impartiality and profit, the good example of a fellow be-

ing particularly urged upon their consideration; as such example to deserve and call for their imitation must be sufficiently bright to cause, of necessity, the dark spots upon their own characters to appear more distinct and humiliating. Besides the practice of eulogizing the dead, in addition to imposing upon the clergy an unnecessary and useless burden, often places them in circumstances of most critical and injurious embarrassment. For if the practice be indiscriminate, it certainly becomes useless; as in this case, one of the most solemn, and if under due regulation, most arousing and edifying themes of public discourse will, from its habitual recurrence, be wholly divested of interest and impressiveness, and sink down into the rank of a common-place topic. And if the practice be not indiscriminate, and the clergy allow themselves to select from their congregations, the subjects of their eulogium, they will soon find upon their hands a task too invidious to comport either with their usefulness or comfort.

With the fullest conviction of the truth and general importance of these sentiments, we are at the same time prepared to concede, that there may be cases, in which it is the obvious duty of the Gospel minister to yield to a seeming departure of the *general principle*, for the benefit of the living, by a particular and more than ordinary notice of the dead. To these cases, we conceive the one before us to belong; particularly as it seems to have afforded a distinguished opportunity for the discussion and illustration of a generally interesting and too much neglected subject. That this opportunity has been well and ably improved, we think, will not be questioned by any who peruse the sermon, of which we are about to take some brief notice, and submit a few extracts.

The reverend author, a distinguished presbyter of our church, adopts, as the theme of his discourse, the language of King David—"MARK THE PERFECT MAN: AND BEHOLD THE UPRIGHT; FOR THE END OF THAT MAN IS PEACE."

After a brief analysis of the text, in support of the generally received interpretation, the author, in reference to

the exceptions sometimes urged to the universal application of the words, employs the following forcible and striking language:—

"It may not be justly urged, in exception, that to the *righteous* there are sometimes tremblings of nature, misgivings of heart, as they draw near to 'the valley of the shadow of death.' This is but the consequence from the first infliction of death as 'the wages of sin'—or from that general law which the Creator has given to all that have animal life, by virtue of which *they cling to life*; and in consequence of which, self-destruction becomes an offence against the law of nature, as well as against revealed religion; or it is the 'weakness of the flesh'—and even this weakness is, how generally overcome? so that they who, at a distant view, shrink and shudder at the thought of dissolution, when it comes nearer, cry out, 'Oh! death, where is thy sting? Oh! grave, where is thy victory?'

"Nor, on the other hand, can it be plausibly urged, that to the wicked man there is often peace at the last. *We deny the fact.*

"Intellect may perhaps be clouded; and the man may go to his final account without a thought of its fearfulness, or a dread of its results—but who would mistake idiocy, delirium, or stupor, for peace of conscience, peace with God?

"Again: he may die *suddenly*; unconscious that death is at the door. His soul may be required of him during the bustle of the day, or the thoughtless gaiety of the evening, or in the deep sleep of the midnight watch. This is but ignorance of destiny—it is a part of the judgment of his God. Or, admit that he sees and feels death to be approaching, and still seems calm and unmoved—admit that there are no outward indications of alarm; no startings and recoils from anticipated judgment. Is this peace? Nay, brethren, it is but the influence of *pride*, which scorns to retract, what it once gloried to profess—or an impious *daring* which will not flinch from the uplifted arm of Jehovah himself; or it is the negative quietness and hardihood of rooted unbelief."

lief. This man enters eternity, hoping nothing, fearing nothing, because *believing* nothing. His state is but a state of judicial blindness and hardness of heart. God may have utterly abandoned him to a seared conscience. The fact that *he trembles not*, proves only that the danger and destruction which are before him, are hidden from his eyes.' He is like the blind pilgrim, who goes boldly to the brink of a precipice, because he sees it not, and, in a moment, is dashed to pieces at its base."

In applying his remarks to the lamented subject of the discourse, the preacher introduces a topic, which, from the important moral influence of the *medical profession* of our country, is calculated, from its intrinsic weight, and from the intelligent manner in which it is discussed, to interest and benefit the reader. We will let him speak for himself.

"Here, brethren, let me advert for a moment to a kindred subject.

"We hear much of *medical scepticism*; of scepticism, characterizing the members of the medical profession as a *body*. Of the *ground* of the allegation, we are confessedly ignorant; its correctness we doubt; believing it to be attributable, either to the needless fears of the friends of Christianity, on the one hand; or to the premature and unwarranted boast of its enemies on the other; who would gladly exaggerate the numbers and the respectability of those who unite with them in sentiment.

"The acquaintance of him who addresses you, with many of the enlightened members and bright ornaments of the profession, would rather incline him to an opposite opinion. He has known those who were remarked for the extent of medical and surgical attainment, and who still 'thought no shame' of bowing at the footstool of a crucified Saviour.*

* "Among those, passing by many, whom, because living, he may not mention, the author would respectfully instance the late Dr. Wright Post, of New-York, 'his own friend, and his father's friend,' one of the most eminent anatomists and surgeons, as well as physicians, of our country. In the very height of his professional eminence, this distinguished man became a professed disciple of the Saviour—and at the time of his death, was the senior warden of Grace church, New-York. His much la-

"At all events, he is persuaded, that there is no necessary connexion between the highest attainments in medical science and the lightest modifications, the slightest shades of philosophical scepticism—in other words, that no one need to be an infidel, because he is a physician. The annals of the Scottish, English, and American Medical Schools abundantly corroborate this assertion. From the facts of the case, the inference is fair, and almost irresistible, that, not to the peculiar nature, or unusual depth, of medical research is owing the latent or obvious spirit of infidelity, where indeed it does exist; but to the imperfection of knowledge, or the vanity and improper assumptions consequent on partial knowledge.—True, and for ever true, will remain the poetic assertion, that 'a little knowledge is a dangerous thing.' Admiration, at the first view of the perfection of organized matter, in the human subject, and of its influence in furthering and perfecting the various processes of intellectual action; or, that infatuation of enthusiasm which sometimes clings even to the talented professor, as he still further perceives and analyzes that influence; may occasionally lead to the

maintained, too, the late Dr. Edward Post, of New-York, may be instanced—the frequent companion of the author's boyhood and youth—who returned from a visit to Great Britain and the Continent, rich in the most valuable stores of medical knowledge, but without the slightest taint of infidel philosophy. At about the early age of 25, this interesting young man departed this life at Charleston, South-Carolina. He had not indeed sealed his profession at the altar, but he most sincerely accredited the Gospel, and found from it comfort and support in the early blight of his flattering earthly prospects. In his premature departure, science, both medical and general, lost much.

"The late estimable Dr. Handy, also of New-York, may be mentioned—with whom it was the happiness of the author to be acquainted—whose talents and attainments were as respectable as his piety was ardent and consistent. An interesting obituary notice of him may be found in the *Christian Journal* for November, 1828."

And here, Messrs. Editors, I must be permitted to express, in relation to the above points, the high gratification I have derived from attending the recent *Commencements* of the Medical College of our State. If we may regard the high and independent tone of pious and weighty counsel that characterizes the addresses of its distinguished president, as indicative of the sentiments that sway its learned professors, we need not fear the effects of *Medical Scepticism*.—B. H.

strange and most unphilosophic confounding of *matter* with *spirit*; of the organs of perception and sensation, with the acts of perception and sensation; or, rather, with the *being*, or spirit, who perceives, feels, and thinks. But this is only one of those dangers to which every science is liable; from the ignorance and inexpedience of some votaries, or the unguarded and ultra enthusiasm of others; and it should no more lead to a jealousy, or depreciated estimate of the medical profession, than should the occasional abuse of that which is good in itself lead us to regard it as evil. The well instructed and thorough physician, who is free from the dangerous pride of intellect, and whose mind, given up to no infatuation, is capable of sober and vigorous thought, will, we are persuaded, in every case, turn away from the palpable absurdities of materialism; and will have at least no necessary propension to the gloomy and cheerless mazes of deistical incertitude. He will not believe or teach, in compliance with that falsely philosophizing spirit which is abroad in the earth, that all the various powers which establish the spirituality of the soul, and which decisively prove man to be a rational being, are the sole result of his bodily organization; of a finer nervous texture, or of a larger brain, than fell to the lot of any of the brute creation; that nerves, or the brain, could be made to exercise affections and passions, and to show almost all the intellectual and moral phenomena, which even angelic beings could exhibit. On the other hand, he will perceive it to be among the most evident deductions of human reason, as well as among the clear doctrines of inspiration, that matter, however attenuated, however subtile, however finely organized, cannot originate and carry on all the various processes of intelligence; cannot solve the many phenomena connected with the displays of mind or spirit: in other words, that *matter* is not *mind*, nor *brain* *thought*: and he will consequently regard the supposition as being highly reasonable, that intellectual superiority in man is owing to the fact, that 'God

breathed into him the breath of life, and made him in his own image.'

"For this original distinctness, and invariable independency of the human soul, he will find a farther confirmation in the fact, that this soul often retains all its vigour, while the body to which it is united is in a state of lesion, languishment, and decay; that the one seems just ripe for immortality, fit for heaven, as the other is hastening to 'corruption and the worm.' In his view, then, no absurdity is involved in the thought, that when the body, all its parts dismembered, and its peculiar functions at an end, 'shall return to the dust as it was,' 'the spirit will return to God who gave it,' in the exercise of even more than its wonted powers, and capable of greater intensity either of joy or sorrow; even though the *eye*, by which objects were once perceived, be closed in the darkness of the grave, and the brain, on which human philosophy lays so much stress, be lost amidst its corruption.

"Did I believe, brethren, in the existence, the necessary existence, of a sceptic spirit among most of that profession, of which our deceased friend was a member and an ornament, from my inmost soul would I grieve and lament. Nay, I should be at a loss to reconcile the dealings of God in the external world, with his express declarations in the volume of revelation. Through his judicial sentence on primordial transgression, we are born the heirs to disease and death. Upon the charities and the attentions of this class of men, then, by whom disease is often mitigated and removed, and death itself for a time averted, we are necessarily cast.

"They seem to us the heaven-appointed instruments of relief. No class of men carry with them more visibly the stamp of divine approbation, the ordinary benediction of the Lord of Hosts. Now, we say, whence this influence, this necessary, permitted, and graciously overruled influence, if these men, as a body, are in league with the prince of darkness to undermine the faith of the Son of God? How could we reconcile this with the moral go-

vernment of him 'who doeth all things well?' Are they necessarily forced upon investigations destructive to their own faith and hopes, or which must make them subversive of the faith and hopes of others? Or if, through the pride of intellect or the abuse of science, they have become dangerous to the happiness and the souls of men, would it not be reasonable to expect that their influence would be abridged? On the supposition under notice, what, oh! what, would not now be the state of the world? Lo! these are they to whom we must of necessity apply, when disease lays upon us its enfeebling hand, or attacks those in whose life we are bound up. We must introduce them into the sanctuary of our homes; give them access to all whom these homes contain, from unsuspecting childhood and warmhearted youth, up to waning and too credulous age. We must bring them near to our own sick beds, and give them opportunities of influence when mind is weak, and hold out to their touch our fluttering pulse, even when death has already reached the citadel of life, and when our departing spirits are in need of all the consolations of Christian faith. And are these they who invariably diffuse around them the pestilential atmosphere of infidelity; who deny an hereafter, and throw scorn upon that blessed and only Gospel which 'hath brought life and immortality to light?' Then woe, woe be to us and to our children! they that should heal our bodies may destroy our immortal souls. We may not take their life-restoring draughts, lest the poison of irreligion and eternal death should be mixed with them! But away with the suggestion. Facts disprove, and our hearts reject it. I will not concede to infidelity the honour and the triumph of the exclusive, or principal share in such a host, so useful to the world, so evidently blessed of God."

The above powerful reasoning, enforced by so many honourable examples, of which the author mentions the late Dr. Watkins as one, merits the serious attention of all. Nothing, perhaps, tends more to produce, in the minds of learners or noviciates in the

art of healing, a disposition to religious scepticism, than the idea that their profession necessarily leads to it—as that moral effect which is looked for from a particular cause, is always likely to be experienced from some cause—but whoever attends to the brief, though satisfactory arguments of the sermon before us, will not, it is conceived, feel any other persuasion, in entering upon a course of medical science, than, that he will find it conducive, with respect to every well regulated mind, of the highest moral, and, we may say, religious improvement.

Much more, Messrs. Editors, might justly and usefully be said of this sermon, which a press of duty at this moment obliges us to omit. We would only suggest to our reverend brother, the author, whether he might not perform an essential service to the community, by pursuing a subject so well begun, through the medium of some one of our periodicals.

R. H.

For the Christian Journal.

Brief Notices of recent Publications.

"An Address, delivered in St. Stephen's Church, New-York, at the Funeral of the Rev. Henry J. Feltus, D. D., Rector of said Church, on Monday, August 25, 1828. By Benjamin T. Onderdonk, D. D., an Assistant Minister of Trinity Church, New-York, and Professor of the Nature, Ministry, and Polity of the Church, in the General Theological Seminary of the Protestant Episcopal Church in the United States. Published by request of the Wardens and Vestrymen of St. Stephen's Church." New-York, T. & J. Swords. 1828.

"It was the expressed wish of the lamented friend and brother whose remains now lie before us," says the author of this address, "that on the calmly anticipated solemnity which has called us together, there should be neither funeral sermon nor eulogium, but a short address, having a sole view to the improvement of the awful event of death." Having his subject thus confined, little could be said of the deceased. The leading topics are, the spiritual improvement of the event; inquiries after the fruits wrought by the ministry of the late zealous and faithful

pastor; and the responsibilities devolved on the wardens and vestry of the parish, in making choice of a successor. And he concludes with a short address to his brethren of the clergy. The following is the address to the wardens and vestrymen:—

"By this afflictive dispensation of Providence, my brethren, you are placed in the most responsible situation which your office can possibly involve. The spiritual welfare of this portion of the flock of Christ looks to you for its promotion. The Gospel looks to you to be careful of its high and holy interests. The church looks to you to be very jealous of her unity, purity, and prosperity. These demands are made upon you by the duty, arising out of your present bereavement, of providing a successor to your late justly beloved, and sincerely lamented, pastor. It is a sacred, responsible, and momentous work. Pray for divine guidance in it; and remember that the preservation among you of the integrity of Gospel doctrine, the peace and prosperity of the Gospel church, and the substantial interests of evangelical piety and morality, require much more than those qualifications which minister the greatest present gratification, and command the highest present applause.

"I am sure you will excuse me for introducing, in reference to this subject, a sentiment expressed to me by your late pastor, a few days before his death, and when he thought himself a dying man. It was, that the only sure means of serving the true interests of the Gospel, and promoting the substantial spiritual welfare of Christians, is by a zealous and faithful application of the means which our church has provided, a careful maintenance of her order, and a conscientious adherence to her principles and services."

The address to the clergy closes as follows:—

"A dispensation is committed to us, which, woe be unto us if we fulfil not in sincerity and truth! It is the dispensation of the Gospel—the Gospel—the Gospel of a crucified Saviour—the Gospel, which urges its demands, enforces its obligations, and offers its promises, to all men—the Gospel, which honours us by making us instruments and agents in urging those demands, unfolding those obligations, and presenting those promises. Woe, woe be to us, if we preach not, if we exhibit not, if we live not, this Gospel! Woe be to us if we strip it of any of its precious doctrines, if we maintain not its heavenly order, if we do not faithfully present and enforce its divinely appointed means, pledges, and conditions! One after ano-

ther, our brethren in the ministry are called to the great account of their stewardship. You, my brother—or you—or I—may be the next. God grant that each of us may lay to heart the solemn consideration—I may be the next.—And it may not be another year, short as that period is—it may not be another month—it may not be another week—it may not be another day—ere I am taken!

"God, then, by his grace, remove every thing in us that is counter to the purity, and inconsistent with the integrity, of the Gospel; destroy in us every worldly feeling and selfish motive; withdraw us from every art to please, or to win favour or applause; and fix our hearts immovably on JESUS CHRIST, AND HIM CRUCIFIED, HIS RELIGION, HIS CHURCH, AND HIS GLORY!"

"Seventeenth Annual Report of the Trustees of the Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania. Read before the Society, at its Annual Meeting, January 6, 1829. With Addresses, delivered by the Right Rev. H. U. Onderdonk, D. D., the Rev. J. Kemper, and the Rev. Edward Rutledge. Published at the request of the Society." Philadelphia, J. Harding. 1829.

Like our own valuable Missionary Society, the excellent institution whose seventeenth annual report forms the subject of this notice, has done much for the extension of our communion, by sending forth able and zealous missionaries, to seek out the waste places of our Zion, and to proclaim the Gospel of salvation to the destitute and the famishing. At present the society has in its employ nine missionaries, the substance of whose reports is incorporated in the report of the trustees. The whole is encouraging to the church, affording evidences of a gradual and solid increase.

The addresses of Messrs. Kemper and Rutledge are interesting; but that of Bishop Onderdonk is deserving of especial notice. Having himself been an active missionary in the western parts of this state, he well knew the arduous duties of the office, as well as the moral and religious influence exerted by them when faithfully discharged. The whole address will well repay the perusal. His arguments in favour of domestic and foreign missions are irresistible.*

* The communication here subjoined an extract from the bishop's address, the insertion of

"An Anniversary Discourse, delivered before the New-York Historical Society, December 6, 1828. By James Kent, President of the Society." New-York, G. & C. Carvill. 1829.

This is a sensible and well written discourse, every way worthy of its respectable author, and valuable and interesting as an historical document. It gives a rapid, and we believe a faithful, outline of many of the most important events connected with the early history of this state, with the progress of its settlement, and onward to the war of the revolution, and to subsequent periods. The notices of sundry individuals who were prominent in the struggle for independence, particularly that respecting the late General Philip Schuyler, will be read with pleasurable feelings. We commend the pamphlet to public perusal.

"An Inaugural Address, delivered before the Trustees, Faculty, and Students, in the College Chapel, on Wednesday, September 17th, 1828. By the Rev. William H. De Lancey, D. D., Provost of the University of Pennsylvania. Published at the request of the Board of Trustees." Philadelphia, Carey, Lea, & Carey. 1828.

The pamphlet before us is an interesting performance, and will do its amiable author no small share of credit. After modestly referring to his situation, so new and so unsolicited, and to its high responsibility, the Doctor gives "a rapid sketch of the benefits of a collegiate education," in which those benefits are portrayed in a pleasing and able manner. In adverting to the peculiar claims of the institution over which he presides, he thus speaks of the advantages which it presents to parents and guardians within the limits of the city:

"It is an institution as broad in its principles, and as comprehensive in its course of instruction, as any college within our common country.

"It furnishes an opportunity of educating your sons with the least possible expense.

"It presents the advantage of connecting your own superintendence of their morals, with the attainment of a full collegiate education.

which is now rendered unnecessary, by the fact of the whole address having been inserted in the last number of the Journal.—Ed. C. J.

"It affords to you a frequent opportunity of witnessing and judging of their progress.

"It supplies to them the benefit, and to you the satisfaction, of a constant mutual intercourse.

"It presents no obstruction to the maintenance and cultivation of those dignified and embellished manners, which, at a distance from home, and in the rough circle of mere male associates, are so often wrecked on the shoals of uncouthness and vulgarity.

"It uncloses none of the avenues to those commotions and difficulties which grow out of the almost prying supervision which in distant colleges is absolutely needful.

"In short, it leaves them, in regard to morals, health, intellect, and accomplishments, under the watchful inspection of that eye, which, of all others, looks with the deepest interest, and most untiring devotion, to their temporal and eternal welfare."

These advantages are possessed also by our own COLUMBIA. We fear they are not duly appreciated, and that many a son or ward is deprived of them, whose parents or guardians should esteem it a high privilege to have him matriculated within its walls.

For the Christian Journal.

REMINISCENCES—No. XIV.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

NEW-JERSEY.

"NEW-JERSEY was formerly reckoned part of Nova-Belgia, or New-York government; but the Duke of York, to whom the whole country was granted by King Charles the Second, gave this part, in the year 1664, to John Lord Berkeley, and Sir George Carteret; the province was by them divided into two countries, and named East and West Jersies, and governed by different governors, but, in the year 1702, the proprietaries surrendered their rights to her late majesty, Queen Anne, and both countries had one name, New-Jersey. The first European inhabitants were the Swedes; the Dutch from New-York encroached on them, but the English having dispossessed the Dutch at New-York, made themselves

masters of this country also. This province extends itself in length on the sea coasts, and on Hudson's Bay, about 120 miles, and in the broadest part is near of the same extent.

"The first English inhabitants of this country were Quakers and Anabaptists, and the first governor of East New-Jersey was Mr. Barclay the Quaker, famous for his writings, but not the author of the Apology; for this reason the people here used to repair to Philadelphia, the principal town of the Quakers, at their yearly meetings. The division among the Quakers, which arose at Philadelphia, concerning *the sufficiency of the light within every man to salvation without any thing else*, spread among this people; and a considerable number of persons, of a more sober understanding, began to think, the written word of God, and the instituted means of grace, ought to be more carefully attended to. In the year 1702, the Reverend Mr. Keith and Mr. Talbot were travelling preachers from this society in those countries; and as the sober Quakers of New-Jersey agreed with many of their brethren at Philadelphia, in opposing the enthusiastick Foxian Quakers, they were induced, by hearing some sermons from Mr. Keith and Mr. Talbot, to inquire what was the doctrine and discipline of the Church of England. In a little time, a considerable congregation gathered themselves together at Burlington, resolving to receive the Church of England worship.

"Burlington is situated on the river Delaware, is the capital town of that division, called West-Jersey, containing above 200 families; the place was honoured with the courts being kept here, the houses were neatly built of brick, and the market well supplied with provisions. As the people had agreed to conform with the Church of England, their next care was to get a minister. They had heard Mr. Keith and Mr. Talbot often preach, and the latter was particularly acceptable to many of them. Mr. Talbot also was desirous to employ his labours in this country, rather than in any other place. They invited him to stay with them, and sent over a request to the Bishop

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of London, and to the society, desiring he might be settled among them, which was granted. There were several gentlemen of considerable interest in this country, who had been educated in the Church of England; particularly Colonel Cox, then one of her majesty's council there, Colonel Quarry, Colonel Morris, and Mr. Jeremiah Bass; they all encouraged this disposition of the people, and numbers fell off from Quakerism daily.

"The people began soon to set about building a church. The church of St. Mary had its foundation stone laid in the year 1703, on the 25th of March, and was therefore named St. Mary's. The building was carried on with that zeal and vigour, that on Whitsunday in 1704, divine service was performed, and the sacrament administered in it to a large congregation. A burying place of three acres was purchased soon after, and well fenced in: and the Lord Cornbury, then governor of this province and New-York, upon application made to him by the members of the church, made them a body incorporate, with all powers and privileges requisite. In the year 1708, Queen Anne sent this church, and several others in this province, communion-table cloths, silver chalices and salvers, and pulpit cloths. The members of the church increased, and they began to think of purchasing a glebe for their minister. Dr. Frampton, then bishop of Gloucester, dying about this time, and leaving £100 towards propagating the Gospel in America, at the sole direction of Dr. Compton, then bishop of London, it was at the instance of Dame Katherine Bovey, of Hackly in Gloucestershire, who had been a benefactress before to this church, laid out in the purchase of a convenient house and six acres of land, adjoining to the church at Burlington; and about the year 1710, Mr. Thomas Leicester gave, by his last will, 250 acres of land to this church for ever.

"Mr. Talbot continued in his mission, very diligent, and with much success; and as there were many congregations of people in that country, which had no ministers resident among them, he spared no pains in going, and per-

forming all the ministerial offices among them. He was a very zealous and industrious man. He came over to England about the year 1719, and returned afterwards to New-Jersey. But the society received advices, that he had fallen into an open disaffection to the present happy establishment, and had neglected to use the prayers in the liturgy for the king and royal family; upon which he was immediately discharged the society's mission: he died there in the year 1727. The Reverend Mr. Horwood hath been sent lately to this city; and accounts have been sent, that he makes a progress in his mission.

New Bristol lies opposite Burlington, on the other side of the Delaware; the people forsook Quakerism much about the same time as the inhabitants of Burlington did. A church was soon erected here through the zeal of the people, especially through the means of two worthy gentlemen of this place, Mr. John Rowland and Mr. Anthony Burton, who were chiefly instrumental in this work. They had no missionary sent to reside among them constantly, but used to be visited by the minister of Burlington. The Rev. Mr. Talbot, who was fixed at Burlington, used frequently to cross the water to them, and preach and perform all other ministerial offices. Mr. Thorowgood Moor used also to visit them when he was at Burlington, in Mr. Talbot's absence. The people were sensible the society were not able to establish missionaries in every place, and were therefore content to be assisted by the minister of Burlington; and the society have always given directions, that the minister of that place should take Bristol into his care. The church here is named St. James, as being opened near that day.

Hopewell and Maidenhead are two neighbouring towns, containing a considerable number of families. The people of Hopewell showed a very early desire of having the church of England worship settled among them; and in the year 1704 built a church, with voluntary contributions, though they had no prospect then of having a minister. The Rev. Mr. May was there some short time, but Mr. Talbot, from

Burlington, often visited them; they sent several letters to the society, desiring a missionary, but the society could not then undertake a new charge. This church was for ten years vacant, which was a great disappointment to the people; yet they continued all that time in the same mind, and whenever any missionary, occasionally going that way, gave them a sermon, they constantly came to the church service. However, in 1720 the Rev. Mr. Harrison was appointed missionary there, with the care of Maidenhead. During his continuance there, he was diligent in all parts of his duty, and the people were well satisfied with his labours; but he soon wrote the society word, that he was not able to undergo the fatigue of constantly riding between two places; and in 1723 he removed to a church in Staten-Island, in New-York government, which the governor of that province appointed for him.

The inhabitants of Salem wrote a very earnest letter to the society, desiring they might have a missionary settled among them. The Rev. Mr. Holbrook was sent there in the year 1722. As soon as he came among them, the people, though generally poor, contributed very freely towards raising a neat brick church. They made application to the church people at Philadelphia, for their assistance, and received considerable contributions from them. Mr. Holbrook, soon after, acquainted the society that many of the inhabitants lead a more Christian life, eight grown persons, men and women, had desired and received baptism, and a considerable number of children had been baptized. That in the discharge of all parts of his ministerial office he had the satisfaction of finding the people seriously disposed, and the numbers of the church members daily increasing. He continues now there with good success.

Elizabeth-Town is a very considerable place; it exceeds any other in the province of East-Jersey, both for the largeness of its buildings and the number of inhabitants, consisting of three hundred families. It lies three miles within a creek, opposite to the west end of Staten-Island. Here the Eng-

lish settled first, and this place thrived the most. The government of the province is managed here, the assemblies are held, and the greatest part of the trade of the whole colony carried on here. The Rev. Mr. Brook was sent missionary in the year 1704; and by the Lord Cornbury's direction, then governor of this province, he officiated at Perth-Amboy sometimes. The number of people in both places was very considerable, and their ways of worship various; they were chiefly Independents, but many not professing any religion. However, by diligent application, he persuaded the better disposed of all sorts, to consider, and attend more to, their spiritual concernment. He preached to numbers of Independents and others. They began soon to approve of the Church of England service. The wiser people resolved to settle their religious affairs in a more orderly manner. When Mr. Brook came first among them, they had no place set apart for celebrating divine worship: However, he had leave at first, to preach in Col. Townly's house; that became too small for his growing congregation in half a year's time; the best place that could be got was a barn, and that they were forced to relinquish in winter. The members of our communion were now a large body of people; they resolved to build a church, and accordingly, on St. John the Baptist's day, in the year 1706, the foundation of a church was laid, whose name it therefore bears. The church was soon after completed; it is a strong and well completed brick building, 50 feet long, 30 broad, and 20 in height, very handsomely finished.

"Mr. Brook used exceeding diligence in his cure, and was pleased to find the best of all sorts of people coming over to the church of England. He exerted himself, and at times used to perform divine service at seven places, 50 miles in extent; namely, at Elizabeth-Town, Rahway, Perth-Amboy, Cheesequakes, Piscataway, Rocky-Hill, and in a congregation at Page's. This duty was very difficult and laborious. Besides preaching, he used to catechise and expound fourteen times in a month. This obliged him to be on horseback

almost every day, which was expensive, as well as very toilsome to him. However, this diligence raised a very zealous spirit in many of the people. The inhabitants of Perth-Amboy presently sat about getting materials for building a stone church. The inhabitants of Piscataway repaired an old dissenting meeting-house for present use, and collected among themselves £100 towards building a stone church. While these things were going on, Mr. Brook died, in the year 1707, very much lamented by the people then, and remembered, with much honour, several years after his death, in a letter wrote by the church members there to the society, thanking them for sending another missionary to succeed our worthy, and never to be forgotten pastor, Mr. Brook, whose labours afforded universal satisfaction to us.

"The Rev Mr. Vaughan was appointed there; he hath very successfully carried on the work of the ministry. At first he met with many difficulties and discouragements, which, by his well regulated conduct and discreet zeal, he peaceably overcame. The main body of his congregation were but just brought over from various ways; these he kept together without much trouble. He visited the remaining dissenters of all kinds at their houses, and without using any angry disputings, engaged many to a conformity. In the year 1711, he acquainted the society with the progress he made. That he had a large congregation at Elizabeth-Town constantly, and had 30 communicants monthly; he had baptized 80 children, and 12 grown persons, in the space of two years; that he kept constantly a monthly lecture at Rahway, where he preached to a small congregation, and catechised their children; that several families of the neighbouring town, Woodbridge, had hereupon requested him to make them a visit, which he gladly and presently complied with, taking this to be a plain demonstration of their good disposition to receive the church doctrines, instead of various opinions of Quakerism and Anabaptism.

"Woodbridge is a town situate on a creek in the Sound, formed by Staten-

Island and the Jersey; it contained 120 families. The small congregation which embraced the church of England worship, and came to hear Mr. Vaughan, made a subscription of £100, and raised a timber frame, clapboarded. Mr. Vaughan used to officiate here once a fortnight in the afternoon. He represented to the society the want of large Bibles and Common Prayer Books for the churches; and of Bibles and Common Prayers, Expositions on the Catechism, and other devotional and practical tracts for the people; that it would be a great charity to numbers of the inhabitants, not only on account of their ignorance of the doctrines of Christianity, but also of their poverty, and the difficulty of getting books. The society, by the first conveyance, sent him large Bibles and Common Prayer Books for the churches, 100 Bibles and Common Prayers, and £5 worth of small tracts, to be distributed among the poorer people. The society have been since informed, these books proved very useful in leading many into a due knowledge of the duties of a Christian life.

“Mr. Vaughan extended also his labours at times to Piscataway, about 10 miles distant from Elizabeth-Town, commodiously situate about six miles up the river Raritan, and consisting of 80 families. Much the greater number of the people here were well disposed, and attended the public worship at stated times, with a great deal of devotion. But several of the inhabitants were infected with the errors of the Anabaptists and Sabbatarians, the latter of which did in a sort Judaize in their manner of keeping Saturday, and refused showing any regard to the Lord’s day, by abstaining from any of their ordinary callings. However, at length several came to hear the prayers of the church, and many young people, who had no inveterate prejudices, were pretty constant in their attendance. As yet there was no church built; but Mr. John Burroughs, a serious Christian, gave the people the use of his house, which they frequented several years, to attend divine worship.

“Mr. Vaughan continued to discharge the duties of his mission with

good success. The members of the Church of England wrote a letter to the society, in the year 1717, returning thanks for the settling of Mr. Vaughan among them, expressing themselves farther thus: ‘We esteem ourselves happy under his pastoral care, and have a thorough persuasion of mind, that the Church of Christ is now planted among us in its purity. Mr. Vaughan hath, to the great comfort and edification of our families, in these dark and distant regions of the world, prosecuted the duties of his holy calling, with the utmost application and diligence; adorned his character with an exemplary life and conversation; and so behaved himself, with all due prudence and fidelity; showing uncorruptness, gravity, sincerity, and sound speech; that they who are of the contrary part, have no evil thing to say of him.’ The society received several other accounts, to the same purport. Mr. Vaughan continues now in this mission, with the same advantageous character.

“Perth Amboy hath from the first been under the society’s care. It is said to be a very pleasant, healthy, and commodious place; situate at the mouth of the river Raritan, which falls into Sandyhook bay, able to contain a great fleet of ships, and never frozen; so commodious for trade, that ships in one tide can come up to the merchant’s door. It is but a small place, though honoured with the name of a city, and is much exceeded by Elizabeth-Town. Upon the English conquest of this country, the religious affairs were for a long time very unsettled; the new comers being employed in ordering their plantations and trade. For some time no congregations met for celebrating public divine worship, either in the Presbyterian way, or according to the Church of England. However, some clergymen, occasionally passing through this place, performed divine service, and administered the sacraments. By this means the sober people kept some remembrance of the Church of England service. At last, several of the proprietaries of the Eastern division requested Bishop Compton to send them a minister. The Reverend Mr. Edward Perthuck was

sent: upon his arrival at Perth-Amboy, the council of the proprietaries set apart one of the houses, (which had been formerly built at the charge of the general proprietaries) *for the peculiar service and worship of God, according to the laws of England.* This house, by a number of good people, was soon pewed and fitted up, for the intended religious use. Mr. Perthuck performed divine service here, and sometimes, when he attended the governor to Burlington, had the public town-house allowed him to preach in. This was before the establishment of this society.

"The first missionary employed here by the society," was Mr. Brook, mentioned above. He frequently visited this city, by the Lord Cornbury's direction, then governor of New-York. In the year 1706, the people grew zealous to have the church worship established among them, and began to prepare materials for building a church; but Mr Brook's death happening soon, it occasioned a delay. The society directed Mr. Vaughan to take what care he could of this city, and he frequently visited them, and was very useful and acceptable to the people. The Reverend Mr. Haliday did reside here some time, but he did not continue long. Mr. Vaughan acquainted the society, in the year 1721, that the people of this city had now erected a church, a well compacted building of stone and brick, on a lot of ground given for that purpose, by Thomas Gordon, George Willocks, and John Barclay, Esquires, who have transferred and conveyed their title to the church-wardens and vestry of the said church; the remaining part of this lot, being two acres of land, is for a parsonage-house, for a public school, and for a house for the schoolmaster, when they shall be provided with a person of suitable abilities for that purpose. Besides this, Mr. George Willocks, and Major John Harrison, have given 12 acres of land, contiguous to the city, for a glebe for an Episcopal minister for ever. There hath been also given to the church, by the will of a pious and charitable gentlewoman, Mrs. Margaret Willocks, deceased, wife of Mr. John Willocks, a house in which she lived, and two acres

of land thereto belonging, for the use of the minister there, being of the Church of England, for ever. This last gift is reckoned to be worth £400 sterling money.

"The society observed, with much satisfaction, this zeal of the people, and resolved now to send a resident missionary to this place. The Reverend Mr. Skinner was sent in the year 1721. He was received by the people with much kindness and civility. Accounts were transmitted to the society, of the favour the inhabitants showed him, and that the congregation at Amboy increased considerably, and the other at Piscataway was daily growing, and would in a little time, in all probability, be as numerous as any in those parts. Soon after Mr. Skinner's arrival, the people of Piscataway built themselves a handsome wooden chapel. Both congregations increased every year. Mr. Skinner continues now in this mission, with good success.

"The society have supported also one schoolmaster at Burlington, from the year 1712, to teach the poorer children to read, write, cypher, and the Church catechism. Accounts and certificates have been transmitted to the society, from time to time, of his teaching school with diligence. The schoolmaster's name is Rowland Ellis.

"The people of this country, though they have no law which might oblige them to build churches, have, nevertheless, out of their own Christian disposition, built seven convenient churches, and have, according to their abilities, contributed freely towards the support of their ministers; and the members of the church communion increase continually."

For the Christian Journal.

Convention of South-Carolina.

THE 41st Annual Convention of the diocese of South-Carolina was held in St. Michael's church, Charleston, on Wednesday the 18th, Thursday the 19th, and Friday the 20th days of February, 1829. There were present, the Right Rev. Bishop Bowen, and nineteen clerical members, and twenty-se-

ven lay-delegates, representing twelve parishes. Morning prayer was read by the Rev. Maurice H. Lance, and a discourse delivered by the Rev. Joseph R. Walker, rector of St. Helena parish, Beaufort. The holy communion was then administered by the bishop; after which, the Rev. Dr. Dalcho was elected secretary and treasurer.

The following gentlemen were appointed a committee on the General Theological Seminary:—The Rev. Dr. Gadsden, Mr. Lowndes, Mr. Manigault, the Rev. Mr. Tschudy, and Mr. C. C. Pinckney.

On motion of the Rev. Dr. Gadsden, it was *resolved*, that the treasurer be authorized to pay to the secretary of the House of Clerical and Lay-Delegates, the quota of this diocese, towards defraying the contingent expenses of the General Convention, in conformity with the resolution of the Convention of 1824.

On the second day of the meeting, the parochial reports were presented and read. One of these, the report of St. Philip's parish, of which Dr. Gadsden is rector, speaking of the benefactions and other attentions of the people of the congregation, states, that a "generous individual, the concealing of whose name is the condition of the benefaction, has offered to bear the expense of educating twelve female children, selected from our Sunday school, at an amount not exceeding forty dollars each for the year." On this interesting subject a letter was received by Mr. J. W. Mitchell, the superintendent of the Sunday school of St. Philip's church, from which the following extract is inserted as a note on the minutes of the Journal.

"Sir, Gratitude to Almighty God for the bounties of his providence induces me to tender to you the means of educating twelve destitute female children from the Sunday school attached to St. Philip's church, to be selected by yourself and the rector of the church. That you are empowered to do this, and to apply to me for funds to defray their tuition, the average amount not to exceed ten dollars per quarter each, is all the information necessary to communicate to any one,

and, indeed, all that you are permitted to communicate as you value the continuance of this donation. If the glory of God is advanced in the improvement of the individuals, and the prosperity of the blessed object of Sunday schools is promoted, by this little offering to that holy Being, from whose gracious influences all just works do proceed, my wishes in this respect will be fully accomplished."

Another report remarks—"By the blessing of God I am able to report this church progressing in numbers, and attention to divine things; and I trust, (judging from the fruit in a holy life,) that they are growing in grace, and in the love of God."

And another—"In concluding his report, the minister cannot but express his gratitude to God, for the success which has attended his exertions, and his firm conviction that the church, gradually and regularly increasing in strength and in truly rational and evangelical piety, will finally prevail against the opposition to which her doctrine and discipline are so much and so variously exposed."

We regret to find from the report of the rector of the church at Claremont, that the project for establishing a Theological Scholarship Society in that parish, an account of which will be found at pages 78 and 125 of our vol. x. is likely to be abandoned.

Of the parish of St. Thomas and St. Denis the report says—"The prospects of the church in this parish have assumed a more flattering aspect within the past year. From present indications we confidently trust that (under God) increasing prosperity will attend, and a brighter day dawn upon this section of our Lord's vineyard. Every disposition is manifested on the part of the vestry, to place the rectory of the parish on a permanently respectable footing. Provision has been made, which releases their clergyman from the painful necessity of seeking a support in the combination of secular with his clerical duties; thus enabling him to devote his time more exclusively to the work of the ministry. An appropriation has been likewise made for repairing and beautifying the chapel,

which the rapacity of time had well nigh secured as a dwelling-place for the 'bats and owls.'"

Of St. James's parish the report states—"The rector of this parish has the pleasure of stating, that a parsonage has been procured. The building was presented by Col. R. W. Vanderhost; the land adjoining by John Axon, Esq. and a great part of the proceeds of the former glebe expended on its repairs. The church, which was formerly in so ruinous a condition, has also undergone repair. This parish has sustained a heavy loss in the decease of the late Gen. Thomas Pinckney, who was a devout worshipper, and whose many inestimable virtues are too well known to be here enumerated."

The individual exertions noted in the foregoing extracts are worthy of all praise, and we trust the insertion of them here will not be without its use.

The reports collectively show a gradual increase of strength to the church, notwithstanding that from some of the parishes no reports were received, and in several of those that came to hand the information is incomplete. The following is the aggregate they furnish.

"Baptisms, white adults 14, coloured do. 22, total 36; white children 268, coloured do. 86, total children, 354. Total 390.—Marriages of white persons 86, coloured do. 12; total 98.—Burials of white persons 152, coloured do. 37; total 189.—Communicants, white persons 1498, coloured do. 476; total 1974.—Sunday school, white teachers, total 150; white scholars 865, coloured do. 350, total 1215."

After the reading of the reports, the bishop delivered the annual address in conformity with the 45th canon of the General Convention, which was inserted at page 117 of our last number.

The following gentlemen were appointed delegates to the General Convention:—"The Rev. Christopher E. Gadsden, D. D., the Rev. Allston Gibbes, the Rev. Paul T. Gervais, the Rev. Christian Hanckell, William Heyward, Thomas Lowndes, Hon. William Drayton, Robert J. Turnbull."

The following gentlemen were appointed the standing committee for the ensuing year:—"The Rev. Christo-

pher E. Gadsden, D. D., the Rev. Paul T. Gervais, the Rev. Frederick Dalcho, M. D., the Rev. Allston Gibbes, the Rev. Christian Hanckell, David Alexander, Keating Simons, Thomas Lowndes, Samuel Wragg, James Jervey."

The committee on the General Theological Seminary reported that there had been received during the past year for the general fund, \$84 60, and for the building fund, \$418 74.

The funds of the *Bishop Bowen Scholarship* were reported at \$1551 57; and those of the *Bishop Dehon Scholarship* at \$4065 17, from which \$540 had been paid to a beneficiary, as stated at page 151 of our vol. xii.

On the last day of the Convention, a committee was appointed to organize a society, to be called the "Episcopal Society," for the purpose of devising means to increase the bishop's permanent fund, which sum was reported to amount at this time to \$9637 80.

"The following amendment of the third article of the constitution, was proposed by Col. Pinckney, which lies over for the consideration of the next Convention:—To add to the end of the third article of the constitution, the following: 'but no clerical or lay delegate, shall hereafter represent two distinct parishes, or shall in any case have more than one vote.'"

On the subject of the proposed alterations of the Liturgy, the following resolution was passed:—"Resolved, that zealously attached to the Book of Common Prayer, and other offices of our church, this Convention is desirous that no alteration should take place in the same at this time."

A subsequent resolution, offered by Thomas S. Grimke, esq., was passed in the following words:—"Resolved, that this Convention approves of the alteration proposed by the General Convention in the eighth article of the constitution, by the addition thereto of the words, 'or the articles of religion.'"

The business of the Convention having been completed, prayers and the blessing were offered by the bishop, and they adjourned.

The next Convention is to be held

on the third Wednesday of February, 1830.

The church in this diocese consists of the bishop, 27 priests, and six deacons.

For the Christian Journal.

Modern Millenarianism.

Messrs. EDITORS,

As you some time since indulged me with the insertion of an extract from a foreign periodical on the subject of an Intermediate State, I am encouraged again to trouble you with another of my selections. The Millenarian hypotheses (for their name is Legion) have probably attained no considerable growth within the precincts of our church. But I need not remind you of the relative value of 'prevention' and 'cure;' and while the depositories of a great institution in our country are annually vomiting forth thousands of attractive volumes, inculcating in every possible form this one of the 'heresies' from which we are taught in our liturgy to pray to be delivered, it surely behoves the guardians of truth to be on the watch.—I wish your limits permitted an insertion entire of the very able article from which I am about to quote. The dreams of the national and political restoration of the Jews as *pretending to Scriptural authority*—of the second personal advent and reign of Christ as a temporal prince—and of the near and perceptible approach of the supposed *literal* fulfilment of certain Old Testament prophecies relative to the Messiah, are exposed to their merited contempt, and the utter groundlessness of the very preliminaries on which they rest, completely shown.—As a fair specimen, take the following remarks on the *tendency* of the Millenarian doctrines.

Yours, &c.

INDAGATOR.

"Cuninghame and others speak in strong language of 'the salutary influence' of their peculiar notions relative

to the approaching advent of our Lord, which they suppose is to usher in the Millennium. If it be thus near at hand, then, remarks Mr. C., 'a great proportion of the generation now alive upon earth may actually witness his appearing.' Our belief is, that not only a great proportion, but every individual of this generation, and of all former, all future generations, *shall* witness his appearing. And yet Mr. Cuninghame would claim for his *peradventure*, a more salutary efficiency than our certainty.

"Shall we be told," he asks, 'that such a persuasion as this would produce no effect in awakening the secure, in alarming and filling with terror such of the ministers of Christ as have been either slumbering or sleeping at their posts, or have been minding earthly things rather than heavenly? And say whether this would not give a more intense tone of solemnity and pathos to your denunciations of the wrath of God against all ungodliness and unrighteousness of men; and whether it would not infuse a new pathos, a new tenderness of spirit, into your handling of the doctrine of reconciliation, while, standing as it were upon the threshold of eternity, you pointed to the cross of Christ for the last time, as the only refuge of a perishing world.'" pp. xvi. xvii.

Making every due allowance for individual peculiarities, we say, no. A dying man preaching to dying men, requires but to realize his own responsibility and their condition, in order to have every emotion of tenderness, every feeling of earnestness, awakened, of which his nature is susceptible. Our Leightons, and Baxters, and Whitfields, have not been Millenarians. Their zeal did not require the deleterious stimulant of fanaticism. If the ministers of our own day are slumbering at their posts, it does not arise from any insufficiency in the motive for vigilance and laboriousness which are involved in the creed they hold, but from the decay of faith itself. Mr Cuninghame mistakes the matter altogether, when he ascribes to a mere opinion, the efficacy of a living principle of faith. A man may hold opinions, as we see every day, which shall have little or no influence upon his conduct. Every man knows that his death is certain, the period uncertain; and almost every one admits, that, after death, there is the judgment! Will Mr. C. maintain, that this persuasion has not a natural

* Both the designation and general condemnation of the 'Millenarian heresy' are known to be of sixteen hundred years' standing.

tendency to produce diligence to make sure our election of God? Yet 'all men have not faith,' and the most awful and stirring truths fall upon the ears of the dead. In like manner, a man may be brought to believe the millenarian hypothesis, may believe that he stands a chance of being alive at our Lord's second advent, and his imagination may even be powerfully excited by the expectation; while his conduct shall remain totally uninfluenced by the practical considerations connected with his new opinion, because he is not the subject of that divine principle which alone purifies the heart, and overcomes the world. Opinion, we repeat it, is not faith. The disease of the times is not speculative, but practical unbelief, which the nostrums of millenarianism have no power to remedy.

"But the effect of their doctrines we know to be the very reverse of that which Mr. Cunninghame attributes to them. Of his own sincere piety and philanthropy we entertain no suspicion; but he has associated and identified himself with individuals of a different spirit,—with men who hold, that 'Satan will never be made to give up his reign by any preaching of the Gospel;'^{*}—that 'the doctrine of the atonement hath swallowed up every other doctrine, and become the great indulgence of ignorance and idleness;'[†]—that 'more truth is to be found in Popery, buried under the rubbish with which it has been smothered, than in evangelicism.'[‡] Truly, these are the men to handle the ministry of reconciliation with new tenderness, and to point sinners to the cross of Christ!

"The tendency of the millenarian delusion has, in former times, been repeatedly illustrated upon a broad scale. On its first appearance, at the beginning of the third century, at Arsinoë in Egypt, it is said to have 'gained such ground among the Christians, that it banished from their thoughts the most important precepts of their religion;' and in alliance with the gross doctrines of Cerinthus, and the puerilities of Papias and Nepos, it had the most un-

happy effect upon the church at large. In the tenth century, the prevailing notion that the end of the world was at hand, contributed to give rise to the madness of the Crusades. In the seventeenth century, the epidemic frenzy of the fifth-monarchy men, 'the proud turbulence of political interpretation,' was allied to the same delusion. And in the present day, millenarianism is discovering its inherent tendency to incorporate with itself errors far more pernicious than itself;—the denial of the consciousness of the separate spirit,—the Antinomian heresy,—the blasphemous attribution of evil to the Divine will and working,—the depreciation of evangelical preaching,—the claim, on the part of more than one of its doctors, to inspiration,—and the crowning folly and impiety of one of their writers, that *the day of judgment is past*. In some of the cases we allude to, millenarianism would seem to be the offspring,—in others, the parent of the error or errors with which it has become amalgamated; and, in some instances, it might almost be said to have taken with itself seven other spirits more wicked than itself."

Eclectic Review for March, p. 226.

For the Christian Journal.

The Spirit of Missions.

Messrs. EDITORS,

THE Church Register for March 28, after noticing the episopal services of Bishop Onderdonk, since his consecration, which, indeed, exhibit an amount of labour worthy of apostolic times, and alluding to the Bishop's known preference of *domestic* to *foreign* missions as the more immediate duty of our section of the catholic church, contains a remark which I think well worthy of being presented to your readers. It is in the following words:—

"We cannot forbear remarking, that, however some of his brethren may (while by a comfortable fire-side they indulge in the most extensive missionary theories,) find fault with the bishop's view of the subject of missions, as too limited for their ardour, none will be disposed to deny him the credit of prac-

^{*} Dial. on Prophecy, ii. 176.

[†] Irving's First Sermon, p. 18.

[‡] Def. of Students of Prophecy, p. 87.

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tical missionary zeal: which, after all, will do much more towards evangelizing the world, than the most liberal and enthusiastic speculation on the subject."

This sentiment reminds me of a remark which I once heard made to a strong advocate for foreign missions, who seemed to consider efforts in that cause as an almost indispensable test of true piety. The remark was, that of the many clergy among us, who had, or were seeking, comfortable livings at home, and were loud in insisting on the inseparable connexion between great devotion to foreign missions and the genuine spirit of the gospel, it was rarely, if ever, we found one ready to say, *Here am I: send me.*

M. E. D.

For the Christian Journal.

Education Societies.

Messrs. Editors,

In the Charleston Gospel Messenger for April, I read the following paragraph:—

Protestant Episcopal Education Society of Virginia and Maryland.—It is stated in the last report that this Society, instituted in 1818, is believed to have been for several years the only society for this purpose in the Episcopal Church. The writer of the report is mistaken, as "the Society for the Advancement of Christianity in South-Carolina," one of whose special objects is "to take by the hand youths of genius and piety, who need the fostering aid of benevolence, and are meet to be trained for the ministry of the Church, and see that they are properly educated," was instituted in the year 1810. This society has had several beneficiaries, and we believe some of them prior to 1818. The Society for the Advancement of Christianity in Pennsylvania, which is also an Education Society, was instituted in 1812."

The mistakes noticed by the Messenger are not the only ones committed by "the writer of the Report."—*There is in the diocese of New-York, "The Protestant Episcopal Society for the Promotion of Religion and Learn-*

ing." which, in the year 1802, was formed with an especial regard to "this purpose" of educating young men for the ministry; and has, ever since that period, been constantly and most efficiently operating in that important and interesting line. The names might be mentioned of clergymen of the highest standing in our church, in various and distant parts of the union; of younger clergy, who are fast rising to eminence for talents and usefulness; and of excellent and faithful men who have been called to their rest and their reward; whose literary and theological studies were prosecuted under facilities, and in some instances, entire support, furnished by this, which I think may without mistake, be ranked as the first and most efficient instrument in that, as well as other most important charities in our church. This excellent society is now extending, and is capable of permanently extending, aid to the amount of from \$80 to \$100 per annum each, to at least 12 young gentlemen, who are engaged in preparatory literary, or in theological studies.

But it would be unjust, Messrs. Editors, to notice this society, without awarding the meed of praise to the corporation of Trinity Church, New-York, which established it, and by a munificent endowment enabled it, not only to effect in this and its other important operations, the good which it has done, but also to indulge the delightful moral certainty of extending at least equal benefits to our church, in years and ages yet to come.

I. L. O.

For the Christian Journal.

General Theological Seminary.

Messrs. Editors.

In the last number of the Charleston Gospel Messenger, a work, which, like the diocese with which it is connected, has ever been a ready and efficient friend of our General Seminary, it is stated, that that "Seminary has twenty-seven students, of whom, however, only twenty-six are in full connexion." I am sure there must be some mistake here; for according to the statutes, there can be no other students than

those "in full connexion;" and according to a resolution of the faculty, the privileges of students are not allowed to any but those who are thus "students in full connexion." This will appear from the following extracts :—

Chap. viii. section 7 of the statutes.

"Every student in this seminary must be a member of one of the classes, and engage in all the studies which appertain to his class."

Extract from the Report of the Faculty to the Trustees, at their last meeting.

"The following resolution has been adopted by the Faculty :—

"Whereas the Faculty is deeply impressed with a sense of the inconveniencies and disadvantages which would arise from allowing the privileges of Students to those who are not such; therefore

Resolved, That it be a standing regulation of this Board, that no person shall hereafter be allowed to attend the recitations or lectures, or be admitted to any other privileges of Students, who is not a regularly admitted member of one of the classes."

For one, Messrs. Editors, I must be allowed to express my warmest approbation of the above provisions. Our church needs a thoroughly instructed clergy, possessing the advantages of the knowledge, and the mental and spiritual discipline, resulting from an ample course of study, and those seasons of meditation and devotion, which a well conducted seminary affords. And it is greatly to be desired, that with all due allowance for peculiar cases, in which more than ordinary natural qualifications should be indispensable, there will be an increasing disposition to rank long continued candidateship and preparation among the essentials for admission into holy orders. And most devoutly, too, is it to be hoped, that a proper sensibility on this subject will lead to such provision for the support of young men, while giving themselves wholly to preparation for the ministry, as will gradually do away all necessity for exceptions to so wholesome a general rule. Meanwhile, let at least our theological seminaries aid in this cause of vital interest to the church, by giving encouragement to none other than a full and

complete system of theological instruction.*

The following interesting fact, stated in the above mentioned article in the Gospel Messenger, is deserving of particular attention :—"The students in the General Seminary are boarding for \$1 74 cts per week, including washing." And I am farther informed, on this subject, that \$100 are sufficient to defray the above expenses of a student, together with those of fuel and light, for the Seminary year, from the first of October to the last of June.

N. L. N.

For the Christian Journal.

Early Prayers.

MESSRS. EDITORS,

I KNOW of no recent circumstance connected with our church, which has given me more unfeigned pleasure than the experiment made by the rector of St. Luke's Church, in this city, of calling his congregation together for public prayers at six o'clock in the morning. I have long entertained, and often expressed, the idea, that such a measure, in our long and warm days, would be both a deeply interesting and a successful effort to do honour to God, and to promote a spirit of devotion in our congregations. A thousand imagined difficulties have been suggested, and the scheme pronounced impossible among our people, in our state of society, &c. &c. Truly rejoiced was I to find that the Rev. gentleman above mentioned, had determined, trusting in God for a blessing on the undertaking, to disregard all theories, and bring the matter to the test of fact. And thus far the fact is most cheering to every pious heart. On four of the days of Passion Week,† and on Easter Monday and Tuesday, I am informed that congregations of from 100 to 200 persons were thus early assembled in St. Luke's, to unite in that best of social religious exercises, the service of our church.

* It is with a view to this, that the General Seminary, in addition to allowing of no partial connexion with it, will not grant any testimonials, or apply the title of alumni, to any but those who have prosecuted its full course of study.

† On the Wednesday and Friday the usual hour of morning prayer was observed.

Thus encouraged, I am truly glad to learn that the worthy rector intends having morning prayers at six o'clock, every Wednesday and Friday, while the days are of sufficient length. His pious enterprise has been seconded by a practical feeling on the subject, on the part of his parishioners, which must fill a pastor's heart with the purest emotions of gratitude and joy. Men of business, housekeepers, and others, whose avocations and situations utterly prevent their attendance at the usual hour of weekly prayers, gladly now go up to the temple, and there worship their God, and seek his blessing, before entering on the business, and exposing themselves to the temptations of the world.

I profess, Messrs. Editors, to be an old fashioned Christian, and, therefore, averse to all changes and innovations which tend directly or indirectly to infringe upon the long established and edifying order with which our church has so successfully maintained and diffused the principles and piety of the Gospel. I have thought, however, that some changes might be made every way favourable to that order, and calculated to give increased efficiency to our excellent institutions. Among these I would rank the new vigour which has of late years been infused into the all-important pastoral duty of catechetical instruction, and other modes of building up children and young persons in the faith of our apostolic church. The breaking in, too, upon the old notion, that we cannot have weekly prayers at any other hour than one at which many of our people can attend, I regard as a most pious and promising enterprise; and in fact no more than is due to services so excellent that no practicable method should be left untended to increase their efficiency and extend their influence.

A recent correspondent in the *Journal* suggested the query, whether, in a city containing so many churches, and so many clergy, arrangements might not be made for having daily morning and evening prayers. I humbly think they might; and would very respectfully suggest that the making of such arrangements would be one of the most *promising means of reviving among us*

the lamentably needed increase of true, practical piety. Objection has sometimes been made to attempting this, on account of the small number who now attend the weekly prayers. And I confess that this circumstance is indeed calculated to have a most chilling effect on the heart of pious sensibility; and certainly not less chilling the effect of the manner in which some from whom better things might be expected speak of "prayers," as if they were too unimportant a concern for much pastoral effort, unworthy of the appropriation of an hour or two of labour in the week, and even of too little moment to have the benefit of example. It becomes, however, a most serious question how far our religion justifies connivance at the low state of evangelical piety, and does not rather require that an effort, even a bold effort, be made, in the fear of God, with prayer for his blessing, and in full accordance with consistency and propriety as churchmen, to correct the evil, and introduce a better state of feeling and of action. The example of St Luke's church is most gratifying evidence that, in some degree at least, the cause of the neglect of weekly prayers is not in the disposition of the people, but in the unseasonableness of the hour on days when the same religion which bids us go up to the temple, bids us also to do our duty faithfully in that state of life unto which it has pleased God to call us. Let then all who have good will for our Zion, thank God for this evidence, and take courage duly to improve it.

I do not mean to say that the usual hour of weekly prayers should be entirely abandoned. There are those to whom that is more convenient than the early hour. Would the following plan be impracticable? Let six churches, selected in various parts of the city, so as to furnish convenient opportunity to each, be open, three on two mornings each, and three on two afternoons each, in every week, at 6 o'clock A. M. and 6 P. M., in the long days, and 9 A. M. and 4 P. M., in the short days, and all the parish clergy of the city take their turn in supplying these services; and let, in addition to this, each pastor make such arrangements for stated or occasional

morning prayers and evening lectures, at the hitherto usual hours, in his particular church, as he may deem most for the edification of his people. Thus, though few could uniformly attend, it is not to be doubted that by the divine blessing on due pastoral effort, there would generally be a little band of devout worshippers, in merciful consideration of whom we might humbly hope for an increase of God's favours to our church and nation. B. T. K.

From the [Auburn] Gospel Messenger for March 31, 1829.

Respect due to Bishops.

AMONG the promises which are made by the Presbyter of the Protestant Episcopal Church, at the time of his ordination, is the following—that he “*will* reverently obey his Bishop, and other chief ministers, who, according to the canons of the church, may have the charge and government over him, following with a glad mind and will their godly admonitions, and submitting himself to their godly judgments.” This promise is voluntarily and solemnly made by every presbyter, as we ought to presume, upon mature reflection and settled conviction of its propriety. Hence it cannot but be binding upon the conscience during the continuance of his ministry. The reason of this promise is founded in the doctrine that the Bishop is the authoritative head, under Christ, of that portion of the Church over which he is appointed to preside. That the Bishop is such according to scripture and primitive practice, we sincerely believe. The authority of Timothy over the church at Ephesus, among other things was, to “reprove, rebuke, exhort, with all long-suffering and doctrine; and the elders or presbyters, as well as others, were subjects of his authority. See 2d Tim. iv. 2. See, also, Hebrews xiii. 19; and 1st Peter v. 5. Ignatius of Antioch, in the first century, saith, “Let no man do any thing of what belongs to the church without the bishop.”

The great utility, and we may presume, therefore, the design of this doctrine, as taught in the word of God, is to preserve unity in the church, that heavenly virtue, so frequently enforced

in the Bible, although too little regarded at the present day.

In obeying our Bishop in his godly admonitions, and submitting ourselves to his godly judgment, we are *not* “surrendering our personal independence to” him. As our church is constituted in this country in relation to our conventions, which are formed of the clergy and lay delegates, each member in these bodies is bound to act from the exercise of his judgment, independently, but not wilfully: for our judgment should be enlightened, as well as independent in its exercise.

The Bishop's attention being called to his whole diocese, and he being required to settle any difficulties which may arise between his clergy or between a parish and its rector, his opportunities are great to learn what general policy is best to promote the interests of Christ and his church. With the same talents of a parochial clergyman, whose sphere of labour is confined to a single parish, he is better qualified to judge concerning principles of general policy; and therefore his judgment reasonably demands our respect. But in this country there appears to be much jealousy of the power of Bishops, and an apprehension of their exercising arbitrary dominion. Is there any danger of such despotism?

As our church in this country is organized, what worldly motive can a bishop have to exercise lordly dominion? Separated as we are, entirely from the state, he cannot act from political motives. Not having the control of pecuniary funds, but being dependent for even his own salary, he cannot by any authoritative or overbearing means, acquire temporal wealth: yet on the other hand such a course would be the very means to deprive him of his support. If we search into the history of prelatical oppression, we shall find that it has arisen from the wealth and political power which prelates have controlled. Witness the abuse of indulgences, and the contributions extorted as penance, which was so enormous in the Romish church at the commencement of the reformation. I again ask, then, what worldly motive a Bishop in this country can have to exer-

cise lordly dominion? The ambitious, domineering man does act from worldly motives. Hence such notions are entirely removed, in our country, from the reach of the clergy. God grant that they may continue so. Instead of apprehensions lest our Bishops exercise more power than is delegated to them by the canons of the church, and the authority of scripture, we have more to apprehend from the lower orders, aspiring to the exercise of authority which does not belong to them: hence the importance of calling the attention of our laity to this subject. It is believed that the most intelligent laymen of our church in this country are attached to it, in consequence of its distinctive principles. It is a subject of thankfulness, that by our lay delegation in convention, we can have the benefit of their counsel; from their hand, from their head, and from their heart, we trust the Bishop will be confirmed and supported in the exercise of his fatherly authority. His labours we know to be arduous; his bodily fatigue we know to be great; his anxiety of mind we presume to be excessive; his usefulness, we must be persuaded, requires our confidence; and although he must look to some higher source for strength and consolation, yet it is our part and duty to co-operate with him, and as long as we see him labouring for the honour and welfare of the Redeemers's kingdom, let us endeavour to strengthen his hand, and encourage him by our support and respect: and let our prayers ascend to Almighty God to send down upon him the healthful spirit of his grace.

"O, Almighty God, who hast built thy church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone, grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple, acceptable unto thee, through Jesus Christ our Lord."

PRESBYTER.

*Farther Extracts from No. IV. of the
"Quarterly Papers of the Domestic
and Foreign Missionary Society of
the Protestant Episcopal Church
in the United States of America,*

"ONEIDA MISSIONS.—In August last, the Rev. Eleazar Williams, of Indian extraction, and now in deacon's orders, was appointed missionary to the increasing settlement of the Oneida Indians, near Green-Bay, "to consider himself as the pastor of that settlement, and to keep, or cause to be kept, a permanent school for the instruction of the children of the Oneida Indians, and such others as may desire it, without any additional charge to the society; to instruct the youth in the catechism," &c. Mr. Williams has accepted the appointment, and under date of Oct. 1, 1828, has made to the Executive Committee, the following report.

"In the present report of your missionary, it can hardly be expected by the Executive Committee, that he can present to them any thing very interesting in relation to this mission, owing to the shortness of time since he entered into the field of service, under the patronage of the society.

"I have officiated, (although in imperfect health, every Sunday, excepting one, since I entered on my mission, to devout and orderly congregations. I state with pleasure, that the people have uniformly received me with tokens of respect, as a minister of the gospel; and especially as one sent by your benevolent society.

"In general, about two-thirds of the Protestants in this settlement, attend the service on Sundays, and they pay a very respectful attention to the preaching of the word, which is a great encouragement to me in my labours. I have been requested by some of the inhabitants, as well as the military gentlemen, to officiate in the settlement one or two Sundays in a month. But to this, no definitive answer as yet has been returned, on account of my present situation, in regard to health and other circumstances, which I am unable at present to solve.

"I shall endeavour to pay all the attention in my power to those Oneidas who are settled in this section of the country, whose firm and undeviating attachment to the Christian faith, and the pure worship of the Protestant Episcopal Church, are worthy the notice and regard of the society.

“ ‘ At the receipt of your letter, I hastened to lay its contents before them, which they received with a degree of joy and cordiality, which scarcely admits of description. They still speak with much approbation of your generous and pious designs. These red Christians appear to be more animated, strengthened, and encouraged in the things of God and religion, than what they were before; and their tongues and lips express the gladness and thankfulness of their hearts, for the mercy and goodness of God, in moving the hearts of their white Christian brethren, “ to seek their good.”

“ ‘ In accordance with your instructions, a proposal was made to the chiefs, for their concurrence and approbation to the establishment of a school in their settlement; to which they unanimously consented, and engaged to afford me all the assistance that their present indigent circumstances will admit.

“ ‘ To put this school in operation will, however, occasion a considerable expense, as well as exertion, as no means are provided for the erection of a building.

“ ‘ In closing this short report, I have to state that baptism has been administered to one child, and I have attended one funeral.

“ ‘ I remain an earnest desirer of your fervent and persevering prayers. “ Ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth.” And may the happy time soon arrive, when, from the rising of the sun to the going down of the same, the name of Jesus shall be glorious; when men shall be blessed in him, and all nations shall call him blessed. Amen. Let the whole earth be filled with his glory.’ ”

“ This report was accompanied by the following letter from the chiefs of the Oneida tribe at that settlement to the Executive Committee.

To the Executive Committee of the Missionary Society of the Protestant Episcopal Church.

“ Fathers and Brothers,

“ We are induced to write you in con-

sequence of hearing by our brother Williams, that you were disposed to look after the Oneidas who have emigrated into this part of the country, and who, by the providence of the Good Spirit, are in communion with the Protestant Episcopal Church. Our hearts were filled with joy, when we heard that you and others had taken a great interest in our temporal and spiritual affairs.

“ Fathers and Brothers, we have hitherto hanged our heads down, and our hearts were sorrowful, because we were weak in our religious affairs; no society extended its hands of charity towards the poor Oneidas in this western wilderness. We have had no encouragement nor assurance that the preaching of the holy Gospel, nor the service of the church, would be continued any length of time to our people. Our brother who was disposed to instruct us in the ways of God, was weak; no society encouraged him in his labour of love. We were grieved to see him thus situated, and this, more on the account that we were not able to aid him, as we were poor ourselves, and scarcely able to support our families in this new country.

“ But, Fathers and Brothers, we now raise our heads and rejoice at the news, that you have taken pity on us, and our brother, by giving him such assistance as to enable him in some measure to preach the Gospel to us without labouring at the same time to maintain himself and family.

“ Fathers and Brothers, we rejoice that we are able to say, that our women, youth, and children, are all glad at the good news which we have heard from you, that hereafter you will establish and maintain firmly the Christian faith among us. We rejoice, also, to hear that you pray for us, that you wish us to be good here, so that we may be happy hereafter. For these, accept our sincere thanks. We do pray for you both in private and public, that the Good Spirit of the Most High might be with you.

“ Fathers and Brothers, we are not able to say all we feel or wish to say on this paper. We trust it is enough for us, to say, that we rejoice to hear

that you will hereafter support the Gospel among us.

"We hope you will say to all good people of our church, that the Oneidas at Green-Bay are firmly attached to the Christian faith, and will, by the help of the Great Spirit, adhere strictly to the prayers and ceremonies of the holy church.

"Fathers and Brothers, pray for us, that we may lead a holy life, and that the Great Spirit, when we die, may, in his great mercy, receive us to himself in heaven.

Now, brethren, we bid you farewell.

Nathaniel Adgequet, + his mark.

Abraham St. John, + his mark.

Anthony Adgequet, + his mark.

David Peters, + his mark.

Green Bay, Michigan Territory,

Oct. 14th, 1828."

Miscellaneous.—General Agent.

"The Rev. George Weller, Secretary of the Society, has been appointed General Agent, by the Executive Committee, in compliance with a resolution of the Board of Directors passed at their meeting in May last, authorizing the Executive Committee, 'until the funds of the Society are sufficient' for the appointment of a permanent General Agent, 'to make such other arrangements as may seem to them most expedient for answering, as far as may be, the objects proposed by the appointment of a permanent General Agent.'"

Receipts for the quarter amounted to \$1928. 55.

"The society having greatly increased its obligations within the last three or four months, is much in want of funds; indeed, unless they should receive considerable aid within a short period, their operations must be seriously curtailed. It remains with the members of our church to say, whether this shall be the case. Donations are earnestly solicited, and may be transmitted to Thomas Hale, Esq. Treasurer, Philadelphia. Individuals become patrons by the contribution of \$50—*life subscribers*, by the contribution of \$30; and *subscribers*, by the annual payment of a sum not less than \$3.

Bishop Onderdonk's Tour in Maryland and Delaware.

The following is a statement of the duties performed by Bishop Onderdonk, in his recent visitation of the Eastern Shore of Maryland, and of part of Delaware.

Maryland, E. S.—Feb. 26th, Elkton, morning. 27th, St. Stephen's, Cecil co., morning. 28th, Shrewsbury Church, morning. March 1st, Chestertown, morning and evening; St. Paul's, Kent co., afternoon. 2d, Churchhill, morning. 3d, Chester Church, near Centreville, morning. 4th, Christ Church, Kent Island, morning. 5th, St. Paul's Church, Wye, afternoon. 6th, St. Michael's Church, morning; Christ Church, Easton, evening. 7th, Christ Church, Whitemarsh, morning; Christ Church, Easton, evening. 8th, Christ Church, Easton, morning and afternoon. 9th, Christ Church, Cambridge, morning and evening; Church Creek, afternoon. 10th, Vienna, afternoon. 11th, Springhill Church, morning; Salisbury Church, afternoon. 12th, Stepney Church, Greenhill, morning. 13th, Somerset Church, Princess Anne, morning. 14th, Coventry Church, Rehoboth, morning. 15th, All Hallow's Church, Snowhill, morning; St. Paul's Church, Berlin, evening. 16th, St. Paul's Church, Berlin, morning.

Confirmations in Maryland.—St. Stephen's 5 persons; Chestertown 3; Kent Island 6; Easton 8; Cambridge 12; Church Creek 1; Vienna 2; Springhill 13; Greenhill 8; Princess Anne 5; Rehoboth 9; Snowhill 8; Berlin 4.

In Delaware.—March 17th, Prince George's Church, Dagsboro', morning; St. John's Church, Littlehill, afternoon. 18th, Christ Church, Laurel, morning; St. Paul's Church, Georgetown, evening; 19th, St. Paul's Church, Georgetown, morning; St. George's Chapel, afternoon; St. Peter's Church, Lewes, evening; 20th, St. Peter's Church, Lewes, morning; 21st, Dover, evening; 22d, Dover, morning; St. Peter's Church, Smyrna, evening; 23d, Emanuel Church, Newcastle, evening.

Confirmations in Delaware.—Dags-

2, 1 person; Laurel 4; George 5; Lewes 17.

he above are the first confirmations ever administered in Sussex county, Delaware.

request of the respective vestries, following churches, in the same county, long since erected, were conducted by Bishop Onderdonk, viz. St. Church, Laurel; St. George's Church; St. Peter's Church, Lewes.

first Appearance of the Gipsies in Europe.

THE tawny complexion, the singular customs, and the particular dialect of the people called Gipsies, together with severe laws that have been made against them in England, Scotland, France, and most countries of Europe, excited much curiosity as to their nation. The most circumstantial account to be met with, is from an old French journal, of the remarkable occurrences at Paris, in the beginning of the fifteenth century, the substance of which is as follows:—

August 17, 1427, says the author) arrived at Paris a dozen of Penitents (doers of penance,) as they called themselves—to wit, a Duke, a Count, and ten others, all on horseback, pretended to be very good Christians, and that they were of the Lower Empire. They said farther, that not a long time before the Christians conquered them and their whole country, and had made them all turn Christians, or put to death those that did not. That the lords among them were baptized, were made masters of the country, as they had been before; that they promised to be good loyal Christians, and to preserve their faith in Jesus Christ, as long they lived; and that they had a king and queen in their country, who lived within their own manors. But they said that, a little while after they embraced the Christian faith, the Saracens came and attacked them; and they were not well fixed in the Christian faith, they made very little resistance, as in duty to their country they were bound to do; but submitted to their enemy, became Saracens, as before. XIII.

fore, and renounced their faith in Jesus Christ. That upon this, many of them left their native country, and came to settle among the Christians; but it happened afterwards, that when the Christian princes, such as the Emperor of Germany, the King of Poland, and others, heard how their countrymen had so treacherously deserted the Christian faith, and so readily become Saracens and idolaters, they fell upon them with a view either to drive them out of their country, or to make Christians of such of them as were not. And at last, in a great council, it was resolved by the emperor and other princes, that they could not suffer them to remain in their territories without the consent of the Pope. Whereupon they were ordered to repair to the holy father at Rome. That all of them, both small and great, went thither with great difficulty, especially the children. When they were there, they made a general confession of their sins; and when the Pope heard their confession, after mature deliberation in his council, he ordered them, as a penance, to wander for seven years together through the world, without ever lying in a bed; and that they might have some way to support themselves, he ordered, as they said, that every bishop and mitred abbot should give them a charity of ten livres, as was mentioned in the letters, with which he furnished them, to the bishops of the church; then, after he had given them his blessing, they departed, and had been wandering for five years through the world before they arrived at Paris.

“The before mentioned twelve,” says the author, “arrived at Paris, on the 17th of August, 1427, and on the day of John the Baptist’s decollation, (August 29,) the whole body of their common people arrived. These were not suffered to enter Paris, but were by the magistrates lodged in the chapel of St. Denis, and were, in the whole, but about one hundred, or six score of men, women, and children. When they left their country, they were, as they said, about 1000 or 1200, but the rest had died by the way; and their king and queen, they said, were yet alive, and were still in hopes of having

a settlement in this world ; for that the Pope had promised to give them a good and fertile country to inhabit ; but that they must first sincerely finish the period of their penance. Whilst they were at the chapel, there were never seen such crowds of people at any fair or public festival, as resorted to see them, from Paris, St. Denis, and all the places round. Almost all, or by far the greatest part of them, had their ears bored, and a silver ring, some two, in each ear, which was the fashion in their country. The men were very black, with their hair frizzled ; the women were the most ugly, and the blackest that were ever seen ; almost all had their heads uncovered, with hair as black as a horse's tail ; and for clothes, they had nothing but a single garment or shift, tied upon the shoulder, with a linen string or cord, and a short cloak ; in short, they were the poorest creatures that had ever been seen in France ; and yet, notwithstanding their poverty, they had sorceresses amongst them, who, by looking into people's hands, pretended to tell them what had or would happen to them. But what was worse, while they were thus telling people their fortunes, either by magic art, or by the help of the devil, or by sleight of hand, they drew, as I was told, the money out of people's pockets into their own. 'Tis true, I went myself three or four times to talk with them, but never saw them look into any one's hand, nor did I lose any thing. But this was what the people every where reported ; inso-much, that at last, an account of it reached the bishop of Paris, who went thither, carrying along with him a famous preacher called the *Little Jacobin*, and he, by the bishop's order, after preaching a fine sermon, excommunicated all those who showed them their hands, or put any faith in their predictions ; and at last, being ordered away, they departed on the nativity of the Virgin Mary, (Sept. 8 taking their route towards Pontoise."

This is the account given by the author of this journal, and as the journal is authentic, it shows the falsehood of the vulgar opinion, that our Gipsies are the same with, or are descended from

the people called *Zinganees*, in Turkey, who were banished from Egypt, after the Sultan Soliman had conquered that kingdom, in 1517. The story these people told at Paris was certainly a fiction, contrived to impose upon the superstition and ignorance of that age ; and yet there was some foundation in history for a part of it ; for in the 13th century, the Lower Egypt had been conquered by Lewis the 9th of France, who, very probably, forced the people he conquered to turn Christians ; but he did not long hold his conquest, for being defeated and taken prisoner by the Saracens, he was obliged to give up all his conquests and return home. It is, however, doubtful if any number of people left Egypt at that time on account of their religion ; because, if they had, they would have come directly to France, when that king returned with the remains of his army, and not have wandered through all Asia Minor, Greece, Hungary, Poland, and Germany.

The better opinion seems to be, that our Gipsies are the descendants of the people called *Uxians* by the Byzantine historians, who from Persia spread themselves all over Mysia, and lived chiefly by telling people their fortunes. The character of our European Gipsies being the same with that given by ancient historians to that people, viz. *Quos aliena juvant, propriis habitare molestum* ; and their way of supporting themselves here is the same with that practised by their ancestors in Asia, it is very natural to suppose that some of these old fortune-tellers got themselves wasted over the Hellespont from Mysia into Greece, and their first appearing in Poland, Bohemia, (from whence they are by the French called *Bohemians*,) and the eastern parts of Germany, is a confirmation of this supposition. Their pretending to be Egyptians, who had left their country for the sake of their religion, when it was conquered by the Saracens, was a story well calculated for gaining a favourable reception from the Grecian emperor, and other Christian princes ; but their pilferings and idleness have since produced severe laws against them in most countries of Europe.

On Sudden Death.

Our good or evil state after death dependeth most upon the quality of our lives. Yet somewhat there is, why a virtuous mind should rather wish to depart this world with a kind of treatable dissolution, than to be suddenly cut off in a moment; rather to be taken than snatched away from the face of the earth. Death is that which all men suffer; but not all men with one mind, neither all men in one manner. For being of necessity a thing common, it is, through the manifold persuasions, dispositions, and occasions of men, with equal desert both of praise and dispraise, shunned by some, by others desired. So that absolutely we cannot discommend, and we cannot absolutely approve, either willingness to live, or forwardness to die. Concerning the ways of death, albeit the choice thereof be only in his hands who alone hath power over all flesh, and unto whose appointment we ought with patience meekly to submit ourselves, (for to be agents voluntarily in our own destruction, is against both God and nature;) yet there is no doubt but in so great variety, our desires will and may lawfully prefer one kind before another. Is there any man of worth and virtue, although not instructed in the school of Christ, or ever taught what the soundness of religion meaneth, that had not rather end the days of this transitory life, as Cyrus in Xenophon, or in Plato Socrates, are described, than to sink down with them of whom Elihu hath said, *memento moriuntur*, (Job xx. 5.) there is scarce an instant between their flourishing and their not being? But let us, who know what it is to die as Absalom, or Annanias and Sapphira died; let us beg of God, that when the hour of our rest is come, the patterns of our dissolution may be Jacob, Moses, Joshua, and David, who, leisurely ending their lives in peace, prayed for the mercies of God to come upon their posterity, replenished the hearts of the nearest unto them with words of memorable consolation, strengthened men in the fear of God, gave them wholesome instructions of life, and confirmed them in true religion: in sum, taught

the world no less virtuously how to die, than they had done before how to live. To such as judge things according to the sense of natural men, and ascend no higher, suddenness, because it shorteneth their grief, should in reason be most acceptable. That which causeth bitterness in death, is the languishing attendance and expectation thereof, ere it come. And, therefore, tyrants use what art they can to increase the slowness of death. Quick riddance out of life is often both requested and bestowed as a benefit. Commonly, therefore, it is, for virtuous considerations, that wisdom so far prevaileth with men as to make them desirous of slow and deliberate death against the stream of their sensual inclination, content to endure the longer grief and bodily pain, that the soul may have time to call itself to a just account of all things past, by means whereof repentance is perfected, there is wherein to exercise patience, the joys of the kingdom of heaven have leisure to present themselves, the pleasures of sin and this world's vanity are censured with uncorrupt judgments; charity is free to make advised choice of the soil wherein her last seed may most fruitfully be bestowed; the mind is at liberty to have due regard of that disposition of worldly things which it can never afterwards alter; and because the nearer we draw unto God, the more we are oftentimes enlightened with the shining beams of his glorious presence, as being then even almost in sight, a leisureable departure may in that case bring forth, for the good of such as are present, that which shall cause them for ever after from the bottom of their hearts to pray, *O let us die the death of the righteous, and let our last end be like theirs!* All which benefits and opportunities are by sudden death prevented. And besides, for as much as death, however, is a general effect of the wrath of God against sin, and the suddenness thereof a thing which happeneth but to few, the world in this respect feareth it the more, as being subject to doubtful constructions, which, as no man willingly would incur, so they whose happy estate after life is of all men's the most certain, should especially wish that no such

cident in their death may give uncharitable minds occasion of rash, sinister, and suspicious verdicts, whereunto they are ever prone. So that whether evil men or good be respected, whether we regard ourselves or others, to be preserved from sudden death is a blessing of God. And our prayer against it importeth a twofold desire: first, that death, when it cometh, may give us some convenient respite; or secondly, if that be denied us by God, yet we may have wisdom to provide always before hand; that those evils overtake us not, which death unexpected doth use to bring upon careless men, and that, although it be sudden in itself, nevertheless, in regard of our prepared minds, it may not be sudden.

HOOKER.

New Chapel.

WE learn that the Episcopal Congregation of Great Barrington, Massachusetts, have determined to erect a new Chapel at the flourishing village of Vandeusenville. The edifice is to be of brick, 40 by 64 feet, and in the Gothic style of architecture.

Anniversary of the New-York Protestant Episcopal Sunday School Society.

THE twelfth Anniversary of the New-York Protestant Episcopal Sunday School Society was celebrated in St. John's Chapel, in this city, on the afternoon of Wednesday, April 22. There were present about 2000 scholars, who, with the superintendents, teachers, and directors of the several schools, filled the ground-floor of that spacious edifice. The galleries were crowded with other friends of the institution. A number of the clergy, with the Bishop, occupied the chancel. The Evening Prayer was read by the Rev. George L. Hinton, Deacon, Minister of St. Andrew's Church, New-York, and a discourse, adapted to the occasion, delivered by the Rev. William A. Clark, Rector of All-Saints Church, New-York. After which the 114th hymn was sung, and the whole of the deeply interesting services closed with prayer and benediction by the Bishop.

The scholars, on retiring received each a copy of an excellent little book, entitled "The Anniversary Book," just published by the General Protestant Episcopal Sunday School Union.

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

It is gratifying to perceive a continuance of the active measures of this society, as stated in the 19th annual report of its board of directors, made at the anniversary, on the 17th February, 1829. They have four missionaries stationed in destitute or infant churches, to whose support they appropriated during the past year \$1500, the whole of which, however, circumstances did not require them to expend. During the same period, they distributed 16 Bibles, 44 Common Prayer Books, and 1410 Tracts.

Society for Enlarging and Rebuilding Churches and Chapels in England and Wales.

THE Society for Enlarging and Rebuilding of Churches and Chapels in England and Wales, has been incorporated by act of parliament. This society has no connexion with the parliamentary grants which have been made for the building of new churches, but is supported by voluntary subscriptions and contributions. In the ten years of its existence, it has, at an expense of somewhat less than £10000, assisted 577 parishes in increasing their church accommodations; by means of which 154,680 additional sittings have been obtained, whereof 116,503 are free for the use of the poor. In other words, during each year of its existence, the society has been instrumental in providing church-room for nearly 16000 persons; and each sitting has been provided permanently for less than 15s. from the society—not 15s. a year, but 15s. once for all.—*Christ. Guardian.*

Legal Decision.

WE understand that the long-disputed cause between the Stone Chapel and

Trinity Church in this city, has been taken out of court and decided by reference, in the following manner: The Chapel is to relinquish the fund* to Trinity Church; Trinity Church to have the control of the Lecture, which is to be delivered in their house; the Chapel to pay the Church one half of the interest received since the commencement of the suit, and the future profits to be equally divided between the two, after supporting the Lecture, and fulfilling other provisions of the will.—*Boston Recorder.*

Protestants in France.

FROM the statistics of the reformed churches of France, it appears that the Protestant Calvinistic communion have in that kingdom 438 places of worship, and 305 officiating pastors. There are among them 451 Bible Societies and Associations, 124 Missionary Societies and Associations, 59 Societies and Depositories for the circulation of religious tracts, 8 provident societies, 79 Sunday schools, and 392 elementary and boarding schools. For the education of young men for the sacred office, there are two theological faculties, one at Montauban, and one at Strasbourg.

New Bishop of Calcutta.

THE Rev. John Matthias Turner, M. A., of Christ Church, Prebendary of Lincoln, Rector of Winslow, Lancashire, and Examining Chaplain of the Bishop of Chester, has been nominated to the See of Calcutta, vacant by the death of the Rev. Dr. James.

EPISCOPAL ACTS.

In the Diocese of South-Carolina.

On Sunday, the 15th March, the Right Rev. Dr. Bowen held a special Ordination at Sheldon Church, in Prince William's Parish, and admitted to Priests' Orders, the Rev. Thomas I. Young, Rector of St. Luke's Parish, and officiating Minister, for the present

* This fund supported the "Price Lectures," which have been delivered during "Lent," on the distinguishing doctrines of Christianity.

also, of Prince William's. Morning Prayers were read, and the candidate presented by the Rev. Mr. Walker, of Beaufort. The sermon was preached by the Bishop.

In the Eastern Diocese.

On the 26th of February, Bishop Griswold admitted the Rev. Clement F. Jones, Deacon, to the holy order of Priests. Mr. Jones was afterwards instituted rector of Trinity Church, Saco, Maine.

Society for the Propagation of the Gospel.

Among the legacies of the late Mr. Tillard, of Canterbury, was a munificent bequest of 30,000*l.* to the incorporated Society for the Propagation of the Gospel.—*Miss. Reg.*

Obituary Notices.

Died at Hampton, England, on the 23d of December last, in the 69th year of his age, the Right Rev. Robert Stanser, D. D., formerly bishop of Nova-Scotia.

Died at Troy, on the 19th of April, 1829, after an illness of three days, Esaias Warren, Esq. aged 57 years, late mayor of that city.—It is seldom that a death occurs in any community which occasions the disruption of so many and so tender ties, and of such varied public and private relations, as has that of this estimable and worthy citizen. He was one of the earliest of the surviving emigrants to that place, in which, by the exercise of uncommon enterprise and industry, he soon accumulated a large estate, and conferred important benefits upon the public. Prosperity, however, never in the least elevated him in his own estimation, and his conciliating disposition and unassuming deportment gained him the love and esteem of all with whom he had intercourse. Throughout a long life occupied in extensive business with his fellow men, not the least stain was ever thrown upon his probity, nor any imputation made against the correctness of his judgment. The favours which he received from his fellow citizens, if public functions may be so termed, were unsought and unsolicited by him; they were the fruit of his capacity for business and his unyielding integrity, and of their affection and gratitude. His hand was ever open to the claims of suffering humanity, as well as to the demands which public enterprises and institutions have upon the contributions of the prosperous and affluent. But he sustained a still higher and more exalting character than that of a useful citizen, and a correct and honest man.—

was a devout and exemplary Christian, and scrupulously performed all the duties incumbent upon those who profess to follow the footsteps of the *meek and lowly Jesus*. It was undoubtedly that which enabled him to bear the evils of life with quiet and uncomplaining resignation, and to undergo his last struggle with cheerfulness and peace. To the cause of religion generally, and to the interests of the Episcopal church in that city, of which he was one of the wardens, he had ever been zealously devoted, and this afflicting dispensation of Divine Providence has inflicted a loss upon them which they will not soon cease to feel and regret. A very extensive circle of fond and affectionate relatives are deprived of a member whom they regarded as their head and counsellor, and for whom they entertained the warmest attachment. But the purity of his life, and the soothing assurance of his death, must administer to them that consolation which neither the sincere sympathy of his friends nor their remaining engagements can afford.—Among his last bequests was two thousand dollars to St. Paul's church, Troy.

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Died at North-Charleston, New-Hampshire, on the 16th March last, the Rev. George Richardson, aged 33 years, pastor of the Episcopal congregations at that place, and in Drewsville. It appears from an obituary notice published of him in the Episcopal Watchman, that after having seriously examined the merits of the several denominations of Christians, without ever having heard the liturgy of the church publicly performed, he became satisfied that the Episcopal was the true catholic and apostolic church, and accordingly united himself to her communion. "About four years since," says the notice, "he was admitted to the order of Deacons, and soon after removed to Charleston, and preached alternately at that place and Drewsville. In June last, he was admitted to the Holy Order of Priests, and continued his labours in the above mentioned places. While his humility and blameless life won him the esteem and respect of the most indifferent, his exemplary piety and devotedness to the cause of the church and the salvation of souls, peculiarly endeared him to the members of his immediate communion. By this mysterious dispensation of Providence, his small but increasing flock has sustained a loss which will not be easily repaired."

—
Died, on Saturday the 9th ult. Archibald Gracie, Esq., in the 74th year of his age. *The death of this amiable and excellent man, has called forth a spontaneous tribute to his worth from most of*

the newspapers of this city, and also from many of other places. The estimation in which we hold the memory of the deceased would be an inducement to give an insertion to all that has been said in his praise, did our limits permit. Being precluded from this, we select the following just encomium on his character as a gentleman and a merchant, from one of the Philadelphia Journals.

"Died, on Saturday, Archibald Gracie, in the 74th year of his age."

"This simple notice, with an invitation of friends and relatives to the funeral, arrested my attention in looking over a New-York paper of yesterday.

"Mr. Gracie lived beyond the usual term of man's life, so that his death is not to be regretted as premature. But the departure at any age of a man who has been long distinguished by qualities of the head and heart, rare in excellence, and by efficient usefulness, is a just cause of sorrow. Who can look at the niche, but yesterday adorned with moral worth and beauty, now vacant, and refrain from mourning?"

"The writer of this article, then a youth much his inferior in age, became accidentally acquainted with the deceased, in the year 1796. He was then at the head of a large commercial establishment in Virginia, and ranked among the first of her merchants in capital and credit. About this time he removed to New-York, 'the crowning city' as regards commerce, and there fixed his permanent residence. For many years 'riches and honour' awaited him. Indued by nature with extraordinary sagacity and an uncommon share of sound sense, he united with these a stock of knowledge and experience greater than that of most men. His commercial plans were laid with judgment, and executed with zeal and ability, to which unbounded credit and confidence afforded every facility.

"He soon became the merchant of the nation. Here, in Philadelphia, wherever in the United States there were docks and ships, Archibald Gracie was a familiar name. And in Europe and the East, in every part where the star-spangled banner floated to the breeze, there his enterprise was pushed, and his reputation known and confirmed.

"His opinion and his counsel on all mercantile subjects were invaluable, and often sought after by those of less knowledge and experience. They were freely imparted; for his soul was not of the narrow sort—with candour and disinterestedness; and he directed many to the road which led them to fortune. The youthful adventurer not only had his advice as a free gift, but his friendship and substantial patronage, when they were deserved.

"But the season came when 'a commandment' went forth against the 'merchant city.' Crippled by the unhappy expedient of our *restrictive system*, embarrassed by the capture of ships and cargoes, and by the failure of foreign correspondents and domestic debtors—disaster upon disaster—when 'all the merchant people were cut down,' his mass of wealth, accumulated by a long life of industry, was swept away in the common ruin. Here is an instance of which may be truly said, that 'riches certainly make themselves wings and fly away.' But he never boasted himself in them nor trusted in their abundance.

"The public confidence and respect had been often manifested by appointing him to places of public trust and confidence, and now his friends, whose esteem was never lost or forfeited, sought to secure a continuance of his usefulness, and an asylum to his declining years, in the presidency of an insurance company.—But here again adversity crossed his path, for the hazards of the ocean soon proved ruinous to its affairs. Whether he continued in this office to the time of his decease, is not known; but it were a libel upon the community of which he was so active and useful a member—upon the friends whom he had cherished—to doubt that to the last such a man received every token of courteous deference, and solid affection and esteem. And yet, alas! too often do we regret when it is too late that we have regarded with cold indifference or neglect the ancient tree, whose branches once afforded us a sure shelter! The fortitude of the best and bravest may be shaken by sorrow and by age; surely this ought to be as much as possible compensated by the increased efforts of surrounding friends to administer comfort and consolation.

"What has been said, relates mainly to the public character of Mr. Gracie; but the writer can speak of his personal merits more particularly from his own knowledge, although his intercourse with him has not been frequent. Never, no, never, can he forget the amenity of his temper, the warmth and constancy of his kind attentions, the paternal care and regard which he displayed on the occasion first alluded to, and ever after as opportunity offered. Benevolence and beneficence were shining traits in his character, and they were never dimmed nor obscured by sunshine or by clouds. His dwelling was long the mansion of elegant, unostentatious hospitality, but its door was never shut against the entreaties of the poor.

"Such a man was Archibald Gracie; honourable, high-minded, honest 'the noblest work of God.' It is grateful to offer this tribute to him who reciprocated

honour by a long and confidential intimacy with Hamilton and Gouverneur Morris."

To this merited eulogy on Mr. Gracie, in which his excellencies as a man and a merchant are so well portrayed, we have the satisfaction to add our testimony to his moral worth, and to hold him up as an example of a sincere and consistent Christian. In the day of his prosperity, he remembered God, and gave the best evidence of such remembrance in the unbending integrity and uprightness of his conduct, and the effect of that adversity which overtook him in his declining days, was to increase and strengthen those religious sensibilities, which it is believed he felt and cherished very early in life. He was educated a Presbyterian, and for many years was known and honoured as one of the principal lay-members of that communion. Within the last four or five years he had attached himself to the Protestant Episcopal Church, of which he became a communicant, and by a life of consistent and fervent piety, adorned in all things the Gospel of God his Saviour. In his last illness, an overwhelming lethargy, which seized him at the beginning and continued until his death, precluded any expression of his spiritual state, but from what is known of him in the days of health, of his firm reliance on the merits of a crucified Redeemer, and his sedulous devotion to his service, the consoling hope is left to his bereaved family, that he has entered into that peaceful, joyful rest, which remaineth to the people of God.

Died, on the 14th of April, 1829, at the seat of Stephen Hoffman, Esq. in Georgetown, Madison county, Mrs. Ann Moore, aged 91 years, the last remaining daughter of the late Col. John Moore, merchant of New-York, deceased.

Acknowledgments.

The Librarian of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following donations to the Library of that Institution.

From the Right Rev. Wm. White, D. D. Comparative View of the Calvinistic and Arminian Controversies, 2 vols. 8vo., two copies.

From the Right Rev. John H. Hobart, D. D. Sermons on Redemption, 2 vols. 8vo.

From the Rev. John F. Schroeder; Webster's American Dictionary of the English Language, 2 vols. 4to.

From the Rev. John Ward; A collection of Tracts relative to Church Government, published in the years 1686—1689, 4to.

From Robert Hare, M. D. Hare's Compendium of a Course of Chemistry, 8vo.

From Mr. Joseph W. Ingraham; Map

of Palestine, proof impression, large paper, mounted; with an index, in 8vo.

From John Pintard, Esq.; The Book of Common Prayer, according to the Use of the Church of England, with the occasional Offices, Articles, Psalms and Canons, folio.

From R. Whittingham; A collection of of foreign tracts and pamphlets, 2 vols. 8vo. Proceedings of the Church Missionary Society for 1822—3, (to complete a set) 8vo.

The subscriber acknowledges the following additional subscriptions for stereotyping certain publications for the New-York Protestant Episcopal Tract Society, viz.

From Fred. W. Rhinelander,	\$10
James Taylor,	3
E. W. Laight,	5
Jacob Shatzell,	5
Isaac Carow,	5
Joshua Waddington,	5
Edward R. Jones,	5
Edward Delafield, M. D.,	5
Cash in sundry small sums,	11

Further contributions will be received by
T. N. STANFORD,
127 Broadway.

May 1, 1829.

The Treasurer of the New-York Protestant Episcopal Missionary Society, acknowledges the receipt of the following sums in the Treasury, viz.

For the Disposable Fund.

1829.

March 3d.—Received in a letter from "a Friend to Episcopacy." \$100

April 20.—Donation from "a Member of St. John's Chapel" 10

Donation from Mrs. Phæbe Nichols 2

\$112

For the Permanent Fund.

March 6.—From Silas Sprague, Esq. of Ramapo Works, to constitute himself a "Director for Life" \$50

April 13.—Received of the congregation of St. Mark's church, New-York, to advance their Rector, the Rev. Wm. Creighton, from a *Life Member* to that of a *Patron* of the Society 70

April 20.—Received of the Ladies of Christ Church, New-York, to constitute the Rev. Thos. Lyell, D. D. a *Member for Life* 30

April 20.—Received of the Young Ladies of the Bible Class of Christ Church, New-York, to constitute the Rev. John A. Clark a *Member for Life* 30

\$180

BENJAMIN M. BROWN,
May 2, 1829. Treasurer.

Calendar for June, 1829.

7. Whit-Sunday.
8. Monday in Whitsun-week.
9. Whitsun Tuesday.
10. Ember Day.
11. St. Barnabas.
12. } Ember Days.
13. }
14. Trinity-Sunday.
21. First Sunday after Trinity.
24. St. John Baptist.
28. Second Sunday after Trinity.
29. St. Peter.

Ecclesiastical Meetings in June, 1829.

3. Connecticut & Ohio Conventions meet.
6. Delaware Convention meets.
9. Rhode-Island Convention meets.
11. North-Carolina Convention meets.
17. Massachusetts and Maryland Conventions meet.
24. Vermont Convention meets.
26. Commencement of the General Theological Seminary.

Domestic and Foreign Missionary Society.

THE Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, will hold their annual meeting in St. Peter's Church, in the city of Philadelphia, on Tuesday the 12th day of May next, at 9 o'clock, A. M. A general attendance of the members of the Board is requested, as business of importance will be transacted.

The Secretaries of the *Auxiliary Societies* are respectfully requested to transmit their reports to the Secretary on or before the first day of May.

Clergymen desirous of being employed as missionaries, will forward their applications, accompanied by the necessary testimonials, to the Secretary, previous to the meeting of the Board.

GEORGE WELLER, Secretary.

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A Sermon preached in behalf of the Protestant Episcopal Missionary Society of New-York, by the Rev. Levi S. Ives, Rector of St. Luke's Church, New-York. Published by request.

James v. 20.—“He which converteth a sinner from the error of his way, shall save a soul from death.”

It was an admirable saying of the son of Sirach,—“Whatsoever thou takest in hand, remember the *end*, and *thou shalt never do amiss*.” This saying has a rightful claim to the regard of every person, under every variety of human circumstance; but in no case does it become more emphatick, than when addressed to a Christian assembly, meditating the relief of spiritual ignorance and distress!

We share in the common error, brethren, of separating time from eternity;—of suffering our imagination to fix so vast a chasm between them, as, in our view to render the present circumstances of man incapable of exerting more than an indirect and feeble influence upon his future well-being. Not that any one of us, when the subject is distinctly before the mind, does not actually credit the interesting and solemn reality, that all our plans and efforts for the needy, have a most intimate connexion with their immortal state: but in every interest and concern we are prone to give the present an undue and engrossing importance;—to yield our minds so entirely to the impressions of intermediate and temporal things, as to lose sight of the *end of our course*;—to suffer the cloud of earthly cares and sorrows that rises before us, to intercept our view of what awaits the human soul beyond it.

This fault is not surprising. It is incident to the constitution of our nature,
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and the circumstances in which we are placed. While our faculties are clogged by a body of sense, and our view confined to *sensible objects*, it will only be, by an exercise of lively and vigorous faith, that we clearly apprehend the fearful realities of an untried and spiritual existence.

I present to you a case of temporal suffering and danger; and you fully and immediately comprehend it. For here you are not without experience. You have seen and felt for sublunary woe, in all its *various and touching forms*—*Poverty* with its rags and wretchedness has been before you—*Sickness* and death, with their pallid and ghastly looks, have stared you in the face, and every tone of human sorrow and distress has already entered your ear, awakened your sensibilities, and stimulated your benevolence!

I present to you a case of endless spiritual suffering—a case where the happiness of an immortal soul is at stake! and the impression is comparatively faint and indistinct;—as here the power of sympathy, and the ordinary sentiments of pity, can in no respect aid your perceptions. You have never witnessed the riot of *endless despair*—the everwasting agonies of *eternal death*!

And while we are surrounded by scenes so full of life, and hope, and apparent enjoyment, it is difficult for us to conceive how everlasting ruin should be descending upon our heads, or the heads of our fellow men; and how that the prayers and efforts of the present hour should be able to avert that ruin for ever! But, my friends, *busied and blinded* as we may be, by the objects of time and sense, and distant as we may fancy ourselves from the award

of final retribution, we actually stand on the very verge of spiritual being; and every action and every desire, in its effects, *reaches forth into eternity*. We may in the idleness of our thoughts regard the results of spiritual ignorance and error as doubtful or remote, and hence put forth a feeble, heartless, undecided effort for their relief. But believe it, brethren, "the hour is coming," *yea, will soon come*, "when all that are in the graves shall hear the voice of the Son of God, and shall come forth: They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." *Believe it*, the fruits of our present charity may be enjoyed in the Paradise of God, before the days of another week are numbered; yes, and while we are becoming unmindful or disheartened as to the issue of our efforts, *faint and weary in well-doing*, some immortal being, could we look into the future, might be discovered, rejoicing in his escape from everlasting woe, through our instrumentality. "For he which converteth a sinner from the error of his way, shall save a soul from death."

My brethren, your attention is solicited, in the first place, to the great and interesting *object* before us—the conversion of sinners. And then to the grand *motive* that should prompt to the vigorous pursuit of this object—the salvation of the soul.

I. The great and interesting object before us—the *conversion of sinners*.

"He who converteth a sinner from the error of his way." This language suggests the nature of man's alienation from God; the particular object to be effected in his conversion; and the kind of agency and instrument we are to employ in this important work.

We are accustomed to regard the alienation of man in the fall, as a departure merely from the provisions of an arbitrary law; and the consequent misery we endure, as the penal infliction merely of an offended sovereign.

It is true, my brethren, that there has ever existed a fixed and unalterable standard of right or truth; and that *it has its foundation in the will or the law of the infinite God*. But it is no less

true, that this standard is absolutely necessary to the happiness and security of intelligent and moral agents; and that while a departure from it is high-handed disobedience to its Almighty Author, and incurs the righteous visitations of his wrath, it at the same time is followed as a natural and inevitable consequence to the transgressor, by corruption and misery. Hence, when man in Paradise disregarded the prohibition of his Maker, he equally disregarded the holy and salutary *law of eternal rectitude*. When he revolted from the standard and transgressed the decree of his Sovereign, he revolted from his own happiness, and "*sinned against his own soul*." So that they who hate the restraints of divine wisdom, are said to love death. Indeed every evil that man suffers or apprehends; every evil that afflicts his body, weighs down his spirits, or overshadows the prospects of his future being, springs from his voluntary alienation, either in disposition, in sentiment, or in act, from the oracles of *Eternal Truth*.

Hence the natural state of every one of our race is a state of alienation, equally from the will of God, and from that course of conduct which is necessary to the felicity of a spiritual and immortal being.

The particular object then to be effected in the *conversion of the sinner*, is to restore him to the *favour of God*, by restoring him to the *obedience of the truth*; or the proper pursuit of his highest happiness.

To this work sin has opposed the most tremendous obstacles—The awakened vengeance of an inflexible law, —the impurity, the aversion, and impotence of the creature himself must be overcome, or the means provided for their removal, before human exertion *can be available*.

But ever blessed be God, these means *are* provided. That unspeakable love which at first made the obedience of man the certain instrument of his happiness, has not left him to suffer the consequences of his criminal folly. A mighty plan has been devised, by which he may be rescued from the alarming and desperate circumstances

of his apostacy. That plan is unfolded to us in the *blessed Gospel*! Its outlines were indeed faintly sketched by the pen of ancient prophecy, and dimly seen in the types and shadows of the ancient economy. These, however, were but the preliminaries to its full and glorious development in the advent of its benign and heavenly author, the *Eternal Son of God*.

But in this scheme, so merciful and stupendous in its condescension to man, no shade is cast upon the brightness and perfection of the divine law. Its requisitions and authority have neither been superseded nor impaired. It remains in all its purity, integrity, and force. Hence the Gospel has in no respect lowered the standard of rectitude and obedience. It seeks rather to rescue man from his deep debasement, and to elevate him in his views, affections, and pursuits, to the high dignity of his original state. Therefore it keeps still before his mind the pure and awful standard of Jehovah's law, "without holiness no man shall see the Lord;" while it furnishes in the sacrifice of Christ, the means of grace, and the hope of glory, mediation, succour, and encouragement, adequate to his utmost wants and miseries.

Would we, then, my brethren, "convert the sinner from the error of his way," we must resort to *the truth as it is in Jesus*.

The inquiry is deemed wholly irrelevant and unnecessary, whether the Father of mercies does in any instance communicate the gifts of his grace independent of human means and human co-operation; as such an inquiry could be of no practical utility; enough to know, that infinite wisdom adopts us into the family of Christ, makes us co-workers with God, provides us a *system of means*, and commands us to employ them with confident expectation, that, under the promised energies of his spirit, they will become effectual to "*the conversion of men*." With the Gospel, then, as our guide and instrument, are we called to this great and engaging work. Under a different influence, and by other methods, we might doubtless awaken the passions, captivate the fancy, and give a temporary check to the outward forms

of conception; but we are nowhere encouraged in the belief, that any other instrument save the Gospel, will become *the power of God unto salvation*. This is the word which is quick and powerful in its appeals to the *slumbering conscience*;—*this is the two-edged sword*, prepared to cut asunder the sinews of corruption, and prostrate the pride and enmity of the human heart; the mighty shield which so effectually quenches all the *fiery darts of the wicked*; and affords all who receive it a secure and unshaken defence against the power of sin! Let the Gospel, then, be employed, and we may anticipate, under God, ample and complete success. But it must be employed in its *integrity and perfection*. No blessing is promised upon a partial or disjointed exhibition of it. The beauty, the strength, and the efficacy of the Christian scheme, does not depend upon some one brilliant and commanding feature, but upon the admirable union and symmetry of all its parts, and the admirable adaptation of the whole to the grand and gracious purposes to which it is applied.

It goes forth in its *collected* might to rescue from spiritual death,—to break the sway of guilty passion,—force open the prison-doors of sin,—set the captives free,—and scatter the light of heavenly glory over *this dark and ruined world*! In the person of its commissioned servants, and attended by that heavenly influence which is ever promised to its faithful inculcation, it proceeds to the glorious work. It approaches the ungodly with its weighty and searching appeals. It descends into their hearts—assails their conscience—awakens their sleepy fears—convicts them of base ingratitude—brings up to light their secret corruptions, and places in their view the dark catalogue of their guilt;—they perceive that they are indeed *dead in trespasses and sins*—perceive themselves at an awful distance from happiness and God—perceive themselves miserable and undone for ever without the intervention of One mighty to save. It approaches them with its consolations—displays the riches of its grace—points to Jesus suffering for their *sins*—pour-

ing out his soul unto death; freely shedding that blood which cleanseth from all iniquity. It bids them hope—it bids them be of good cheer—bids them believe on the Lord Jesus Christ and be saved. Yea, it does more—it leaves them not, thus humble and contrite, unprovided, unprotected, and alone—leaves them not to wander like sheep without a shepherd, amid the trials, the snares, and the sufferings of an unfriendly world. No; it commissions its ministers to bear to them its covenant of love, its pledges of pardon, its means of grace. It calls upon them no longer to remain unsheltered in the open field of the enemy, but to enter with their households the fold of Christ—no longer to wear the marks of their dishonour and alienation, but to wash them away in the waters of regeneration. Thus to afford a pledge of their fidelity, and to receive a badge of their adoption into the family of the redeemed—the church of Christ—the holy fellowship of the sons of God! There to participate every means of spiritual instruction, incitement, and succour, which a life of toil, of conflict, and of suffering, may demand.

This, brethren, is the bright and cheering light in which the Gospel presents itself to us. It is the light in which alone we should present it to others. Thus presented, we have the promise of him who cannot lie, “that it will become the power of God unto salvation to every one that believeth.”

The Gospel, therefore, (and the Gospel in all the fulness, the completeness, and richness of its disclosures) must be employed, would we proceed safely and successfully in the interesting and fearful work of converting “the sinner from the error of his way.”

It may, perhaps, be a question with some before me, in what respects they can become active *agents* in this work. There cannot be a doubt, my friends, that it was the design of our blessed Lord in constituting an order of men, the ministers of his church, that they should become the immediate organs of communication between himself and the human family; that their lips, like the lips of the priests of old, “should keep knowledge, and that the people

should receive the law at their mouth;” that they should act as the messengers of the Lord of Hosts, the ambassadors of the anointed of the Father, “to entreat sinners in Christ’s stead to become reconciled to God.” And there appears no intimation in the records of Jehovah’s will, that any system of means, independent of the authorized ambassadors of his word, will prove adequate to the conversion of sinners.

Our chief concern, then, in this important work, is to contribute to the very extent of our ability, in giving proper influence and efficiency to the ministry of the Christian church, to aid the living messengers of the truth, in dispersing it far and near till the light of the sun of righteousness shall shine with strong and equal splendour upon every part of the habitable globe.

In affording such aid, let it never be forgotten, that the *effectual, fervent prayer of the righteous man availeth much*. The extension of the Redeemer’s kingdom, though committed to the efforts of his people, is wholly dependent for ultimate success upon the blessing of God. Paul may plant, and Apollos water, but let the truth sink deep into our hearts, that it is God alone who giveth the increase. And God, my brethren, has promised to *bless* in answer to the supplications of his people. Permit us, then, to adopt the apostolic entreaty—“Brethren, pray for us, that the word of our Lord may have free course, and be glorified” in every place, “even as it is with you.”

You can likewise do much by your counsel and example. Our zeal, fellow Christians, in this work, is far too cold, our efforts too faint and undecided, even were the object a temporal one. It is seen how deeply the plans and pursuits of worldly business take hold of our feelings and desires, in the ardour and enthusiasm of our devotion to them. Indeed, with regard to any thing earthly, we feel that success is depending upon our vigorous and spirited pursuit; we speak of our projects; we commend them to others—we plead in their behalf, and plead with an earnestness that is convincing, that is irresistible. The flame spreads. All

catch the same spirit—all become interested—all move on with one heart and one mind, to inevitable and complete success.

Alas! how different is it with us, in our spiritual concerns; in our plans and efforts for the conversion of needy and sinful men! Here, who is seen every day alive and active? Who pleads with earnestness? Who commends with enthusiasm? Who strives to interest his neighbour? Who seizes upon every favouring circumstance? Who lets his light shine before men? Alas! In these concerns, do we not act as if there were no pressing necessity—as if the grave were distant—the sinner in no peril—the soul of little value, or time and eternity but remotely and doubtfully connected?

O, brethren, would we share in the glorious enterprise of converting sinners, we must awake from this state of slumber and inaction. We must arouse our thoughts, summon our energies, and retrieve our errors! *Then*, and not till *then*, can this work of the Lord prosper in our hands. *Then*, and not till *then*, shall we clearly perceive to what degree the progress of the Gospel is depending upon the liberality of the offerings we cast into the treasury of the Lord. For, my friends, while our Master and Head looks to us, his commissioned ambassadors, for the immediate accomplishment of the work in his vineyard, he looks to you, his favoured people, *to sustain them in it*—to give liberally of the goods committed to your trust, for their temporal support, when poor and dependent, they go forth among the children of ignorance, misfortune, and sin, dispensing spiritual riches and knowledge,—the invaluable treasures of the Gospel of Peace!

This is the ground upon which I would now rest the claims of the missionary cause—would now urge upon your Christian consideration the wants of the *Missionary Society of our Diocese*.

And surely it is not needful that any thing be said to convince you that this institution is purely evangelical in its *mode of doing good*. It has been long before you, sufficiently tested,

and you have already expressed your confidence in its character and efficiency. As you have observed, that it proceeds upon the *principle* recognized by our blessed Lord, when he commanded his disciples to *commence* the high and responsible work of *preaching the Gospel to every creature* among their brethren at Jerusalem—the *principle*, that the needy of our fellow men in our vicinity are invested with claims that entitle them to a priority of our services;—*you have seen* too, that it commits the ultimate supervision of its concerns to the highest and most responsible functionary in the church: thus complying with apostolic usage, and securing to its interests the *most competent and efficient agency*. *You have seen*, in short, that it sends to the destitute *the means of grace, and the words of eternal life*, as disclosed in the Gospel of the Son of God.

II. We pass then finally to a consideration of some of the *motives* that should prompt you to answer, in the liberal spirit of the religion you profess, the claims of the society in whose behalf we are assembled.

Alas! which of the motives shall I present of the multitude that crowd upon me? The least of them, one would think, should be effectual with an assembly of *Christian men*.

I might convince you of the daily *increasing demands* upon our society for missionary labour; call your attention to the present scanty, miserable stipend of the faithful missionary; and show you, from the last year's deficiency in funds, notwithstanding the unusual and laudable effort, that many of the missionary stations must be abandoned, the missionary salary be in part withheld; or, that you, my brethren, must come forward, and with feeling hearts and liberal hands supply the remedy.

I might call upon you; in the name of your brethren, not to suffer that injury to the interests of this society, which is threatened by the present crisis of our affairs; *in the name of your brethren*, the laborious, persevering, and long-tried friends of the institution, whose spirited, and under almost every discouragement, *sustained*.

ous and unremitting efforts, well deserve your hearty and zealous co-operation.

I might entreat you to be favourable to our plea, for the sake of the faithful missionary *himself*. Remote from the cheering encouragements of friends, and the animating counsels of his brethren, he toils, a solitary labourer, in some distant, neglected part of our Zion; straitened in his circumstances; encumbered, perhaps, with a numerous family, and destitute of some of the necessities, and most of the comforts of life, he trusts in God, and proceeds in his glorious work. Cheerless as may be his earthly recompense, and desolate as may appear the field of his labour, he does not shrink from the toils and sacrifices of his high vocation; but with a soul kindled at the altar of Redemption, and borne on by the inspiration and power of the Highest, he goes forth into the desert, testifying to *all repentance toward God, and faith toward our Lord Jesus Christ*. Surely I might appeal with confidence and success in his behalf. While God continues to bless you with these abundant means, I know you would not see him suffer, nor sink under any new discouragement.

But, my brethren, I plead the cause of perishing sinners—am called to urge the motives that arise from your ability to check the progress of spiritual misery; and what more powerful and stirring than the one suggested in the text—*“He which converteth a sinner from the error of his way shall save a soul from death.”*

Spirit of the living God, *remove* the scales from our eyes, and let us see the depth of everlasting destruction; *penetrate* our hearts, and let us feel the weight of our duty to the ignorant and the miserable!

Brethren, what motive can impel us to action so pure, so ennobling as this—of being employed in saving *souls from death*! It was *that* which actuated the breast of Jehovah, when he so loved the world as to give his only-begotten Son. It was *that* which determined the resolution of the Son, *when he accepted the awful terms of the gracious embassy*. *“Lo, I come to*

do thy will, O God.” It was *that* which sustained him in his trials and distresses below. It nerved his arm to the stern conflict with sin, Satan, and death. It imbued his soul with meekness and submission. It gave him forbearance under the reproach and indignity of those he could save. It inspired him with that amazing courage and patience, which calmed and comforted his spirit in the dark hour of his trial. Yea, it was the desire of saving thee, O hearer, that carried him, steadfast and immovable, through the tremendous work of thy redemption; which sustained him in that night of mysterious agony; that moved him to drink to the very dregs, the cup of the wrath of God! And are we allowed, my brethren, to make some return?—allowed to be inspired by the same motive—allowed to become co-workers in this stupendous scheme of mercy? In the name then of God who loved us, of Christ who redeemed us, let us improve our high privilege, and proceed to the very limit of our capacity to save some soul from eternal death.

My friends, your hearts are not callous—not divested of the sentiments of pity—*No*; they are alive to the ordinary sufferings of the human kind—quick to respond to the notes of temporal woe. With what speed you haste to reach the cup of consolation to your afflicted friends—how patiently you stand by them in the hour of their danger and distress—what tenderness, what care and anxiety characterizes your attentions and services in the chamber of sickness and death!

When some great, some public, though distant calamity appeals to your feelings of compassion and philanthropy, how immediate, how universal the sensation! Then, how rapid your movements—how glowing your sympathy—how prompt your efforts—how multiplied your projects—how ample your resources! These are indeed objects that rightly claim your regard; but how, I beseech you, do they compare with the dangers and distresses of an undying spirit? *“What shall it profit a man if he gain the whole world and lose his own*

soul? Or, what shall a man give in exchange for his own soul?" How then does the keenest and most startling suffering and peril that here can meet the eye or touch the heart, appear in contrast with the agonies that in another world prey upon the unredeemed spirit? These are *inconceivable agonies*! Their very magnitude hinders us from clearly comprehending them. *These are eternal agonies*! The want, however severe, and the anguish, however bitter, that here awaken your pity and command your assistance, may terminate in a single hour; but let the soul begin to suffer in eternity, and it must suffer for ever.

"Are there, indeed," may I not suppose you will exclaim, "are there, indeed, individuals of our fellow men, whom our gifts of charity may rescue from a doom so dreadful?" Alas! my friends, while you sit deliberating within these walls as to the amount you shall give; and as to your power, by this evening's liberality, to promote the everlasting welfare of a *single sinner*; thousands of immortal souls are ready to pass into an awful and unchangeable *future*!—and from regions in our country of most hopeless destitution! Yes, were the eye of Omniscience at this moment given to this assembly, what scenes of spiritual suffering would immediately rise upon your astonished vision—*scenes of spiritual suffering*, involving in darkest gloom the destiny of numberless individuals, and discovering a blight, as by the breath of the destroyer, of the fairest portions of this otherwise happy state!

You do not now behold this moral wretchedness and ruin! Indeed, you cannot well perceive them! The bright scene of your own spiritual enjoyments, and the holy vision of your own celestial hopes, *are only before you*. They engage your thoughts—they fill you with emotions of joy—they shut from your view the *distresses of the destitute*. You look around you upon your fellow-worshippers, but can descry no object of spiritual want; you listen to these voices that pour forth the fervent and united devotions of the soul, but can distinguish no complaint of spiritual wretched-

ness—no cry of despair from the dying inhabitant of the desert!

But, beloved brethren, cast from you the ministrations of the Gospel; let the voice of its heralds no longer be heard; blot from your remembrance the ideas and the hopes you may have gathered from its pages—demolish these beautiful temples—let this day of God be no longer observed—remove from among you every institution and every vestige of the *word of life*; and here let the god of this world, and the dark and corrupting spirit of infidelity *reign triumphant*! let the parent behold his child, without protection or restraint, about to enter upon the *stage of life*, amid the influence of ruinous error and the contagion of riotous vice! let the hour of disappointment and distress come upon you, attended by no consolation of religion, no words of comfort and encouragement from the ambassador of Christ! Fancy yourselves stretched upon the bed of death! corruption rankles in your breast; unpardoned sin lies heavy on your soul! your Maker and Judge is placed in awful concealment from your view; you totter on the dizzy verge of fathomless perdition. No faithful minister is at hand to open before you the way of escape! no bright angel of mercy comes to your relief! no gracious Saviour to pluck you from ruin! your anxious spirit turns on every side for light and direction, but finds on every side darkness and fearful uncertainty! Alas! you sink into the grave without a promise to cheer your passage to it, or a hope to raise your expectation beyond it!

Brethren, when you can realize the distress and hopelessness of such a condition, you will be prepared in a degree to appreciate the justness and urgency of our *claims*—will know something of the character and extent of that *spiritual want* which this society seeks to relieve. For, be well assured, this is no sketch of the *fact*. It bears, alas! too exact a resemblance to the religious state of vast portions of our newly settled country. Not here and there a solitary family, scattered through the desert, is thus miserably needy; but there is many a

flourishing village of the west, in which, (I speak from actual observation) not a trace of the Gospel is *discernible*! Yes! and who are the individuals that people these unblest regions of want! Are they a race of men for whom we can feel no interest and no regard, save that which may be prompted by a conviction of their spiritual wretchedness? Even then the claim upon our liberality would be pressing! Are they our once active enemies? Have they raised against us the instruments of discord and of death; and do important political barriers lie between us? Even that could not abrogate their claim. But *no*, they are our brethren and friends; some of them have been our companions in the house of God; some are descendants of those who helped to secure these rich and blessed privileges we are enjoying; some, perhaps, are our children, or our kindred, and all are our *fellow citizens*; who, to subdue the forest and cultivate the soil, that pours its riches into our favoured city, have left the temples of their fathers, and submitted to these hardships and spiritual privations! These are the individuals who are now seen to throng the dark and perilous ways of ignorance, error, and sin. These are the individuals, thus sinful, thus destitute without a solitary watchman to give the alarm of spiritual danger, and thus without a solitary institution to remind them that they are *immortal and accountable, whose case is presented to you*! "He which converteth a sinner from the error of his way shall save a soul from death."

You shall meet them at the bar of God; and O! could you now have but the faintest glimpse of anguish and wild despair you must then witness, you would give to the last item of your *worldly goods*. Beloved brethren, we ask only *that*, with your *prayers and encouragements*, which you can well spare from your abundance. Only a slight retrenchment from your luxuries and amusements for a single week, would enable you, under God, to lay the foundation of endless and unspeakable happiness of thousands of the destitute.

Alas! is it by so trifling a sacrifice

we may save the soul from everlasting death! It were better, and another day will convince you it were better, far better to forego years of worldly comfort, and to endure years of worldly hardship and suffering, than that a single soul be lost through our backwardness or neglect. And may we, without the slightest inroad upon our real and substantial comforts, in time, do so much to secure and advance the happiness of our fellow men in eternity; yea, may we establish in our own breasts, a source of most delightful and animating reflection, the enviable luxury of *doing good* for the sake of Christ; may we be the favoured instruments to cheer so many hours of dark and depressing sorrow and apprehension, and to swell the final anthems of the redeemed, and enhance the sum of that "joy which is unspeakable, and full of glory?"—And shall I *appeal in vain*! *In this place appeal in vain*! In the midst of an assembly who have so often evinced how deeply they sympathize with the destitute, and how ready they are to every good work—*here appeal in vain*! To whom then shall we go? Brethren, we dismiss our fears. We know to whom we submit our cause! May the blessings of the needy, the blessing of that God who loveth a cheerful giver, rest upon you for ever.

For the Christian Journal.

Candidates for Orders.

Messrs. EDITORS,

I HAVE been not a little surprised to learn that, notwithstanding the great pains taken by our Standing Committee to prevent mistakes and misapprehensions on the subject of the testimonials requisite to admission as candidates for orders, and to ordination, they still frequently occur. There are, I am told, two points on which the efforts of the committee have not unfrequently failed to produce a correct understanding of the subject.

The first respects the first item in the requisites for admission as a candidate for orders, viz. *Evidence to be laid before the Standing Committee of the applicant's having made his intention*

known to the Bishop. This is required by the canon of the General Convention of 1826, as what is to be done "in the first instance." It is a wholesome requisition; because nothing can be more proper, as a first step in the very serious measure of offering one's self for holy orders, than to seek those counsels, warnings, and exhortations on the subject, of the chief and most experienced ministers of Christ's kingdom; and because, in cases where there may be reason to fear deficiency in proper qualifications, and in aptness for the office, friendly and affectionate advice, in the incipient stage of the business, may often prevent a subsequent recourse to more formal and painful means of preventing an indiscreet entrance into the holy office. It is, therefore, proper, in every view of the subject, that the standing committee should know that the applicant has signified his intention to the Bishop, before they proceed a step in encouraging his views. And it is to be hoped that our standing committee will adhere, in all cases, to their determination on this point.

The second head on which I am told that there is much misunderstanding, are the testimonials required of vestries prior to ordination. It seems to be often forgotten that a *personal knowledge* of the candidate is not here necessary. Our standing committee have, therefore, very properly so drafted the form of these testimonials as to make them refer, not to a knowledge of the *individual*, but to a satisfactory knowledge of his *character*. This may arise from various sources independently of personal acquaintance; such as general reputation, the knowledge of others in whom we have confidence, &c. &c. So that there is no ground for vestries to hesitate in testifying to "the piety, good morals, and orderly conduct" of the candidate "for three years last past," even if they have not known him *personally* for that time, or any part of it, provided they know enough of him, on the score of his general character, or on the authority of others in whom they have confidence, to feel full conviction in their own minds that he has been pious, moral, and of orderly deportment, during that period.

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I have one more remark to make. I am told that as the canons do not prescribe the *form*, but only the *substance*, of the certificates to be given to the standing committee by clergymen and vestries in behalf of candidates, different forms are sometimes sent in, on the supposition by the signers, that they come up to the spirit of the requisitions of the canons. This, however, it is obvious, is a mere matter of opinion, in which the committee may differ from the other party, and they, of course, are conscientiously bound by their own convictions. As, then, the committee have published such forms as, upon consideration, they think in accordance with canonical requisition, and will accept as such, it is obviously the best course to adopt those forms, and thus avoid unnecessary delays and disappointments.

E. R. O.

From the Christian Observer for January, 1829.

THREE YEARS IN ITALY.

WE extract from this work some interesting particulars regarding a young relative of the writer, contrasting this lovely specimen of Scriptural and Protestant piety; of devotedness to God; of love to the Redeemer; of early preparation for the mansions of eternal blessedness; with the vain unedifying mummeries of Popery, as displayed in the transactions of the "Holy Week" at Rome.

"*Palm Sunday.*—The ceremonies of the holy week commence at the Quirinal Chapel, with the blessing of the palms. The ceremony was the same as the blessing of the candles: the pope was carried in and out in procession.

"*Wednesday.*—I went to St. Peter's to hear the Miserere, which was fine beyond my expectation. We sat opposite to the altar, before which thirteen candles burnt bright for a time; by degrees they were all extinguished but one, which was placed burning behind the altar, to represent the undying faith of the Virgin, whilst that of the Twelve Apostles entirely failed.

"In this evening we saw a curious ceremony at the Church of the Pilgrims; princesses and ladies of the first

consequence washing the feet of female pilgrims, and afterwards attending them at supper. For the first, warm water was brought in large tubs or buckets: the ladies, dressed in black, tucked up their gowns, and girded themselves with napkins; after which, they pulled off the stockings of the poor women; and having placed their feet in the tubs, washed and rubbed them carefully, and then wiped them with the towels.

"When this was over, we were ushered into a grand sala, where long tables were laid out for supper. In a few minutes, a number of women entered, dressed as pilgrims, with staves in their hands, and bundles girt to their backs, and arranged themselves, standing round the table. It occurred to me, that this ceremony is a commemoration of the passover which the Israelites ate hastily before their sudden departure from Egypt. The same ladies who had been employed in washing the feet, served the pilgrims at table, handing round macaroni, vegetables, and such other provisions as Lent permitted. Between the tables, at a convenient distance, a long form was filled with spectators, many of whom were descanting upon the meritorious deeds of the princesses. A little Italian girl, who sat next me, observed, that 'these ladies would obtain many indulgences,' (in other words, they were earning a pardon for past offences.) The ladies of the Bonaparte family particularly distinguished themselves in their observance of these ceremonies. We were next conducted into a long gallery, from whence we saw several cardinals going through the same ceremony with male pilgrims. The gentlemen of our party had permission to enter the room where they were, but we were only allowed to behold them at a distance.

"*Thursday.*—I have now to relate to you the occurrences of a most fatiguing busy day. Immediately after breakfast we drove to St. Peter's, having first obtained tickets of admission; and went with the crowd to the door of the Sistine chapel, which did not open for half an hour; and then the squeezing and pushing became quite dreadful. At last, we all got in, and procured

seats on high benches, erected on purpose for foreign ladies, the gentlemen standing below. The pope and cardinals went through some ceremonies, which I could not, in the least, understand; and then passed on in procession, bearing the Host to the Pauline chapel, where there is some ceremony of burying it, which I did not see, the crowd being too great for us to approach. As soon as the procession began to move, the people, eager to obtain a good situation for seeing, pressed forwards until repelled by the Swiss guards, who shouldered them unmercifully.

"Both to-day and yesterday, during the interval when the music ceased, there was a noise like the clashing of swords, to represent the Jews coming with swords and staves to take our blessed Lord. After burying the Host, the pope was carried up to a balcony, from whence he pronounced the blessing; which scene I also lost, having missed my party, and being pushed along by the crowd, I knew not whither, until I saw again the poor feeble pope carried through the long galleries to the place where he washed the feet of thirteen pilgrims. The pope prefaced this operation by reading a portion of Scripture in Latin, in a clear and audible voice. I believe that it was the narrative of our Lord washing the feet of his disciples, to set them an example of humility. A kneeling cardinal presented to the pope a silver basin, in which he dipped the towel, and slightly rubbed one foot of each pilgrim. After having witnessed this for a few minutes, we all moved to the supper room, where the pope was to attend the same pilgrims at table. We were fortunate in procuring good seats opposite, when the pilgrims came in and seated themselves on one side of the table. The pope followed, and, as before, began by reading a portion of Scripture in Latin; he then advanced to the table, and served them with macaroni, soup, vegetables, sweetmeats, &c. and goblets of wine in abundance, all of which he first received from a cardinal on his knees. Every thing which is laid on the table becomes the property of the pilgrims, the silver gob-

lets, spoons, knives, forks, plates, napkins, &c. and the residue of the provisions. We waited until the conclusion, and then hastened on to the Pauline chapel, which was splendidly illuminated. The lights were beautifully disposed round a full-length picture of our Lord. After seeing this, we returned home; but, as the grandest sight was yet to come, the carriage waited, while we hastily ate our dinner, and then drove quickly back to St. Peter's, to see the illumination of the cross. It was, indeed, very beautiful; and yet, after having read Eustace's description, I was rather disappointed; since, though fifteen feet high, it looked rather diminutive, comparing it with the magnitude of the place from whence it was suspended. Being all formed of lamps, and no lights being seen around, it sheds a soft radiancy on every object; and tired as we were, we remained above an hour walking about in the church, admiring the varied lights and shades. It was well for the poor pope, this busy day, that he could command other people to carry him about, for his own strength would most certainly have failed; as it was, he looked nearly exhausted.

"Good Friday.—We did not go this day to see the adoration of the cross, which, I have been told, is a very impressive ceremony; the pope and cardinals, dressed in flowing garments, kneeling a long time before it. We preferred attending our own church service, which a clergyman performed in his rooms.

"At twelve o'clock this night, I heard a rattling sound, of which the maid-servant in attendance explained the cause. It is made in several of the churches, to represent the shock of nature when our Saviour yielded up the ghost.

"Saturday Morning.—Before twelve o'clock the resurrection service begins at the Quirinal chapel. Exactly at that hour a curtain is drawn back, which concealed a picture of our risen Lord. Then begins a universal peal from all the bells, accompanied by the beating of drums and firing of guns; and joy succeeds to mourning. O that this may not be a mere semblance, an outward

show and ceremony! That every heart may feel, and every tongue respond to the animating sound, 'The Lord is risen: He is risen indeed.' During the week, until this moment, a universal stillness prevailed in the streets: not a bell was heard to ring in any of the churches. The drums, and all instruments of music, were silenced, and scarcely a loud voice was to be heard from the mourners as they traversed the streets. The churches were all hung in black; and nobody, not even the English, appeared except in that sable garb.

"Easter Sunday.—Our own service was put off until after the ceremonies at St. Peter's. The show was, indeed, very splendid, but much more like a theatrical exhibition than an acceptable service in honour of that glorious Being who inhabiteth eternity, and who wills that his worshippers adore Him, in spirit and in truth.

"The scene was gay and animated. Every one looked pleased at being disencumbered from their sombre garments, which were now exchanged for all which fashion and finery could display. The church, and the whole piazzas before it, were crowded with all classes of persons in gala dress. The pope was carried in magnificent state through the church, shaded by waving peacocks' feathers, attended by his guardia nobile, in princely uniform, glittering with gold, their helmets adorned with plumes of feathers; the ambassadors and their wives, the senator and his train, the Armenian bishop and priests, in very splendid robes, the cardinals, bishops, and all the Roman troops, in grand-procession. In short, every one around was 'clothed in fine linen, and purple, and scarlet, and decked with gold and precious stones and pearls!' The ceremonies concluded with the blessing, which the pope pronounced from the terrace, as before; and the people below received it on their knees, looking up with eager eyes for the indulgences which are scattered among them by some of the cardinals.

"About two o'clock all was at an end, and we and the rest of the English met at the clergyman's apartments, to hear our own service. The contrast

was very striking, from the scene of gaiety and bustle which we had just left; to the quiet assembly of two or three gathered together in the name of the Lord, where some hearts at least, we trust, were drawn to Him in fervent prayer, meek humility, and love. In the evening the festivity of this holy day was concluded by a grand illumination of St. Peter's, and fire-works at the castle of St. Angelo. On entering the piazza, we beheld the architecture of the dome, façade, and colonnade, all marked out by soft lamps; and while we remained lost in admiration, a deep-toned bell tolled; and in a moment, as if struck by a magical wand, the whole fabric burst into a dazzling blaze of the most brilliant light; nor could we conceive how the sudden transition was effected.

"From hence we drove to a large building opposite the castle of St. Angelo, from whence we saw the fire-works. St. Peter's, in all its blaze of glory until they began, still looked very brilliant; but from the moment when the girandole blazed forth, which is meant to imitate an eruption from the crater of Vesuvius, the intense light of the fire-works, in a great measure, eclipsed that of the illumination.

"*Saturday.*—There is a baptism of Jews at the church of St. John Lateran, at which every year, one or two are induced to receive baptism, either for the sake of the thirty pounds given on the occasion, or from some other motive: but very few, if any, are supposed to be real converts. I have even been told, that the same Jew has been baptized more than once, when no other could be persuaded to come, that the appearance may be kept up."

Our readers will now pass on with us to a far different scene—to the death-bed, and the tomb of the young lady above alluded to, Anne Elizabeth S., a daughter of Sir W. and Lady S. who expired in the faith and blessedness of a true disciple of Christ, at Rome, January 5, 1821, in her fourteenth year.

We shall introduce her in the author's own incidental notices.—

"Anne had so much intelligence, sweetness, and animation, joined to a great share of beauty, that she attracts

perhaps too much admiration, of which hitherto however she appears perfectly unconscious.

"Mrs. C. sat opposite to Anny, whose sweet expressive countenance she studied with an artist's eye; observing to a person who sat next her, that if Leonardo da Vinci had seen the face of that child, he would have copied it for that of an angel. Every one seems struck with the appearance of our dear Anny, who improves daily in every grace and beauty. At Lucca baths, where they passed the first summer after their arrival in Italy, the children enjoyed unrestrained liberty. Anny, in particular, bounded over the wild and lovely scenery, like the young mountain kid, with unwearying pleasure.

"The children have great pleasure in going to see the pope get into his carriage to take his afternoon drive. I must tell you an anecdote of our darling Anny, which happened a few days ago on one of these occasions. We were standing among the crowd watching for the signal by which we were to know that the pope was advancing. It was given, and a poor woman, anxious to present a petition, which she held in her hand, endeavoured to make her way to him, but was rudely repulsed by the Swiss guards. In a moment Anny sprang forward, shielded the poor creature in her arms, and drew her on through the midst of the guards close to the pope, to whom the woman presented her petition on her knees. The guards, seeing the benevolent and graceful action of the child, made way for her with a smile of approbation.

"Dearest Anny has, within these last few days, a languid look, which makes us all uneasy. On rising from her prayers this morning, I thought that she would have fainted; and told her that she must not again remain so long on her knees. She answered, that she could not avoid it, for she had all her friends to remember in her prayers.

"*October 14.*—Our apprehensions about Anny increase daily; she now lies on a couch, or is carried from one room to another, having again lost the use of her limbs.

"*October 20.*—Anny is alarmingly

ill; several physicians have been consulted, who give us little hope of her recovery: we can only look to the great Physician, who, with an almighty word, can bid her 'be whole.'

"October 26.—She passed a very sleepless night; I was dreadfully alarmed, her breathing was so short and quick; while the bed-clothes heaved with violence of the palpitation at the heart. With difficulty she can utter a sentence; but when she does, that sentence is generally to ask for prayer, 'the prayers for the sick in our own prayer-book.' Seeing but little probability that she would be continued much longer amongst us, my sister, after some serious conversation, asked her, what she thought of receiving the sacrament, having never yet approached the table of the Lord. She said, that she would like it, but that she was not worthy; and, bursting into tears, added, 'O, dear mamma! you don't know how naughty I have been; but I will tell you all. Is there any one in the room but ourselves?' Being assured that there was not, she opened her whole heart to her mamma: I had almost said her innocent heart; but that cannot be, since she partakes of that fallen nature which first brought sin into the world; but when I heard the crimes which weighed heavily on her spirits, and caused her, as she said, to shed many tears upon her sick bed, I felt convinced that she was indeed a child of God, who taught her to feel, that no sin is trifling in His sight, 'who is of purer eyes than to behold iniquity.' By God's assistance, my sister was enabled to tranquillize her child's mind: she reminded her, that Jesus Christ came into the world to save sinners.

"Sunday.—We had a visit from a clergyman, Mr. Wolf, who, although a perfect stranger, evinced all the kind interest of an old friend. He read prayers, and administered the sacrament, of which our dear sufferer partook with a humble and contrite heart, which the Lord promises he will never despise. She appeared deeply impressed, though unable to speak from excessive weakness and languor. On Monday morning, when Dr. Clarke

came, he wished to feel her pulse; and perceiving that she held out her right hand, the one on which she had been lying, he objected to it. 'I cannot give you my left hand,' she said: 'I have not had the use of it since Saturday.' And then it was discovered, that from that time of her dreadful suffering, she had lost the use of her left side; and had forborne to mention it, for fear of grieving her mamma. Every trait of her character which illness develops, makes us more acutely feel the worth of this inestimable child.

"Night and day she suffers, but she suffers as one passing through the 'refiner's fire.' Many things she says, which give us the comfortable assurance, that the short moment of affliction is passing away, while there is working for her a far more exceeding and eternal weight of glory in that peaceful mansion opened for all believers by Him who has washed them in his own most precious blood. In her greatest sufferings, she frequently exclaims, 'O how many have much more to endure without the alleviating care of such kind friends!' Under all her bodily suffering, her memory and understanding remain uninjured. Reading has ever been her greatest delight; and now it acts upon her nerves like a powerful soporific, as the physician tells us, calming and tranquillizing her as laudanum would any one else. When most inclined to be restless, from an increase of pain and fever, she is most anxious for constant reading, as if to turn her thoughts from herself. Books of amusement are sometimes read to her, travels or biography; she objects to novels, or any thing from which she cannot derive improvement as well as amusement. From childhood her mind has not been occupied as the minds of children are in general. Her pursuits and inclinations have marked out the ripening for a heavenly inheritance. I remember her accents of praise, as when a baby from four to six years old she repeated hymns of her own selection, with glistening eyes, looking up to heaven, her own resting-place. The little book which contained her favourite hymns is now by me, in which she used, as a very little child, to mark the

passages which most particularly affected her. The strictest observance of the Sunday has been from infancy, her undeviating rule; and now in her illness is attended to with the most scrupulous watchfulness. On Saturday night she frequently inquires the hour, that twelve o'clock may not surprise her hearing any thing which she does not consider Sunday reading. Since her illness she never said any thing which could lead us to suppose that she was aware of her situation, till within these last few days, when she intimated it to her mamma, with an anxious expression of countenance, as if unwilling to grieve her, yet at the same time, thinking that she ought to break to her a painful truth. 'Mamma,' she said, 'from the pain I feel in my chest, and my not getting the least better, I cannot help thinking myself in danger.' Again she said, 'I am sure I shall never rise from this bed.' My sister answered, 'she hoped that thought was not painful to her;' to which she unhesitatingly replied, 'that it was not.' Seeing her in great suffering, her mother said, 'O my child, that I could do any thing to relieve you!' 'You can do nothing now, however, but pray for me: O pray for me.' She complains much of the wandering of her thoughts in prayer, unconscious that it proceeds from the increasing debility of her body. My sister said, 'I hope, my darling, your faith does not fail.' 'O no, mamma; but I often repeat that beautiful prayer, "Lord, I believe: help thou mine unbelief."'

"December 24.—Anny again received 'the most comfortable sacrament of the Lord's supper.'

"Christmas day.—After passing many restless hours of the night coughing, she seemed overcome by weakness, and lay motionless, until roused by the shepherds' pipes under the windows;* raising her languid head from the pillow, she said distinctly, 'Glory to God in the highest: on earth peace, good will to man.' Then she sunk again to

* "During the Advent the shepherds come in from the country playing sacred strains on their pipes, in commemoration of the glad tidings first announced to the shepherds 'abiding in the field keeping watch over their flock by night.'"

quiet rest, with peace and good will in her heart, as well as on her lips.

"Rome, January 1, 1821.—The new year has opened sadly upon us. The sufferings of our precious child are beyond what I thought the mortal body could endure.

January 2.—Still she remains in the same state of drowsy stupor. At four o'clock to-day, as I stood watching her calm countenance, the cold hand of death spread its hue over her lovely features, still lovely, and still expressive of the peaceful feelings of her heart; peace within and peace without, for mortal suffering seemed to be past. Her respiration became quick and interrupted, attended with the noise in the throat which generally precedes dissolution. After some time, she revived as one awakening from broken slumbers, and talked more cheerfully than she had done for many days. Having heard of Amelia O——'s death, she began to speak of it: 'Sweet, beautiful Amelia O——t is dead. O how will her poor mamma return to Scotland without her!' her lips quivering, and the tears streaming from her eyes as she spoke. 'My love,' said my sister, 'Mrs. O——t is a Christian, and will be resigned to the will of God.' 'O mamma, she will miss her so much! she will see her empty chair. When any of our family only dined out, I used to think the table looked melancholy.' She asked me to read to her, and listened very attentively while I read an account of the death of D—— D. 'How awful,' she said for a deist to be taken off so suddenly.' This evening, when the doctor saw her, he told me, that from the change in her pulse and looks, he thought it probable, that before the morning all her mortal sufferings would terminate. But like an expiring lamp, which emits one more bright ray, she was re-animated and spoke cheerfully to her father when he came to see her in the morning. Her father and mother, with aching hearts, and constrained cheerfulness, sat looking at their darling, and saying that she had always been a good and dutiful child, and a great pleasure and comfort to them. At this time, something brought to her recollection a musical entertainment, at which she had been

nt on a Sunday evening, where
ing of Naples was present. Im-
ately the peaceful expression of
untenance gave place to one of
zed distress, and bursting into tears
aid, 'O why did you let me go on
ay? I did very wrong.' My sis-
aving explained the particular cir-
stances to her, she recovered her
posure, and appeared so much her-
and talked so pleasantly and so
tedly, that a ray of hope, like a
ng sun-beam, crossed my mind,
our precious child might yet be
d to gladden the evening of her
's days, and her mother's, and
also; but the hand of death was
her, and again I saw its pale hue
pread her face. She talked cohe-
and with much composure, not
pirit hovering on the verge of the
whose expectations among the
is cut off, but as still lingering
en time and eternity. She spoke
e pleasant days which she had
d at her brother's house, as the
est of her life; but the whole of
's short life was happy; no shade
row had ever cast a cloud over
our morning of her days. She
the darling of both her parents,
studied her gratification in all
s. The whole of her conduct and
iples made her, indeed, their com-
During her infancy, no induce-
which could be held out, no per-
on or threatening could force her
erve in the slightest instance from
ised obedience, which I have often
severely tried. As she advanced
ars, this principle was so firmly
d in her mind, that her parents
d in her the most implicit confi-
; setting her as a watchful guar-
over her little brother and sister,
om her loss will be indeed incal-
le; for she had so entirely gained
affections that they gladly looked
her as an example. She dozed
of Wednesday, but towards mid-
ad a dreadful struggle, which her
mother could not witness without
much affected; and, perceiving
in tears, the dear child appeared
ly distressed, most anxiously in-
ng if she had done any thing to
her mamma. Towards evening

my sister asked her if she knew that
she was going to heaven? She answer-
ed tranquilly, 'No, mamma, I did not.'
A little after, she said, 'Mamma, I am
trying to recollect the penitent thief.'
She begged to have the raising of the
son of the widow of Nain read to her,
and asked in what chapter it was con-
tained. She requested that her mam-
ma would sit up with her all night, first
inquiring from the doctor, whether it
would injure her mamma's health to
sit up with her, and whether it would
do her papa any harm to remain with
her that night beyond his usual hour.
Thus solicitous was she about those
whom she had always loved, when, as
the doctor said, the dew of death was
on her forehead; and, from the dread-
ful heaving of her breast, he thought it
not probable that she would hold out
till morning.

"From the middle of the night, un-
til about four in the morning, she re-
mained in a lethargic stupor: then she
seemed as in the agony of death. We
all stood watching her for some time,
believing that her intellectual powers
had subsided for ever; but, to our as-
tonishment, she recovered them, and
asked me to read to her some of Dodd's
Consolations. I read to her of the pa-
tience of Job, who, when deprived of
all his children and earthly possessions,
said, 'The Lord gave, and the Lord
hath taken away: blessed be the name
of the Lord.' Anny said, very distinct-
ly but slowly, from difficulty of breath-
ing, 'A stronger instance of patient
resignation was never known.' After
I had finished the section, finding her
attention was still engaged, I read from
the same book about the sufferings of
the martyrs, and at the following words,
'But when the kind hand of our Fa-
ther and Redeemer applies the scourge,
let us receive it submissively, let us im-
prove by the chastisement,' her empha-
tic 'Yes,' will never be forgotten by
those who were present. Her atten-
tion was most extraordinary at a time
when her agony appeared extreme,
and life to ebb fast: yet still it kept a
strong hold, as if loth to part. All
Thursday she suffered dreadfully; but
not one impatient word or look escap-
ed her; and her senses remained per-

fect. In the evening, her mother asked her, 'Who loves you better than mamma, and whom are you going to?' She replied, 'to God.' Then turning her dying eyes to me, she said, as if to comfort me, (and oh! what greater comfort could she have given me!) 'I am going to God.'

"I watched that darling child, who from infancy was dearer to me than my own existence, passing through the dark valley of the shadow of death; and I did not shed a tear. An immortal spirit had been permitted to make a transient abode among us; and washed from its earthly contaminations by the blood of the Saviour, was now struggling to escape from its prison-house, that it might re-ascend to its native regions. I read the thirty-fourth Psalm; and, falling low on my knees, I offered up my supplications, that my darling might depart peacefully from this turbulent world, and that the Lord Jesus might receive her spirit. My sister begged me to do nothing to excite her, which had been the particular desire of the doctor. She answered for me, 'My aunt is right, mamma; let her go on.' She became quite calm, and joined me in prayer, repeating over and over again, 'Lord Jesus receive my spirit.' She looked at my sister with an unutterable expression of fondness, and said, 'My mother, my good mother, my dear mother; God bless my mother, and God bless my dear father.' She then prayed for each of us repeatedly, saying, 'Lord, grant we may all meet in heaven.' She also prayed for the maid-servant, whom she saw standing at the foot of the bed. Then every breath was prayer—'Lord, help me! Lord, save me!' until she could no longer articulate. At half past six o'clock on Friday morning, the purified spirit fled to the bosom of its Redeemer.

"On Monday morning, January 8, we accompanied her sorrowing father to see her laid in the grave; and a little earth soon covered for ever from our eyes what, for nearly fourteen years had been our delight and admiration, our joy, and the object of our fondest solicitude. But she died in the Lord, and her rest is glorious.

"Oh! if the young and inexperienced

traveller could look forward over the rugged and thorny path of life, how joyfully would he hail the messenger of mercy who removes him from the dangerous trial, and bears him away to a place of safety! Our child was the object of the Redeemer's love: he would not allow her to be exposed to storms with which her delicate mind could not struggle. He pitied her; He watched over her; He dried her tears; He hath received her, and she is safe! Oh, how safe! The roaring lion who goeth about seeking whom he may devour, can never, never, reach her. She is gathered into the fold of Christ: she is one of His own lambs, and He is her Shepherd! Why are we anxious to detain those whom we love, to struggle with the waves of a tempestuous ocean?"

St. Paul's Chapel, New-Haven.

THE corner stone of the new Gothic chapel, which has for some time been in the course of erection in New-Haven, on the corner of Chapel and Olive streets, was laid on Saturday afternoon, April 18, being Easter Even, with impressive religious exercises. The congregation assembled in Trinity Church, at 2 o'clock, where divine service was conducted by the Rev. Mr. Hawks, assistant minister of the parish. A part of the consecration office was very happily accommodated to the occasion. Proper Psalms, 84, 122, 132. First Lesson, Haggai i. and ii. Second Lesson, 1 Cor. iii. A procession was then formed, and moved to the foundation of the new edifice in the following order:—Sunday School,—Choir of Singers,—Wardens and Vestrymen of Trinity Church,—Building Committee,—Contractor and Master Builders,—Clergymen of different denominations,—Officiating Clergymen,—Parishioners and others.—A large concourse of people being collected about the place, the following appropriate selection of Psalms was read by the assistant minister, with alternate responses by the congregation.

Great is the Lord, and highly to be praised in the city of our God, even upon his holy hill.—Psalm xlviii. 1.

The Hill of Sion is a fair place, and the joy of the whole earth; upon the north side lieth the city of the great King. God is well known in her palaces as a sure refuge.—*Psalm xlviii. 2.*

Walk about Sion, and go round about her; and tell the towers thereof. Mark well her bulwark, set up her houses, that ye may tell them that come after.

Psalm xlviii. 11, 12.

For this God is our God for ever and ever. He shall be our guide unto death.

Psalm xlviii. 13.

Her foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

Psalm lxxxvii. 1.

Very excellent things are spoken of thee, thou city of God.—*Psalm lxxxvii. 2.*

We have heard with our ears, O God, our fathers have told us what thou hast done in their time of old.—*Psalm xlv. 1.*

Who is like unto the Lord our God, that hath his dwelling so high; and yet humbleth himself to behold the things that are in heaven and earth.—*Psalm cxlii. 5.*

Open me the gates of righteousness that I may go into them, and give thanks unto the name of the Lord.—*Psalm cxviii. 19.*

This is the gate of the Lord; the righteous shall enter into it.—*Psalm cxviii. 20.*

Praise the Lord, O Jerusalem! Praise thy God, O Zion!—*Psalm cxlvii. 12.*

For he hath made fast the bars of thy gates, and blessed thy children within thee.

Psalm cxlvii. 13.

If I forget thee, O Jerusalem! let my right hand forget her cunning.

Psalm cxxxvii. 5.

If I do not remember thee, let my tongue cleave to the roof of my mouth; yea, if I prefer not Jerusalem above my chief joy.

Psalm cxxxvii. 6.

Except the Lord build the house, their labour is but lost that build it.

Psalm cxxvii. 1.

And the glorious majesty of the Lord our God be upon us: prosper thou the work of our hands upon us; O prosper thou our handy work.—*Psalm xc. 17.*

Glory be to the Father, &c.

As it was in the beginning, &c.

The 101st Hymn having been then sung, the Rev. H. Croswell, Rector of Trinity Church, proceeded to lay the corner stone, in the following form:

"Other foundation can no man lay than that is laid, which is Jesus Christ. I lay the Corner Stone of the House of God, which is to be erected on this foundation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

The following is a copy of the inscription, which, enclosed in a glass vase, together with a copy of the Prayer Book, the Episcopal Watchman, and other documents, were deposited under the Corner Stone.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen!

THIS CORNER STONE OF ST. PAUL'S CHAPEL

(erected as a Chapel of Ease to Trinity Church, in this city.)

Was laid on the eighteenth day of April, A. D. 1829.

BY THE REV. HARRY CROSWELL,

The Right Rev. THOMAS CHURCH BROWNELL being Bishop of the Diocese.

The Rev. Harry Croswell, Rector of Trinity Church, New-Haven.

The Rev. Francis L. Hawks, Assistant Minister of the same.

Gilbert Totten, William McCrackan, Wardens of Trinity Church.

Joseph N. Clark, Francis B. Winthrop, Enos A. Prescott, Caleb Mix, Philip S. Galpin, Building Committee.

Sidney M. Stone, Contractor and Master Builder.

Isaac Thompson, Edward Hine, Edwin Peck, Masons.

The plans designed and drawn by Sherman Croswell.

The following Prayer, in the language of the Liturgy, was then read by the Rev. Mr. Hawks:—

Almighty God, who at the beginning didst lay the foundations of the earth, be present, we beseech thee, with us, thy humble servants, who are gathered here together in all humility and readiness of heart, to lay, in thy name and strength, the corner stone of this edifice. We acknowledge that except the Lord build the house, their labour is but lost that build it: and we therefore entreat thee to look down with a favourable eye upon this beginning of our work; that as thou hast put it into the hearts of this congregation with one accord to erect a holy house of worship for the promotion of thy glory and the salvation of souls, so by thy continual help, thou wouldst enable them to bring the same to a speedy and prosperous conclusion. Prosper thou the work of our hands upon us—O prosper thou our handy work. Direct with wisdom and prudence from on high, those who are charged with this undertaking, and endure those by whose handy work this house is to be reared, with skill properly to execute whatever is needful for the service of the sanctuary. Protect those engaged in this labour from every evil accident—Guard the building from every calamity and danger to which it may be exposed.

Keep, we beseech thee, with thy continual mercy, the congregation for

whose use the building is designed. May they enjoy a rich measure of thy grace and heavenly benediction—be filled with the spirit of unity and brotherly love—and constantly preserved in thy faith and fear; and in thy good time, may they come up with joy and thanksgiving to offer unto thee in thy sacred temple, the free will offering of a holy worship; and in all time to come, may there never be wanting, in this place, chosen of thee to place thy name in, a people prepared for the Lord, faithfully and joyfully serving thee in all godly quietness.

Let thy heavenly blessing protect and guide thy servants the ministers of this congregation, and all who shall come after them, that both by their life and doctrine they may set forth thy true and lively word, and rightly and duly administer thy holy sacraments.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner Stone, grant that by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit and in the bond of peace, that they may be a holy temple acceptable unto thee—and especially to this congregation here present, give the abundance of thy grace, that with one heart, they may desire the prosperity of thy holy Apostolic Church, and with one mouth profess the faith once delivered to the saints.—Defend them from the sins of heresy and schism—let not the foot of pride come nigh to hurt them—nor the hand of the ungodly to cast them down.—And grant that the course of this world may be so peaceably ordered by thy governance—that thy church may joyfully serve thee in all holy comfort—so that they may walk in the ways of truth and peace, and at last be numbered with thy saints in everlasting glory—through Jesus Christ our Lord, in whose perfect form of words we complete our imperfect petitions—praying as he hath taught us—

Our Father, who art in heaven, &c.

The Rev. Mr. Croswell, standing on the Corner Stone, then delivered the following Address:—

MY FRIENDS AND BRETHREN,

The occasion which calls us together is one of no ordinary moment. The laying of the corner stone of an edifice, designed for the worship and service of God, is always an interesting office: But, in the present case, there are circumstances connected with the transaction, which render it peculiarly gratifying to our feelings. Seventy years ago, let it be recollected, there were few Episcopal churches in Connecticut; nor was there, at that period, even an organized congregation of Episcopalians in New-Haven. Indeed it is now but seventy-four years since the first Missionary of the Church of England set his foot in this place, and conducted the worship of God according to the order of the Protestant Episcopal Church. To those who have been made acquainted, in the slightest degree, with the state of popular feeling at that period, it is unnecessary to say, that he came to encounter long-cherished prejudices; and to awaken the jealousy and animosity of the zealous religionists, who had before occupied the ground, and maintained an exclusive ascendancy in all matters of civil and ecclesiastical polity. We cannot look back upon the state of things at that day, and contrast them with the present, but with mingled emotions of astonishment and gratitude. A few families, who had brought with them from the mother country, a strong attachment to the faith of their ancestors, and to the primitive order and worship of the Church, then constituted the little flock, whom the missionary found, literally scattered in the wilderness, as sheep without a shepherd. They had neither temple, nor altar, nor priest: And when the gospel messengers were sent, in the true spirit of Christian benevolence, to search them out, to seek them from house to house, to gather them together for divine worship, and to break to them the sacramental bread, and open to them the baptismal font—few were the voices that united in the heart-cheering service of the sanctuary, or responded to the accents of supplication and praise which burst from the preacher's lips. But what do we behold now? I speak not so much of the

amazing increase of Episcopal worshippers since that period, as of the change which has been wrought in the public feeling and sentiment. No longer do we hear the church stigmatized as unchristian—no longer do we see it assailed, except by the most narrow-minded and ignorant, as the offspring of popery—no longer are her ministers held up to reproach, as mere formalists and bigots. No—the Church, instead of being the object of scorn, and contempt, and enmity, has won its way to the hearts and affections of a large portion of the community. Nay, we have lived to see the day, when thousands and tens of thousands of the descendants of those who revolted from the parent church—looking with regret upon what was erroneously deemed the necessity for this rash and unnatural disruption—have joyfully returned to the maternal bosom, and are now worshipping in her temples, or ministering at her altars. O, could those faithful servants of God, who first entered this place as missionaries, have looked forward to this day—could they have anticipated such a rapid and abundant growth, from the seed which they planted in faith, and watered in hope—could they have calculated on that change in public sentiment, which we are permitted to witness—how light would have been their labour of love—how sweet would have been their toil! With what patience would they have borne reproach and obloquy; and how would they have rejoiced, that they were counted worthy to suffer shame for the name of Christ, and for that Church in which he had called them to minister. But they and their immediate successors have long since gone to their reward; while we are left to enter in, and enjoy the fruit of their early, arduous, and pious labours: And it becomes us to improve this favourable opportunity, to bear our grateful testimony, as well to the active benevolence of our brethren of Great Britain, who sent them to our shores, as to the fidelity and zeal with which they discharged their high and important trust.

In undertaking our present work, our only desire is, to meet the present and

increasing demands of the Church. Such indeed has been the course, from the very commencement and organization of the parish. The first house of worship was of moderate dimensions, and of simple structure; but it was all that the congregation then required, and the best that their means would permit them to erect. It was found necessary, however, from time to time, to enlarge its dimensions by several additions—until about 15 years ago, the congregation had increased to such a degree, that the erection of a new and much larger edifice became absolutely essential to the welfare of the parish. The stately and imposing edifice which now stands upon our public square, conspicuous for its size, and the chaste and simple beauty and symmetry of all its parts, was accordingly commenced with great spirit and zeal. In the spring of 1814, the corner-stone was laid—and in February, 1816, it was finished and consecrated. From the magnitude of that building, and the extent of its accommodations, which exceed those of any other Protestant church in the Union, it was presumed it would prove sufficient to meet every demand for room for a long period. But already, in the short space of thirteen years, do we find ourselves called upon, by the fair claims of the congregation, to proceed to the erection of another edifice, as a chapel of ease to the present church. And it is a pleasing consideration, that this work is commenced in perfect harmony. There is scarcely any diversity of sentiment, as to its necessity and propriety—much less is there any difference in feeling or spirit. On this, as on every other important occasion, the utmost good will is religiously cherished; and the best securities adopted, for maintaining hereafter, a common interchange of fellowship and brotherly love. The whole Episcopal community is to constitute but one unbroken and undivided parish—with united ministrations and councils, and with mutual interests, objects, and views—and, as we devoutly trust, with a prevailing disposition to preserve unimpaired, the unity of the spirit in the bond of peace. Nor, while we indulge these pleasing anticipations,

and cast ourselves upon the unfailling promise of God, do we feel as if we had aught to apprehend, from the inroads of heresy, schism, or dissent. No—when this building shall have been completed, and separated and set apart from all unhallowed, worldly, and common uses—we hold a security, under God, in the long established and well-known order and discipline of the Church, against every species of innovation and disorder. No one, attempting to be wiser than his teachers, will venture to rise up in this place, to contradict or gainsay, those venerable standards of the Church, which have been consecrated by time, and sanctioned by the approbation of the confessors and martyrs of the earliest and purest ages of Christianity. And in the forms of our worship—in that liturgy, which breathes throughout a spirit of fervent devotion, altogether unrivalled in human and uninspired compositions—we have also a powerful and efficient security against that horrid and fearful heresy, which strikes from beneath the feet of the Christian the only foundation on which his eternal hopes can rest—which leaves him without a Saviour or a Sanctifier—without an altar or sacrifice, in this world, and without an intercessor or mediator in heaven—without the consolations of this life, or the hopes of the next. While our desk speaks out the full, and distinct, and unequivocal language of orthodoxy, we are hardly to fear, that the pulpit can, with impunity, mutter blasphemies against the most high God. No—never can we believe, that the desk and the pulpit will be thus arrayed in hostility to each other. No man, after invoking the triune God in the desk, and after approaching the throne of grace, through the name and mediation of the blessed Redeemer, would presumptuously rise up in the pulpit, and attempt to dethrone that Redeemer, or degrade him to a level with a created being. No—the tongue that could be guilty of such inconsistency and perfidy, would deserve to lose its utterance—the lips that could thus mock the Holy One of Israel, in such a place, might justly expect to be locked in everlasting silence.

But I will not detain you. Committing our undertaking to the protection of Him, without whose aid the builder will but labour in vain—let us look forward, with pleasing anticipations, to the time, when the walls shall be reared—when the top stone shall be brought forth with shoutings—and when every thing shall be prepared for the solemn consecration of this edifice to the service of that Being whose presence is specially promised, wherever his name is written, and his grace invoked. And while we reflect, that the hands employed in this work, and every thing connected with it, must soon cease from their earthly labours—let us earnestly entreat our heavenly Father, to shed upon the rising generation the abundance of his grace—that, planted and nurtured in this house of the Lord, they may grow up as wholesome and thrifty branches in the Universal Church—that they may deliver the trust committed to them unimpaired to their posterity—and that generation after generation may rise up to worship and glorify God in this earthly temple, and be fitted and prepared for his immediate presence in his glorious mansions above.

For the Christian Journal.

Education for the Ministry.

Messrs. EDITORS,

THE following communication to that excellent paper, the Auburn Gospel Messenger, speaks its own praise. I will not say how truly the worthy author is entitled to all commendation. Do insert it. May it be read, and improved, and lead to imitation.

Yours truly, N. E. N.

“When I consider the inadequate supply of missionaries afforded by the present resources of our church, and when, on the other hand, I observe the wide fields that are daily opening in the new settlements of our country, truly it makes my heart ache with sadness, that the abundant harvest is ready to perish for the want of reapers to gather it. Men and brethren, what must we do? What speedy relief may be derived for wants so distressing as

these? The children of our own household are asking the bread of life; and certainly we must not turn a deaf ear or encourage an unworthy insensibility to the cries of those who are members with us of "one Lord, Jesus Christ." Are there no pious and talented young men in our numerous congregations, who might be encouraged by their pastors to come forward and devote themselves to the noble business of winning precious souls to Christ—of building up the walls of our Zion, and thus preserving, in its purity, that Church for which Christ gave himself the fruit of his death, and which was 'bought with his blood.' Certainly there must be many such young men, who, if they knew and could be made to feel the importunate call which Christ made for their services, through his poor and scattered followers, 'dispersed abroad,' through this rapidly rising country, if they could be assured of aid from their pastor and from pious friends, in the furtherance of their views, they might be convinced that their highest and most serious sense of duty would lead them to devote themselves to the work of the ministry.

"Deeply feeling the distressing want of missionaries; perfectly acquainted with the opening prospects of the Church, and impressed with a conviction that something should be done 'quickly'—I take this method of offering to any two young men, members of the Protestant Episcopal Church, who will bring satisfactory testimonials of their piety, talents, and sound views of scripture doctrine, from the rector of the parish where they have lived, a *pledge* that they shall receive, gratuitously, their board and tuition, classical and theological, until they are fully prepared to receive deacons' orders.

"Any communications addressed to the undersigned name, "Whitgift," to the care of the Rev. Dr. Rudd, Auburn, will meet prompt attention; and you, Mr. Editor, will, by forwarding such communication, very much oblige your friend and brother,

WHITGIFT."

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The following excellent remarks on the above, by the Editor of the *Me-*

senger, are also recommended to the serious attention of our readers.

"We hope that the generous offer of "Whitgift" will be embraced by some deserving young men, who will hereafter adorn and promote the interests of our Zion. It no doubt frequently occurs, that pious young men, whose minds are of a character to be highly useful in the Church, would gladly devote themselves to the ministry; but in consequence of the want of means to prosecute their studies they are obliged to abandon a course, which, under other circumstances, would be the object of their pursuit. To encourage such is surely a most laudable effort. We have never been in favour of another course, which has been more or less followed in many places. We mean the plan of saying to those who have given no particular evidence of either piety or mental elevation, 'if you will turn your attention to the ministry, we will support you in the preparatory studies.' The ministry calls not only for men of strong piety, information, and talents, but it requires also, what cannot always be brought to a satisfactory investigation—the possession of such tempers and habits of thinking as will prevent the individual from being swayed in his conduct by the little arts of popularity, the love of management, the unworthy passions which often find their way to the human bosom. The sacred office is not free from exposure to the influence of such passions, and yet there is no profession in which their indulgence is productive of more evil. The leading impressions upon the mind of that young man who would devote himself to the service of the altar, should be deep humility, in union with that self-denial, for which the office continually calls; that submission to the authority and order of the Church which her divine Head has given, and which his holy word enjoins. In conversing with one who would enter upon the sacred calling, we would point his attention in the outset to the offices for ordination, to the requisitions of the canons and rubrics of the Church, that he might early accustom himself to the contemplation of the duty of following,

'with a glad mind and will,' all those 'godly admonitions,' and submitting to those 'godly judgments' which belong to those appointed over him in the Lord. He should carefully compare these things with the word of God, and satisfy his mind in the affirmative answer to the question—'Do you think in your heart, that you are truly called according to the will of our Lord Jesus Christ, and according to the canons of this church, to the order and ministry of Priesthood?' (Office for Ordering of Priests.) Those who set out with such cautions, relying upon divine grace to guide them, will, it is believed, avoid many of the evils which they must expect who enter upon the ministry without a due regard to the nature and extent of that obedience which the church, as the appointed body of Christ, demands of those who would serve her in holy things. That some such aids may be raised up through the pious zeal of Whiggift, will not fail to be our humble prayer."

For the Christian Journal.

Bishop Hobart's Pastoral Letter.

Messrs. EDITORS,

YOUR readers have probably been all long since aware that an institution has existed in the city of New-York, denominated "The Protestant Episcopal Clerical Association;" that the formation of it was in the face of the known, decided, and warmly urged objections of the Bishop of the Diocese; that after its establishment the Bishop felt himself compelled, by a sense of duty, to declare, in a Pastoral Letter, his reasons for disapproving of a society formed for the avowed purpose of promoting the piety and usefulness of his clergy; and that since the publication of the Letter, and that of various objections to it, and attacks and vindications of it, the Association has been dissolved. This fact, some may think a sufficient reason for letting the whole subject pass from the public mind, and be buried in oblivion. Not so thinks your present correspondent. The matter has given rise to the discussion of various points intimately connected

with the general character and interests of our church. It has, therefore, become one as permanently and extensively important as that church itself. But the members of the Association, themselves, have given a most conclusive reason why the subject ought not to be forgotten. In declaring their dissent from the Bishop's view of the subject, they intimate, with no little distinctness, an idea of forming a similar association.*

Their ground, therefore, being thus maintained by them to the full, and the matter being one deeply interesting to the whole church, the cause of that church requires that it be kept in mind, in order to the due appreciation of the new society, whenever it shall be formed. As one humble member of that church, Messrs. Editors, allow me to say, that the subject has most seriously occupied my mind. I have endeavoured to view it in all its bearings upon the great interests of religion and the church. I have read, not, I trust, without humble prayer for a right judgment in the matter, the Bishop's Pastoral Letter, and its two defences, and what has appeared in opposition in the two publications of the members of the Association, and in that of the Rev. Dr. Wainwright. I have read also some of the notices of the subject in the Philadelphia Recorder.†

* "We do not thereby," (by dissolving) "consider ourselves again any measure pledged to form no similar association, so long as the laws of the church leave us, in this respect, free to exercise our own judgments." See "Account, &c by the Members of the Association," p. 26. From the tenour of this "Account," it is obvious that the members mourn over the dire necessity, arising out of the resignation of one of their number, of bending, for the present, to the spiritual tyranny that has interrupted them in a work, to the value, importance, and deep interest of which, they can hardly find either words or conceptions adequate. When they shall have recovered from the shock which that resignation produced, the Bishop's disapprobation being nothing in comparison with it, their candid disavowal of any pledge to the contrary will leave all the arguments in favour of such associations, and the futility of all objections to them, in full force to operate in the establishment of another.

† These, I regret to say, evince principles and feelings, and the adoption of arts, which piety never can approve, and which the heart of correct moral sensibility, and truly honourable views must abhor. The members of the Association seem anxious to have it known that they

From a full view of the whole ground, I have been strengthened in the sentiment of gratitude to God's providence and grace, long cherished, for the fidelity and untiring watchfulness and devotion with which the interests of our Zion are guarded by the eminently gifted individual with whose supervision this diocese is blessed. His characteristic promptness, zeal, and superiority to all less considerations than the discharge of duty, and the approbation of his conscience and his God, having yielded at once to a call for the discussion of a subject of general and permanent interest to the church, have, I trust, furnished grounds for future principles and action most favourable to that integrity, purity, and harmony of the church, of which he is one of the chief divinely constituted guardians. And never, perhaps, has an act of Bishop Hobart's official life commanded a fuller and more united sentiment of cordial approbation in the intelligent, judicious, and pious portion of our communion. Nor of our communion only. Not unfrequent have been, from other quarters, the expressions of admiration of such prompt and disinterested efforts for averting danger in its approach; and the emphatic language of approval of views, and a policy, the want of which, among others, has brought sad experience of discord and confusion.

In perusing the several defences of the Clerical Association, my mind has rested on a few particulars, on which, if you please, Messrs. Editors, I will take the liberty of briefly remarking. First, however, there are two facts connected with its first organization which ought to be particularly noted.

The language used in various parts of the publications in opposition to the Pastoral Letter, would seem to justify the impression that the establishment of the Association was with the knowledge of the Bishop and clergy generally of the city, and of course, with a full opportunity given them of expressing their dissent, or having a voice in

are not responsible for them. They should have gone further, and entered their protest against a mode of defence which, as gentlemen and Christians, must have been most repugnant to their feelings.

fixing the principles and form of its organization.

Now, with regard to the Bishop, we are told, in pages 6 and 7 of his Letter, that a meeting for organizing the plan *had been held*, and that another was to be held on the evening of the day on which a knowledge of both the meetings had but "*accidentally*" reached him.

The facts, if I understand them, are these:—Several weeks, perhaps some months, before the Association was organized, the clergyman who took the lead in it conversed with the Bishop on the general subject of a desire that there might be such an association formed. This conversation, however, it would appear, was not spontaneous. For the Bishop observes,* that he was prepared for it, from having heard that the matter had previously been mentioned to others of the clergy. Very properly, however, there were those of them who felt unfeigned surprise that a subject deemed to have so important a bearing on the character and destinies of the church, and the qualifications of the clergy, should be matter of serious deliberation in the very place of the Bishop's residence, and yet he be kept in the dark about it. Recourse was, therefore, had, at last, to the Bishop; and then was held the conversation of which I have just spoken. The result was, a hope on the Bishop's mind, "that there was an end of the matter; and the conviction that it would not be finally resolved on, without further communication with" him.†

After this conversation, the tenour of which produced such a hope, and such a conviction, in the Bishop's mind, the first thing that he hears on the subject, and that *accidentally*, is, that a meeting *has been held*, and that another is about to be held, to complete the organization of the Association.

I do not wish, Messrs. Editors, to be uncharitable; but there is another fact connected with the establishment of the Association, which ought not to be overlooked. And facts are stubborn things, and must be allowed to produce

* Pastoral Letter, p. 6.

† Pastoral Letter, p. 6.

their natural inferences. Among the blessed effects represented as designed by the Association, and calculated to be produced by it, is the increase of brotherly love, harmony, and kindly feeling, among the clergy; not, its advocates would assure us, the love, harmony, and kindness, of party, but that which is to know no other bounds than those of their common ministry. Would it have been more than a consistent and proper exercise of such feelings, and a more than reasonable evidence of their genuineness, that sweet counsel should have been taken on the subject with all the brethren, who, by the title of the Association, it might be supposed were intended to be benefitted by it? Now I happen to know, Messrs. Editors, that at least five or six (perhaps the actual number may be twice that) of the clergy of the city, and among them some of the oldest presbyters in the diocese, and of the longest settled pastors of the city, were never addressed on the subject, and never had opportunity given them of expressing their views either on the general question of having such an association, or on the plan on which it should be organized, and the exercises in which it should engage. This, I say, gentlemen, is a fact. The reasons which led to this exclusion are of course known to those who acted upon it; and I should hope are matters of but little consequence to the subjects of it. The fact itself, however, ought not to be overlooked in its connexion with the avowed principles of Christian love and fellowship on which the Association was got up. I presume, too, there can be but little doubt that the result, as it respects their participation in the matter, would not have been different, even had their brethren shown them the regard and confidence which an interview on the subject would have evinced. It may be this was anticipated; and the known character of their church principles have been considered a sufficient reason for avoiding the trouble of counselling with them. Surely, however, this compliment was equally due to some with regard to whom the difficulty was not allowed to operate. *The fact, then, of exclusion, still re-*

mains, to illustrate, as it may, the principles of brotherly kindness, harmony, and love, whence sprang the Association, and of the strengthening and spreading of which it was to be so blessed an instrument.

It is true, the Association has been over and over again declared to be of no private or party character, but equally open to all the clergy of the city and its vicinity, and all who, from time to time, may visit the city. To say nothing of the bearing of this upon the point last noticed, I will beg leave to apply it to another view of the Association, on which, also, great stress has been laid. It has been called a little band of but ten brothers. *Is it not, then, a little one? And what harm can be expected from it?* It is true, it consisted but of ten, because several brethren had had no opportunity of saying whether they would join it or not;* and because others had declined either solicitation, or indirect invitation, to join it. Had the efforts made to secure these last succeeded, at least five others, probably more, would have been added to the little band; that is, it would have been half, (perhaps quite) as large again as it was. Its real character, however, is to be determined by its constitution. The "*little*" band, then, is designed to contain, first, all the clergy in the city, at the time of its organization thirty in number, and experiencing an almost annual increase. And to these are to be added the clergy of the vicinity. In this number may fairly be ranked the Long Island clergy; except, perhaps, the worthy missionary, who pursues his humble and laborious duties in the two remotest parishes on that island; and of whom it is no more

* It appears, indeed, that it was intended to have sent the constitution to every Episcopal clergyman in the city, and thus give him an opportunity of joining if he would. It will be at once seen, however, that this varies not the character of the principle of exclusion from the initiatory counsel, in its bearing on the question of brotherly affection and regard. One venerable presbyter, at least, whom every true friend of our church must delight to love and honour, was entitled to something more than permission to join a society, from the forming of the principles and plan of which his voice, that of long experience, and long fidelity in his Master's cause, was excluded.

than justice to say, that even if his distance did not constitute an objection, the well-known accordance of his own with the primitive and truly evangelical views of his venerated father, would have precluded his connexion with the Association. The Long Island clergy, then, I believe nine in number, are to be added. The little band thus becomes thirty-nine strong. Some two or three of the Westchester clergy, also, might be added. And if, in its enlarged spirit of love, the bounds of dioceses may (and why may they not?) be overlooked, the "vicinity" of the city included within New-Jersey, might furnish two or three more. Staten Island, certainly, ought not to be excluded. I will be moderate however, and put down but *forty* as the intended number of this *little* band, who were so profitably and delightfully to enjoy their fire-side conversations. But then, any member had a right to introduce to the regular meetings of the Association any Protestant Episcopal clergyman visiting the city. This might almost always add at least two or three, and not unfrequently twice that amount, to the ordinary number of attendants. Particular occasions, such as conventions, seminary commencements, &c., of our own Church, and the anniversary celebrations of societies extraneous from it, would greatly swell this little private circle.

The honest English of all this is, that the New-York Clerical Association was, by its constitution, and on the avowed principles of its members, to become a large and formidable body of clergy, comprising, as its regular attendants, as many of between forty and fifty of that order as might choose to join it, and to be attended also by as many others of the same mind as might happen to be in the city at any of its regular meetings, or might visit it for the express purpose of attending them.

But it may be said that the very circumstance of the Association being open to all the clergy, was a security against its ever becoming of a party character. Still it would be a powerful organized association of the clergy, in which all matters that they might deem im-

portant to the interests of the Church, would be fair subjects of discussion and decision; and would, therefore, be liable to the Bishop's objection against virtual systems of ecclesiastical legislation, and the management of ecclesiastical concerns, unconnected with the wholesome principle pervading all our institutions, which secures the co-operation, the joint influence, and the respective rights, of Bishops, Clergy, and Laity.

In point of fact, however, even this enlarged *theory* of the Association does not entitle it to the credit of being thus removed from all tendencies to a party character. The constitution was formed after it was known that the Bishop disapproved of the measure. The most favourable construction that can be put on the exclusion of so many presbyters of the city from all counselling on the subject, is, that they, too, were supposed to be unfavourable to it. I believe, also, that an unfavourable opinion on the subject had been expressed, and all participation in the matter therefore declined, by several clergymen who had been consulted. It was known, then, that it would be an association composed of but a portion of the clergy. And it was as well known that the Bishop and several of the clergy regarded it as having an unfavourable bearing on sound church principles and policy. It partook, then, at once, independently of any tendencies in actual operation, or any changes which a majority might, from time to time, effect in its character and exercises, so far of a party description, as to have been in itself, and known by its founders to have been, a point of difference in seriously cherished views of principles and policy.

Such, then, was the Association organized within Bishop Hobart's diocese, and in the place of his residence; not a body constituted as a little band of brothers, who, in the privacy of their fire-sides, were to converse familiarly on topics relating to their own and their people's edification; but a society to be composed of all the Episcopal clergy in the city and its vicinity, and all who, from time to time, might visit the city, who differed, in that re-

spect, from the views of church principles and policy cherished by himself and many of his clergy; subject, at any time, to be altered and modified by the will of a majority; and at whose meetings all matters supposed to be connected with the good of the Church would become fair subjects of discussion and decision.

The principle was indeed avowed that those subjects should be avoided on which there was a difference of opinion among Episcopalians. Every one, however, at all acquainted with human nature, must at once see that this qualification admits of almost any construction which those concerned may choose to put upon it. What are the subjects which might be supposed to be brought forward in an association formed for the avowed purpose of promoting pastoral usefulness? What more likely than the following among many others? The proper qualifications for sponsorship, for adult baptism, for confirmation, for coming to the communion; the best method of preaching the Gospel; the value and importance of ordinances; the meaning and extent of ordination vows and obligations; the proper heads of catechetical instruction. Apply the rule to the full extent, and none of these can be talked about. Indeed it would be difficult to say what subjects could be introduced. The rule, then, to admit at all of the operations of the Association, must be made to mean exactly what the majority at any meeting may think it should mean; that is, any thing or nothing.

But I am opposed, Messrs. Editors, to the principle and tendency of such a rule. I am not fond of controversy; but I am fond of truth; and do not like even the semblance of slighting any portion of truth, rather than avoid the inconveniences of its defence. Now it appears to me to be the direct tendency of all systematic exclusions of differences of opinion, to produce the impression that those differences are unimportant. This I am not prepared to own, or even indirectly to adopt as a principle of action. I believe that many of the differences, however honestly and conscientiously entertain-

ed, among Episcopalians, are on very important points, and on points essential to the purity and integrity of our system. I am opposed, therefore, to any methods of religious improvement which systematically shut out points on which such differences exist. They need not, it is true, and ought not to, be perpetually brought forward. Some of them may, perhaps, be but seldom noticed. But never would I desire connexion with a religious institution from which they must be by law excluded; and that upon the ground, avowed or clearly implied, that they are of at least comparatively little importance.

The members of the Association lay much stress upon their having adopted a form of prayer as ample security against any danger of a tendency to encourage a species of devotion foreign from the sober and scriptural character of our Church. It is a well known fact, however, that several, perhaps a majority, of them honestly avow and act upon the belief, that except within the walls of the Church, and in the reading desk, edification is better promoted, and a true evangelical spirit nurtured, by social prayer, not confined to a precomposed form. Was it, then, an unwarrantable supposition that such a form might, in the wisdom and power of some future majority, give way to at least the occasional exercise of gifts not thus restricted? Was, too, the principle of the sole allowance of a form of prayer established so readily, and with such general and cheerful consent, as utterly to preclude all grounds of apprehension that a different principle might, without difficulty, be made, in time, to supersede it?

It has been asked, why men engaged in secular professions and occupations, and for the promotion of secular ends, can unite in associations for advancing their objects, and clergymen can not. These secular associations may be of various kinds. They may be duly established by law, and with responsibilities and restrictions duly imposed by authority. And then they resemble our conventions, standing committees, and similar authorized associations. They may be for the prosecution of

some specific objects connected with the general interests of society, or of some particular department of it; and then they resemble our theological seminaries, missionary societies, &c. &c. Or they may be mere voluntary institutions for the discussion of any topic which may be thought proper; and then they resemble this Clerical Association. There is, however, this broad line of distinction. When, in the former case, the obliquity of our nature, from which the best of men are never entirely freed, appears in the excitement of unpleasant feelings and unfriendly differences, the subject is not a sacred one, and therefore the enemy can take no advantage of it. The disputes of men of the world may be soon laughed off; a displeased or disappointed member may separate himself; and nothing more be thought of it. Not so the unhappy differences too often excited by discussion on religious subjects. They enlist more deeply rooted feelings. They are on points which each party often thinks of the most vital importance. Their direct tendency is often at least to suspicion, if not to the charge, of unacquaintance with most essential truths, estrangement from vitally important sensibilities, and even hypocritical pretensions. The difficulties thus engendered are by no means so easily set aside as those on the infinitely less momentous points connected with worldly concerns. Party feeling, conscientiously entertained, and attaching itself to every grade and kind of religious connexion, and ecclesiastical proceedings, is the least injurious result to be reasonably apprehended.

Be it granted, at once, that this whole argument is founded on the humiliating doctrine of man's depravity, and the melancholy fact that one of the strongest evidences of that depravity is its so frequently and conspicuously mingling itself with religious character, professions, and operations. This doctrine lies at the foundation of the whole Christian scheme, is recorded in strong characters on the heart and conscience of every reflecting man, and meets us with the most appalling evidence on every view of the world around us. *Unfortunate, then, as may be its bear-*

ing upon men, upon Christians, and upon Christian ministers, still it maintains its stubborn existence, and demands of truth the allowance of all its consequences.

But it is said that its evils may be felt in unions of every kind on the subject of religion; and that the argument, therefore, proves too much. Without any hesitation it is granted that those evils may be thus felt, and that, to a certain extent, they should be risked. Those regularly constituted associations in which the authority of the Church is to be exercised and maintained by legislative or judicial proceedings, the wholesome circulation of intelligence kept up through the authorized channels, and such business transacted as its interests demand, must, of necessity, be held; and the sacred dignity of their character, the supervision under which they act, and the responsibilities placed upon them, may be hoped very favourably to qualify any danger arising out of excitement of disputation to which they are inevitably liable. Those associations, too, which are designed to bring a concentration of influence, efforts, and means, to bear upon particular modes of spreading a knowledge of the Gospel, enlarging the borders of the Church, and advancing the interests of piety and morality, are equally indispensable; but from their own nature give little cause for any other discussion than such as arises out of mere questions of business. But where is the necessity of adding that other species of association, whose object is the set and formal discussion of religious topics? I know that the term "conversation" is studiously used by the members of the Association to designate the exercises of its meetings. It will be at once perceived, however, that in a meeting which might at any time contain twenty or thirty members, assembled for the express purpose of conversing on one particular subject, in which conversation the presiding member is to "take the lead,"* such conversation must necessarily become set discussion; not so set, indeed, as that members are to be appointed pro and con; but so that but one member

* Prefatory Remarks, &c. p. 3.

can speak at once,* and must speak to the point; just as set a discussion as takes place in most of our deliberative bodies. Indeed, Dr. Wainwright calls the proposed exercises of the Association "*discussion of religious subjects.*"† I say, where is the necessity of adding to the regular and required associations for religious purposes, a society for religious discussion, which, at all times, may be not small, and sometimes may be very numerous? I have no hesitation, for one, in avowing a decided conviction unfavourable to all set and formal discussion of religious subjects before either public assemblages, or associations organized for the purpose, saving only in junctures when the great interests of the Church indispensably require it, and before its duly constituted councils.

I presume a word need not be spent in pointing out the broad distinction between such discussion and religious conversation properly so called, conversation arising out of circumstances, informally conducted, the spontaneous unbosoming of friend to friend, or the kind embracing of favourable opportunity to reclaim from error, and which may be, as informally, changed or abandoned, the instant that unfavourable results may appear to be threatened. Such conversations, it is hoped, every good Christian, and especially every Christian minister, will love, and prudently seek and encourage, as most interesting and important means of advancement in religious knowledge and piety.

Two or three views, Messrs. Editors, have been taken of the Bishop's course in reference to the Association, on which, before closing this too long article, I must ask the liberty of saying a word.

He has, in no equivocal terms, been reproached for tyrannical and unauthorized interference with the rights and privileges of his clergy. Now, what did Bishop Hobart? He found an association organized in his diocese, and in the place of his residence, for the avowed purpose of promoting the piety and usefulness of the clergy, with

which he was not connected. This fact, of course, unexplained, would subject him to the charge, which some have found it in their hearts to bring against him, of being indifferent to the piety and spiritual character of his clergy. Some of them are regularly engaged in exercises for the promotion of these essential qualifications. He will have nothing to do with them. He, then, would have been egregiously the injured man, if he had not accounted to what would soon have been the wondering public, for this circumstance. And in what way did he do this? Let his Pastoral Letter be dispassionately read. Does it contain more than a repetition and enlargement of reasons which he had formerly given for not sanctioning such associations? Is there one word in it unkind or disrespectful towards those of his clergy who had thought it their duty to disregard those reasons when formerly given? Is there one word of injunction, or of interference with rights? Not one. The keenest eye cannot perceive therein the least semblance of command, or of restriction. He was anxious, indeed, to do himself that justice which his Church had a right to expect, yea, to demand, that her Bishop should do himself. Regarding, too, as he conscientiously did, the Association, as founded upon principles, and strongly liable to a practical tendency, unfavourable to those sacred interests of the Church of which he was the constituted guardian, he but commended himself to confirmed respect and esteem for fidelity and disinterestedness, in warning his clergy and people. All that has been said, therefore, of his spiritual tyranny in this matter, is empty sound, of which it requires but a moderate share of good sense to see the real character.

The ground taken by the members of the Association, in their last pamphlet, relative to the reverent obedience promised to the Bishop at ordination, is one most deeply to be regretted by all true friends of Gospel order. Obedience to canons and rubrics is not obedience to the Bishop, but to a higher power, the combined authority of the Church. The latter, therefore, must be something independent of the form-

* Conversation, I believe, implies its being promiscuously and informally shared.

† Letter to the Members, &c. p. 4.

er. The distinction is recognized in the fact of the promise of obedience to the Bishop being additional to that of ministering "the doctrine, sacraments, and discipline of Christ, *as this Church hath received the same.*" The proper rule and measure of this obedience may be ascertained with little difficulty, as the result of cherishing that view of the paternal character of the Bishop, which the uniform testimony of history shows to have been entertained in the purest days of the Church, as inseparable from a just appreciation of the Gospel scheme; and of cultivating the truly evangelical principles of humility, harmony, and order. When the curse of an ungodly, faithless, or inattentive Bishop, is upon any portion of the Church, sufficient unto that melancholy day is the evil thereof. The general proposition, however, still remains true, that Episcopal influence, and a sacrifice of all less considerations than conscience and imperious duty to the strengthening of that influence, and the uniting of a diocese in harmonious co-operation with its Bishop, are the surest means of promoting the welfare of the Church, and the best interests of the Gospel. Admit to the full all the evils that may have accrued from ill-directed Episcopal influence, and from the ambition and tyranny of lordly prelates, still does the truth stand most clearly evidenced by the voice of history, and by the experience of our own Church, that that order of things which gives to our Bishops not only their judicial and executive powers, but also the respect, deference, and influence, due to their paternal relation to the Church, is the wisest, the happiest, and the best. It is of God, and he has blessed, and will continue to bless it. They are our *Fathers in God*, and of us ought, in reason, and in due regard to the best interests of religion, to be expected all that is comprised in consistency with the filial relation.

May I hope for the credit which my conscience tells me I deserve, when I say, Messrs. Editors, that in troubling you with this communication, I have acted upon no other motive than a sincere desire to serve the interests of religion and the Church? I know that

no less violence has been done to truth, piety, and candour, than to represent Bishop Hobart as unfavourable to prayer, and to the spiritual character of the clergy, on account of his disapproving of certain modes of discharging that duty, and aiming at that character; because, in his deliberate judgment, the proposed good will be more than counterbalanced by the attendant evil. The really pious, candid, and honourable mind, however, will see such treatment in its proper light. And surely no true son of the Church, who duly appreciates her principles and institutions, can be at any loss to see what is the best mode of cultivating a spirit of prayer, and of promoting the evangelical character, efficiency, and usefulness of the ministry. Had the Church, in her piety and wisdom, thought any other method of public prayer, or what virtually amounts to it, better than her stated services, she would not have provided for prayer meetings twice in every day in the year. And let me be allowed to say, in reply to the unprincipled insinuation, of Bishop Hobart's being afraid of "*too much prayer*,"* that in one instance, at least, he sets an invaluable example to all clergy and others, who would gratify a love of prayer, and enjoy and encourage social worship. Even with his unexampled pressure of various duty, never hardly, when he is not from home, are the Litany Days and Holy Days of the Church suffered to pass, without finding him one of a little band met to unite in the best of services to their God and Saviour.

And if our clergy need incentives to ministerial zeal and fidelity, where can they better find them, than in often uniting in the same services; in reading often, and often praying over, the sublime and deeply affecting forms by which they were admitted to their holy functions; in as much of retirement, meditation, and secret prayer, as their other duties will allow; and in occasional communings with each other on their high and holy responsibilities, and strengthening of each others' hands in their common work, as opportunity may be afforded?

* Philadelphia Recorder.

May it not be hoped that the renewed effort, which is at least intimated, to promote these objects in a way known to be disapproved by our Father in the Lord, and believed by him, and many of his clergy, and as it appears now, by a large portion of the Church, to be injurious in its tendency, will not be made? May it not be hoped that by the operation of the good Spirit of God, our clergy will unite in aiming at effects that all must desire, in such ways as none can disapprove? God grant that thus the benign influence of our religion may be made to appear, and our church present the delightful spectacle of a house at unity with itself!

J. D. D.

Extract from a review in the Family Visitor of Eight Sermons addressed to Children, on the Duty of Obedience to Parents, and on the Lord's Prayer; by the late Rev. Cornelius R. Duffie—150 pages, 18mo. New-York, T. & J. Swords.

“ONE of the many amiable characteristics of the lamented author of this little work, was his remarkable fondness for the society of children. He was never more delighted, and certainly never appeared to more advantage, than when he had gathered around him a little circle of the youthful portion of his charge, whom his almost infantine simplicity of manner and conversation never failed to attract, and charm into perfect sociability. To this habitual intercourse with children, and close observation of their modes of thinking and expression, we must attribute the peculiar felicity with which he accommodated himself to their capacity in public instruction. The sermon preached on occasion of the anniversary of the New-York Protestant Episcopal Sunday School Society, in 1827, which went through three editions within a year, and has since been stereotyped, and extensively circulated by the General Union, is too well known to need our commendation. But it was only a specimen, and, from having been composed in haste, an imperfect specimen, of its author's abilities in this way. The present collection, composed without any view to publication, and preached to the children of his parish, on the second Wednesday of every month, in the winter and spring of 1826-7, furnishes the most perfect example of a style accommodated to the comprehension of young children, that has ever come within our knowledge. It is familiar, without being low, and simple, without affectation. The words are most carefully

selected from the scanty vocabulary of a child, and the ideas brought down to the level of its comprehension. The minute attention to method; the care taken to lay that method before the hearers; the continual repetition,—and the occasional change in the form of expression, merely for the purpose of holding out anew an idea before conveyed—all show the intimate acquaintance of the author with the habits of attention and reflection of a child.

“A remarkable peculiarity in these sermons, is the interlocutory form which the experience of the author had taught him to give them, for the purpose of impressing their substance more deeply in the memories of his little hearers. He shall describe it in his own simple language, as he introduced it to his juvenile auditory in the first sermon.

“‘That you may understand what I say, you must all listen, and be very attentive.

“‘That I may know whether you are attentive, I shall put questions to you as you go along. You must not be surprised at this, and you must not be afraid to speak out. This is no new way of preaching; and, I hope, when you grow up, and have time to spare, that you will read Dr. Buchanan's Christian Researches in Asia; and you will there find, that, among the Hindoos, who have become Christians, whole congregations of grown people are questioned by the minister in the sermon, and they all answer him before he goes on. Thus, when the minister has told them that though men hate them because they are Christians, they shall obtain in heaven a new name, and a better inheritance, through Jesus Christ our Lord, he asks them—What, my beloved brethren, shall you obtain in heaven?—They answer, ‘a new name, and a better inheritance, through Jesus Christ our Lord.’—This they say without hesitation, and as if with one voice. And now, I ask you again, to be attentive, and be ready to answer any questions I may put to you.’ Pages 4, 5.

“Thus he adroitly employed one of the happiest features of the system of instruction used in infant schools; the alternation of oral teaching with appeals to the attention and memory of the scholar by unexpected questions, requiring answers suggested by the previous instructions of the teacher. Of course, this keeps alive attention, while it excites no inconsiderable degree of interest, since the child considers itself as taking a part in what is going on. Even on the reader of these sermons, the effect of the questions interspersed will be good, as their unlooked for recurrence, (judiciously printed in a different character, as they have been,) throws him back upon the information, or precept, to which they relate, and fixes it in his memory.”

EPISCOPAL ACTS.

In the Eastern Diocese.

On Sunday, the 8th of February last, in St. Michael's church, Bristol, Rhode-Island, Mr. George F. Hastings was admitted to deacons' orders by the Right Rev. Bishop Griswold.

On Wednesday, the 1st of April, in St. John's church, Providence, by the Right Rev. Bishop Griswold, Isaac Peck was admitted to the holy order of deacons. The sermon was preached, and the candidate presented, by the Rev. Thomas W. Coit, rector of Christ church, Cambridge.—In the same church, on Sunday the 12th of April, the bishop confirmed 24 persons.

On Sunday morning, April 26, in St. Paul's church, Boston, by the Right Rev. Bishop Griswold, Joseph H. Price was admitted to the holy order of deacons. Morning prayer was read, and the candidate presented, by the Rev. Alonzo Potter, rector of St. Paul's, and the sermon by the bishop; the Rev. E. M. P. Welles, being also present and assisting.—In the same church, on the same day, the bishop administered the apostolic rite of confirmation to 23 persons.

In the Diocese of Connecticut.

The Right Rev. Bishop Brownell has recently administered the apostolic rite of confirmation in the following parishes:—In New-Canaan to five persons, in Ridgefield to five, Wilton 13, Danbury four, Newtown 16, Weston six, Fairfield 13.

In the Diocese of New-Jersey.

On the festival of St. Mark's, Saturday, April 25, nineteen persons, and on Sunday the 26th, nine persons, were confirmed in St. Peter's church, Spotswood, by the Right Rev. Bishop Croes; who also confirmed, on Sunday the 3d of May, twelve persons in St. Peter's church, Perth Amboy.

In the Diocese of Pennsylvania.

On Saturday, April 18, in Christ church, Philadelphia, the Right Rev. Bishop White confirmed 64 persons.

In Bishop Onderdonk's recent tour through the diocese, confirmation was administered as follows:—In Lancaster to 10 persons, Greensburg nine, Connelville 11, Grace church five, St. Peter's two, Georgetown 29, St. Paul's 18, Pittsburg 22, Blairsville 16, Harrisburg three.

In the Diocese of Virginia.

On Sunday, the 1st of March, at Richmond, Virginia, the Right Rev. Bishop Moore admitted Mr. William Smallwood, and Mr. James Doughen, to the holy order of deacons.

At a special ordination held in St. Paul's church, Alexandria, D. C. on Thursday, the 14th of May, Mr. Chauncey W. Fitch, Mr. Anson B. Hard, and Mr. William S. Perkins, of the Theological Seminary in

Alexandria, were admitted to the holy order of deacons by the Right Rev. Richard C. Moore, D. D. bishop of the Protestant Episcopal Church in the diocese of Virginia.

Obituary Notice.

BISHOP JAMES.

In our number for April a notice was given of the lamented death of this eminent prelate. We copy from the Asiatic Journal for April, the following particulars relative to this event.

"Ecclesiastical department, 17th October, 1828.—With deep sorrow the governor-general in council announces to the public that he has received official information of the decease of the Right Rev. the Lord Bishop of Calcutta. His lordship was seized with severe illness in the month of July last, while in progress on a visitation to the western provinces; and a voyage to sea, which had been prescribed as affording the only chance of recovery, proved inadequate to stay the violence of the disease. It proved fatal on the 22d of August, on board the honorable company's ship Marquis of Huntly.

"His lordship's exercise of the important functions of his exalted ministry in this country was comparatively short; but the claims he had established to the regard and esteem of the members of this society, and of the community of the settlement, will make his loss a source of sincere regret.

"Within the short space of little more than five years, the British community in India have thrice had to bewail the loss of the chief minister of their religion in the country, and the name of Bishop James will be associated in their recollection with those of his predecessors, not more by the similarity of his fate, than by his amiable disposition and exalted virtues.

"As a mark of respect to the high station of the deceased, and of mournful regret for the loss sustained by this community, the governor-general in council is pleased to direct, that the flag of Port William shall be hoisted half-mast high at sunrise to-morrow morning, and shall continue to be so displayed during the day, and that forty-three minute guns, corresponding with the age of the deceased, shall be fired from the ramparts in the afternoon.

"By order of the right honourable the governor-general in council,

H. T. PRINCESS, *Sec. to Gov.*

"The career of his lordship has indeed been brief; and, removed by Providence to a better world before he had well entered on the discharge of his sacred and important duties in India, Bishop James

has left us little record of him since he arrived among us, except the high esteem in which his character was held by all who knew him, and of the manifestations he gave of a zeal and judgment in the faithful discharge of his Episcopal functions, from which the happiest results to the church in India were fondly anticipated, had it but pleased heaven to spare his life. Before he assumed the Episcopal duties in this country, Dr. James had distinguished himself at home as a traveller and a scholar, and his name will find a place in the literature of his country. By the few to whom his short residence at Calcutta, and the brief interval of health which he enjoyed during this period, had afforded an opportunity of becoming acquainted with them, his memory is endeared by many recollections of the piety and excellence of his character, the soundness of his judgment, and the extent and variety of his general information.

"The remains of the bishop were consigned to the deep: his widow returns, it is said, to England, on board the honourable company's ship *Berwickshire*.—*Oriental Observer*.

"The short time which the late lord bishop filled his high office, has afforded the community of India little opportunity of an acquaintance with his previous history, which, we have no doubt, will be most acceptable to our readers. His lordship was educated at the Charter-house, and succeeded to a studentship at Christ church, Oxford; and when called to the important situation of bishop of Calcutta, was vicar of Flitton, in Bedfordshire. He was in his 44th year, and arrived in Calcutta on the 15th of January last, where he remained until the 23d of June, and then proceeded on a visitation to the upper provinces of Bengal. On his arrival at Boglipoore he was so seriously indisposed, as to render his instant return to Calcutta absolutely necessary; and his medical advisers considering his voyage to sea the only chance for his recovery, his lordship embarked immediately on board the *Marquis Huntly* for this Island, and died at sea on the 22d ultimo. He was the author of several works, 'Travels in Russia, &c.' 'The Semi Sceptic,' &c. &c. His lordship has left a widow and three children to lament his irreparable loss.—*Penang Reg. Sept. 10*.

"In consequence of the death of Bishop James, the archdeacon of Calcutta had been directed to exercise the Episcopal jurisdiction and functions appertaining to the see."

Calendar for July, 1829.

- 5. 3d Sunday after Trinity.
- 12. 4th Sunday after Trinity.
- 19. 5th Sunday after Trinity.
- 25. St. James.
- 26. 6th Sunday after Trinity.

Summary of omissions.

WE sincerely regret the necessity of postponing much interesting matter designed for this number; such as two or three Episcopal addresses;—a notice of the election to the Episcopacy of the Rev. Dr. William Meade, of Virginia, to assist the present venerable diocesan—an election in which all friends of the church rejoice, and which we trust will secure, what we regret that there should have been supposed to be an impropriety in positively stipulating, his succession, in case of survivorship, to the present diocesan;—a notice of the late interesting and encouraging meeting of the board of directors of the Domestic and Foreign Missionary Society of our church, and extracts from the printed report of its proceedings;—the particulars of the munificent bequests of the late Mr. Frederick Kohne, of Philadelphia, among which the hearts of all true friends of our church have leaped for joy in perceiving no less a sum than \$130,000, to our General Theological Seminary, Missionary Society, and Sunday School Union;—the consecration of the church of the Ascension, the eighteenth house of worship of our communion in this city;—the truly happy supply of the vacancy in St. Stephen's church, in this city, occasioned by the death of the late Rev. Dr. Feltus, by the institution to the rectory of that church, of the Rev. Henry Anthon;—the merited tribute of respect, by the executive committee of our General Sunday School Union, to the Rev. William R. Whittingham, its most devoted, assiduous, and successful friend, on his resignation (rendered necessary by removal from this city) of the office of secretary;—a just expression of veneration and affection for the memory of the late illustrious JOHN JAY;—and a variety of other matter which, we trust, will prove acceptable to our readers.

General Theological Seminary.

THE annual meeting, in this city, of the trustees, will commence on Tuesday, June 23; the public examination be held on Wednesday, 24th, and Thursday, 25th; and the commencement on Friday, 26th.

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CHRISTIAN JOURNAL,
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No. 7.]

JULY, 1829.

[Vol. XHI.

Bishop White's Address to the Convention of the Diocese of Pennsylvania, delivered in St. Andrew's Church, Philadelphia, on the 20th day of May, 1829.

Brethren, the Clerical and Lay Members of this Convention,

AGREEABLY to the 45th Canon of the General Convention, I make the following report:—

Shortly after the session of the last convention, I repaired to the city of New-York, to be present at the annual meeting of the trustees of the Theological Seminary. On that occasion, I delivered an address to the students, assisted in the examinations, and presided in the deliberations of the trustees, from Tuesday the 24th, to Friday the 27th of June inclusive. With satisfaction felt, as to the sufficiency of the education, it could not but be a subject of regret, that although in the organizing of the institution, this diocese alone declared a preference of such institutions as would be local; and although it has subsequently sustained the plan which seemed to have the sanction of the general sense of the Church; little has been done for the carrying of the latter opinion into effect, by some of the dioceses which had been decisive in the preference given to it.

On the 9th day of July, I ordained to the holy office of deacons, William Lucas; he is the second beneficiary from the Theological Seminary, furnished by the scholarship instituted by some ladies of this city.

On the 30th of November, I consecrated Grace Church, in Penn Township, adjacent to this city,

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preaching and administering the communion on the occasion.

On the 5th October, in the Swedish Church of St. James's, Kingsessing, Philadelphia county, I ordained to the holy office of priests, the Rev. Pierce Connelly. On the same occasion, I preached and administered the holy communion.

On the 14th day of December, I held a confirmation, and preached, and administered the holy communion, in St. Andrew's Church, in this city.

On the 21st day of the same month, I held an ordination, and preached, and administered the holy communion in Trinity Church, Southwark, Philadelphia county. On the 12th day of April, I preached in St. Paul's Church, in this city.

On the 10th day of May, I preached again in St. Andrew's Church, in this city. The number of my confirmations is 127. Those of Bishop Onderdonk will be reported by him.

My several confirmations, held in the churches of which I am rector, are not here noticed; although the number confirmed is comprehended in the aggregate given in. Neither is there notice taken of my preaching and of my otherwise officiating in said churches.

The changes in our ministry are as follows:—The Rev. Greensbury W. Ridgely, the Rev. Caleb Good, the Rev. Richard S. Mason, the Rev. John W. Curtis, the Rev. William Lucas, the Rev. Ralph Williston, and the Rev. Richard Hall, have left the diocese. The Rev. John Reynolds has been transferred to it from Maryland, and the Rev. Pierce Con-

from Delaware. The Rev. Edward Rutledge has been transferred from Connecticut; the Rev. Benjamin B. Smith from Vermont, and the Rev. Lucius Carter from Maryland.

John W. James, John T. Adderly, William Hilton, and F. H. L. Laird, have been ordained deacons by the Right Reverend the Assistant Bishop, as will be reported by him, and are now mentioned as added to the ministry of our Church, in this state; with the exception of the first named, who has been transferred to the diocese of Maryland. The Rev. Benjamin Allen has departed this life.

The Rev. Correy Chambers, an emigrant from Ireland, in deacons' orders, has resided nearly a year within this state, and has officiated for some time in Potsville, Schuylkill county, where the building of a church is in progress. He brought with him respectable testimonials to his character and literary education.

The Rev. Raymond Alphonso Henderson, having been ordained a deacon in this diocese, and having since engaged in the service of the Missionary Society, is to be considered as a member of our ministry.

The Rev. Jacob M. Douglass has resigned his pastoral charge of the church in Concord, and is now assisting the rector of the church in which we are assembled.

In my last annual address, I stated the case of the Rev. William R. Bowman as involving circumstances, in relation to which, in the event of his appearance, it would rest with the convention to determine, whether he were entitled to a seat in their body. The case still rests on the same grounds. He has not taken a letter of dismission from the diocese, and continues to reside in Louisiana.

The candidates admitted in the course of the year, and to be added to those on the last journal, are Samuel W. Selden, Sansom K. Brunot, Lyman N. Freeman, Charles Shaler, and Richard Collier.

The Society for the Advancement of Christianity in Pennsylvania, may be considered to have increased in usefulness. It is to be hoped that the increase will be still advanced by

measures lately adopted for the organizing of auxiliaries to it throughout the diocese. Hitherto, there has been but little aid to its funds beyond the city and its suburbs. Its efficiency, while sustained by so slender a provision, may be considered as the promise of much greater good, to result from the possession of more ample means.

The Female Tract Society are persevering in their exertions, for the extending of the knowledge and principles of our holy religion, as held within our Church. This is effected by the means of an instrument, unostentatious in its appearance, but powerful in its effect.

The General Episcopal Sunday School Union has an increasing patronage in this diocese, and throughout the United States. It will help to protect our Sunday schools from endeavours perseveringly put in operation, for the subjecting of them to an authority exterior to that of our Church.

The Education Society, noticed in my last two addresses, has become merged in the Society for the Advancement of Christianity in Pennsylvania. In consequence, the small fund of the former has been transferred; but there will be kept a separate account of this, and of any additions which may be made. The present number of beneficiaries is three.

The fund for the widows and children of deceased clergymen, who have been annual contributors to it—for the families of none other can receive from it consistently with moral honesty—amounts to \$42,595 33 cts. It will afford liberal returns to those whose husbands and fathers had secured interests in it by fair purchase, on the terms which govern in monied institutions of that description. Having formerly devoted much time and trouble, and made various journeys, to preserve this fund from annihilation; in which I was aided by a Rev. brother still living, and whom I perceive to be now present; it is a subject of regret, that there is so little of immediate benefit; but I am comforted by the anticipation of the increased attention to it, which cannot fail to be the effect of its increasing capital.

The Domestic and Foreign Missionary Society have experienced an enlargement of their prospects. After having sustained grievous discouragement, on the one hand, from the scantiness of contributions to their treasury; and, on the other hand, from claims which seemed to presume the possession of abundance of means; there is a gradual conviction throughout our communion, of the duty of carrying the design of the institution into full effect. In relation to the two departments of "Domestic" and "Foreign," different opinions have been declared, as to which of them the preference is due. While there can be no denial of the right to the expression of opinion on either side of the question; it would seem a subject, on which there can be no pretence for the indulgence of unpleasant feelings. The constitution of the society has committed to every contributor the making of a choice between the kindred objects; and to the results of their exercise of discretion, the whole subject should be left, without censure and without contention.

This diocese having all along taken an interest in the operations of the Bible Society of Philadelphia, the present will be a suitable opportunity of recommending to the countenance and to the aid of all orders of persons in our Church, the enterprise undertaken, and in progress, of providing that within the limits of this extensive state, there will not need to be any family without a Bible. It was a great undertaking; but it has been blessed with such a measure of success, as to be a warrant for the expectation of complete accomplishment.

The Episcopal fund, of which a report will be made from another department, remains substantially in the same state with that detailed on the journal of the last year. It ought to be borne in mind, that while we may hope for the perpetuity of a part of this fund, (about two fifths of it,) the other part (about three fifths,) is dependent on the life of the present assistant bishop; any farther than as it may be redeemed by repayment of the loans advanced without interest, by collections to be made annually

in our several churches. In proportion as these collections shall be efficient, the issue will be honourable to our Church; and will contribute to the securing of the Episcopacy in severance from parochial labours.

Brethren,

In proportion as your bishop approaches the termination of his mortal course, he derives consolation from the promising beginnings of the labours of the Right Reverend his assistant and successor; and from the manifest evidences exhibited of the increasing acceptableness of his services, and of confidence in his judgment, and in the integrity of his ecclesiastical views. It is with great satisfaction, that his senior commits to him so great a proportion of the concerns of the diocese; considering himself as relieved from them, partly by his weight of years, and partly by there still resting on him a share of the duties of the three churches with which he has been, during the whole of his ministry, parochially connected. These considerations will not prevent him, so long as he shall retain the use of his faculties, from the taking of a deep interest in the cause of our holy religion; and on that account, in the proceedings of our Church in this state, and throughout the Union. In pursuance of this design, it will continue to be an object with him, to sustain the principles on which he has acted during the whole course of his ministry: believing them to be agreeable to Holy Scripture; and to have descended to us through the channel of the primitive Church; and of the Church with which we have professed to identify ourselves in all the leading properties of doctrine, of worship, and of discipline.

Having been occupied, during so long a ministry, in sustaining the standards now referred to, he would have found a dark cloud induced over the remainder of his days, had he contemplated in a successor a disposition to a deterioration of the system, by the introduction of opinions and of practices inconsistent with it.

WILLIAM WHITE.

Bishop Onderdonk's Address, delivered immediately after the foregoing.

Brethren, the Clergy, and the Lay Deputies of this Convention.

In compliance with the 45th Canon of the General Convention, I beg leave to state to you those affairs of the diocese which have occurred through my agency, or been under my especial observation or direction, since our last meeting.

My visitations have now extended to the whole diocese; and many of the congregations have been visited twice, and a few of them three times. The ordinary sacred duties performed by me in the churches of this city are not connected with a visitation.

[The Bishop here enumerates, in detail, the services performed by him from 25th May, 1828, to 17th May, 1829, which being uninteresting to the generality of our readers, we have deemed proper to omit.]

In all the journeys by which the above visitations were accomplished, I have been favoured with the most kind and acceptable hospitality; for which I take this opportunity of expressing my grateful acknowledgments.

From May 28th, to June 16th, 1828, I was engaged in a visitation of the diocese of Delaware, by request of Bishop White, who has charge of that diocese under the 20th canon of the General Convention. From December 5th to 23d, 1828, and from February 5th, to March 16th, 1829, I was engaged in visitations of the diocese of Maryland, under a special invitation from its Standing Committee; my connexion with that diocese, under that invitation, expired on the 1st day of the present month. From March 16th to 24th, 1829, I was engaged in a visitation of part of Delaware.

On three Sundays I have omitted preaching; having been once confined by sickness, and once not sufficiently recovered for that duty.

[The baptisms and confirmations here recorded by the Bishop, we also omit for the reason given above; and for the additional reason, that the confirmations have already been noticed in this Journal.]

Four persons have been ordained by me, viz.,

In Trinity Church, Pittsburgh, August 10th, 1828, Mr. John W. James and Mr. John T. Adderly, were ordained deacons.

In Christ Church, Meadville, August 20th, 1828, Mr. William Hilton was ordained a deacon.

In St. John's Church, Norristown, November 9th, 1828, Mr. Francis H. L. Laird, was ordained a deacon.

The consecrations of churches in the course of the above visitations have been two in number, viz.—St. Gabriel's Church, Sugarloaf, on the 15th of July—and Christ Church, Meadville, on the 16th of August.

Churches are erecting at Franklin, Blairsville, and Danville. St. Paul's Church, Chester county, is ready for consecration. In several parishes measures are in progress preparatory to the erection of houses of worship. The Churches at Thompsonstown and Pottsville, mentioned in my report last year, are enclosed.

The missionaries employed within the past year under the ecclesiastical authority of the diocese, were eleven in number, and stationed as follows:

1. The Rev. Bennet Glover, at Erie and Waterford.

2. The Rev. Charles Smith, at Meadville, Franklin, Mercer, and Venango Furnace.

3. The Rev. William Hilton, at Butler, Kittaning, and the Slippery Rock Creek, with which latter congregation it is probable that at Venango Furnace will unite.

4. The Rev. Francis H. L. Laird, at Georgetown, and St. Paul's, Beaver county.

5. The Rev. David C. Page, at Greensburgh and Blairsville.

6. The Rev. John T. Adderly, at Philipsburgh, Bellefonte, and Huntingdon.

7. The Rev. Benjamin Hutchins, at New Milford. Mr. H. resigned this station last fall.

8. The Rev. Samuel Marks, at Springville, and St. Matthew's, Wyalusing Creek.

9. The Rev. George Weller, at Mantua and Hamiltonville.

10. The Rev. William Bryant, at Moyamensing, principally.

11. The Rev. Correy Chambers, at

Pottsville, and at various places among the miners in its vicinity. This gentleman brought letters of deacons' orders from the Bishop of Meath, in Ireland. Not having yet resided a year in this country, he is debarred (by Canon 35th of the General Convention) a settlement in any parish. His ministrations, however, at and near Pottsville, rendered, in pursuance of a temporary arrangement with the vestry, have been so satisfactory as to induce the Society for the Advancement of Christianity in Pennsylvania, to vote him a donation; his services being, in effect, those of a missionary.

In behalf of this excellent society, our venerable Diocesan and myself united last fall in a communication to the several parishes of the diocese. And, at its last anniversary, held on the evening of the Epiphany, I gladly availed myself of an opportunity of urging the Domestic Missionary claims to which the resources of that society are chiefly devoted. I beg leave again to call the attention of the diocese to that subject. There is no way to extend and invigorate the growth of our Church, but the unwearied prosecution of missions of this sort. The more I see of the interior and distant parts of the state, and the more I hear of similar portions of our country at large, the more deeply am I convinced of their paramount claims to this department of our sacred liberality. Every journey, I make, I become the more thoroughly persuaded, that no public duty of the members of this diocese can compare in importance with that of aiding, with the most ardent zeal, and with unstinted generosity, the Society for the Advancement of Christianity in Pennsylvania.

H. U. ONDERDONK.

May 19th, 1829.

Bishop Brownell's Address to the Annual Convention of Connecticut, held in Christ Church, Hartford, on the 3d of June, 1829.

My Brethren of the Clergy and of the Laity.

The goodness of God has permit-

ted us to witness another of those returning seasons when we are accustomed to assemble together as the organs of his Church, to present unto him our prayers and thanksgivings, and to take counsel together concerning the welfare of that portion of his heritage which he has committed to our especial care. Already we have united in the solemnities of public worship; at the holy altar we have professed our discipleship to our common Lord and Saviour, and have acknowledged the bands which unite us together as brethren in Christ. In the remaining duties which we have met to perform, may we be enabled, by divine grace, to act worthy of the vocation wherewith we are called: May we be "saved from all error, ignorance, pride, and prejudice," and be disposed, in all our acts, to have a single eye to the glory of God, and to the prosperity, peace, and union of his Church.

That we may the better understand the condition of that portion of the Church with whose welfare we are charged, the 45th Canon of the General Convention requires that every Clergyman shall present to the Bishop a full report of the state of his parish, and these reports are to be read and entered on our journals. In addition to this provision, the Bishop is himself required to deliver an annual address to the convention, containing an account of the Episcopal acts which he has performed, and a full exposition of the state of the diocese. The parochial reports of the clergy will presently be called for, and laid before the convention. In fulfilling the duty which particularly devolves upon myself, I have abundant reason to be thankful to the great Head of the Church, that he still continues to smile upon this portion of his vineyard. Nothing has occurred to disturb the peace and union which so happily subsists among us, and which the distractions in other portions of the Church should teach us the more carefully to prize and cherish. The evils of heresy and schism, which every where surround us, have not been permitted to corrupt or divide us. And may we ar-

hope, with fervent aspirations for its increase, that the spirit of pure and undefiled religion is more and more extending its blessed influence among us?

Since the last annual convention, I have visited more than half the parishes in this diocese; and, owing to its compactness, and the facility of intercourse, have had opportunities of receiving information from most of the others. While a few of these parishes continue to languish through adverse dispensations of Providence, or from a want of zeal in the people, the general aspect of the diocese is calculated to inspire us with hope, and to fill us with gratitude. Most of the congregations appear to be increasing in numbers and strength, and, in several instances, where a few years ago the united exertions of two neighbouring congregations could hardly support a clergyman, each one is now in the full enjoyment of the regular ministrations of the Gospel. Some new parishes have recently been organized; and I have lately received pressing calls for missionary services, with a fair promise of usefulness, in places where the ministrations of our Church have never yet been dispensed. Since my removal to this diocese, little more than nine years ago, I have consecrated eleven churches, nearly all of which have been built within that period. It gives me peculiar satisfaction to add, that active exertions are, at the present time, in progress, for the erection of ten new churches; three of which are in parishes newly organized. Within the period above alluded to, the number of the clergy belonging to the diocese, has increased from thirty-four* to fifty-nine; and there are at the present time five vacant parishes capable of supporting settled clergymen, besides one vacant missionary station. If the spiritual state of our Church should have advanced in improvement, in the same ratio with its external growth, we should indeed have great cause for mutual

felicitations. Within the last few years, a decided revival of Christian zeal seems to have pervaded the great body of our Church, and may we not hope that this diocese has participated, in no small degree, in its animating spirit?

Since the last meeting of the convention, I have administered the holy rite of confirmation in the following parishes, viz.—

In the parish of Cheshire to 20 persons; Middle Haddam, 6; Essex Borough, 7; New-London, 11; East Haddam, 19; Oxford, 9; Quaker's Farms, 10; North Branford, 2; New-Haven, 33; East-Haven, 6; Wallingford, 4; North-Haven, 8; Milford, 3; Southington, 3; Granby, 12; New-Canaan, 5; Ridgefield, 5; Wilton, 13; Danbury, 4; Newtown, 16; Weston, 6; Fairfield, 13. In all, 215.

In several of the parishes which I have visited, there were no candidates for confirmation, and it will be perceived that the whole number confirmed is less than has usually been reported from the same number of parishes. This must be attributed to the frequency with which the Episcopal visitations are made. Yet there are so many salutary effects connected with these visitations, that it seems not desirable to postpone them to longer intervals. The clergy cannot too often make a general inspection of their parishes, for the special purpose of inquiring into the religious state of the youth, and the manner in which they have been instructed by their parents and sponsors, in the nature of the obligations connected with their baptism. The periodical visits of the bishop present a special call upon the clergy, and afford them an excellent opportunity for the discharge of this important duty. Since my settlement in the diocese, I have administered the rite of confirmation to 3,374 persons.

On the 11th of September last, I consecrated the church in Middle Haddam, by the name of Christ Church. Two other churches are now ready for consecration.

On the 18th of July last, the Rev. Harry Finch, a graduate of the Theological Seminary, was admitted to

* Not forty as was erroneously stated in printing the address delivered last year.

the holy order of deacons, in St. Peter's Church, Cheshire; and on the 9th of August, the Rev. William H. Judd, was admitted to the same grade of the ministry, in Christ Church, Hartford. On the 14th day of December last, the Rev. Horatio Potter, Professor of Mathematics and Natural Philosophy in Washington College, was admitted to the holy order of priests, at Christ Church, in the city of Hartford. On the 25th day of January last, at Trinity Church, New-Haven, the Rev. Francis L. Hawkes, Assistant Rector of that church, was admitted to the holy order of priests, and the Rev. William Crosswell to the order of deacons.

The following persons are now candidates for holy orders in this diocese, viz.—Charles Bradley, John Morgan, Joseph Scott, Oliver Hopson, Allen C. Morgan, William Walter, Gurdon S. Coit, Robert A. Hallam, Fitch W. Taylor, and J. Smyth Rogers:—the first three of whom are pursuing their studies at the Theological Seminary in New-York.

Since the last annual convention we have lost several valuable clergymen by removal to other dioceses. The Rev. William H. Lewis, Rev. J. W. Cloud, and Rev. N. Kingsberry, have received letters dimissory to the diocese of New-York; the Rev. Henry M. Mason has removed to the diocese of New-Jersey, the Rev. Edward Rutledge to that of Pennsylvania, and the Rev. J. S. Stone to that of Maryland. The Rev. William Crosswell has accepted an invitation to the rectorship of Christ Church in the city of Boston. The Rev. Rodney Rossiter has resigned the charge of the parishes of St. Matthew's and St. Peter's, Plymouth, and has accepted of the cure composed of the parishes of Monroe and Trumbull. The Rev. Birdsey G. Noble has resigned the rectorship of the parish of Middletown.

There has, during the past year, been an accession of several clergymen from other dioceses. The Rev. Samuel Fuller, from the diocese of New-York, has accepted the office of tutor in Washington College. From the same diocese, the Rev.

William Barlow has accepted the agency of the "Church Scholarship Society," and the Rev. Palmer Dyer has assumed the editorial charge of the "Episcopal Watchman." The Rev. Smyth Pyne, from the diocese of New-Jersey, has accepted the rectorship of the parish of Middletown; the Rev. Joseph S. Covell, from the diocese of Maryland, has taken charge of the parish of Brookfield; and the Rev. William Lucas, from the diocese of Pennsylvania, has accepted the charge of the cure composed of the parishes of Woodbury, Roxbury, and Washington. The Rev. Harry Finch has been settled over the parishes of New-Preston and Milton, vacated by the removal of the Rev. Mr. Kellogg to the eastern part of the diocese. The Rev. William Jarvis has resigned the charge of the parish of Essex Borough, and accepted the rectorship of the parish of Chatham.

The following parishes are now vacant, and are desirous of obtaining the services of competent clergymen, viz—Litchfield, Plymouth, Huntington, Stratford, and Essex Borough. A clergyman well qualified to act as a Missionary is also much needed, to officiate in the eastern part of the diocese.

The Rev. Orson V. Howell, now residing in Tennessee, but subject to the ecclesiastical authority of this diocese, having expressed to me in writing his determination to withdraw from the clerical profession, I have recorded his said declaration, according to the provisions of the 7th Canon of the General Convention of 1820; and pursuant to the further provision of the Canon, I have declared the said Orson V. Howell, to be indefinitely suspended from the ministry of the Protestant Episcopal Church, and have pronounced and recorded that sentence in the presence of the Rev. Daniel Burhans, and the Rev. Seth B. Paddock.

In my last address, I stated to you that the Rev. Jacob Oson, a man of colour, had been admitted to holy orders, with a view to missionary services in the colony of Liberia, on the coast of Africa. The ardent hopes

of usefulness which he had cherished were frustrated by his death, as he was about to embark for the scene of his labours. By this dispensation of Divine Providence, one of the first efforts of our Church in the cause of foreign missions has been defeated. May it operate as a salutary trial of our faith and patience, and stimulate us to renewed exertions in so holy a cause! There are now at the African Mission School, in this city, three very promising young men of colour, in a course of preparation for the same field of labour. Two of these are so far advanced in education as to be wholly occupied in theological studies.

The General Theological Seminary, the General Missionary Society, and the Sunday School Union, as well as the benevolent societies under the special auspices of this diocese, have been so frequently commended to your attention in my former addresses, that I think it unnecessary now to reiterate considerations which must be already familiar to you. I will only remark, that I deem the welfare of the Church to be essentially connected with the success of these institutions; and that those more particularly require your attention which relate to the education and preparation of young men for the ministry. A want of clergymen is now the most formidable impediment to the growth of our Church. There are probably more than one hundred vacancies, where there are adequate means for the support of ministers, if they could be obtained; and twice as many more might be usefully employed as missionaries, if we had sufficient resources for their support. It is obvious, therefore, that the first efforts of the Church ought to be directed to the education of young men for the sacred ministry.

The situation of the Academy at Cheshire will doubtless occupy the deliberations of the convention. The Board of Trustees, in obedience to the instructions of the convention, have sought in vain to obtain a suitable person for a principal of the institution. Whether, under present circumstances, the academy can be put to successful operation seems ex-

tremely doubtful. The expedients which have been adopted by the trustees have hitherto failed of success. The funds of the academy were raised for the education of youth, under the auspices of the Church, and it is obvious that they ought to be sacredly applied to this object. They cannot be diverted to the support of a parish minister, nor to constitute a sinecure for a nominal principal. It therefore becomes a question attended with no little embarrassment, how this convention and the Board of Trustees, shall best fulfil their duty to the founders of the institution, and especially to those inhabitants of Cheshire who contributed towards its endowment. If no better resource can be devised, I recommend the continuing of the funds at interest, to accumulate till the sum lost by the failure of the Eagle Bank shall be restored.

The consideration of the proposed alteration in the liturgy of our Church was postponed to the present convention. I had purposed to avail myself of this occasion fully to express my views on the subject. But the sense of the Church appears to be so decidedly averse to the alterations, that I think there is no probability of their receiving the approbation of the General Convention. Under these circumstances a discussion of them would be superfluous. Although, at the last General Convention, I voted in favour of submitting these alterations to the consideration of the Church, it was partly in deference to the opinions of others, and on the intimation, that such a measure would tend to promote harmony in the Church, and uniformity in the ministrations of the clergy. For myself, I desire to see no further attempts made for changes in the liturgy; and I believe this to be the general sentiment of this diocese. I might indeed fancy myself able to make improvements in it, if it were left to my discretion. Many others would probably enter on such a work with greater confidence than myself. But I am persuaded that there is no part of the liturgy but has become endeared to so many pious people, that nothing could be altered or expunged without doing

great violence to feelings which every ingenuous mind should respect. I rejoice in the decided expression of opinion which has been evinced in regard to the proposed alterations, and regard it as more auspicious to the integrity of the liturgy than any enactments of the General Convention which could possibly be devised.

Brethren—I have only to add my prayers for the divine blessing on our present labours: and may he who has “built his Church upon the foundation of the apostles and prophets, Jesus Christ being the head corner stone, grant us so to be joined together in unity of spirit by their doctrine, that we may be made a holy temple acceptable unto him, through Jesus Christ our Lord.”

THOMAS C. BROWNELL.

Hartford, June 3, 1829.

Bishop Chase's Address to the Convention of the Diocese of Ohio, delivered at Kenyon College, in Gambier, on the 11th October, 1828.

Brethren,

MORE than a year has passed since we last convened in this place as representatives of our scattered churches in Ohio, to consult on the means of building up the kingdom of the Redeemer in this western world.

The same duty now renewedly devolves upon us, viz. to review the past, to contemplate the present; and, in the strength of the Lord, to make provision for the future.

As to the first of these, that of calling ourselves to an account, how we have passed the time since our last convention, I sincerely hope you can do it more satisfactorily than myself. Instead of cause for boasting, I have need of much forgiveness; yet amidst the consciousness of all my deficiencies and errors, I feel a glow of pardoning mercy through Jesus Christ our Lord, and of gratitude to God, for his sustaining hand, which to express would be difficult. The year that is past has been to me like a tempestuous day to a feeble mariner. The clouds have been dark, yet illuminated often by a bright ray of hope from the Sun of Righteousness. Thus—

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ders oft have rolled; yet in the voice of anger oft have been mingled the accents of pardon and peace. The waves of a troubled sea have often lifted me up in hope, and again sunk low in despair; yet God hath as often sustained me, and kept from perishing that fond object of our affections, our Diocesan Theological Seminary and Kenyon College.

As to my own labours in this arduous struggle, I need not tell you that they have been to the utmost of my feeble abilities. The day has been consumed in toil; and in the night season sleep has departed from my eyes. Scarcely an hour of leisure, either to myself or loved family, has been allowed.

Soon after the convention of last year, while yet the school and family were at Worthington, the floods of water, such as had not been since the settlement of our country, came on in such quick succession as almost to preclude the possibility of proceeding in the erection of our mills so absolutely necessary to the success of our designs. Yet by the divine aid manifesting itself in some signal instances amounting almost to miracles in our favour, our fine races were dug, and our ways cleared, not only for the erection of our saw-mill, the first object of our necessities, but for the completion of our grist-mill with several run of stones. So that now not only timbers and boards in abundance are supplied for our extensive buildings, but bread for our college is both earned and prepared. I should do injustice to my feelings, and be very sinful were I to omit here, in the name of all who are interested in our great institution, both its friends and benefactors, and the millions who will be benefitted by it, the expression of gratitude and praise to God, who in the hour of extremity never has failed to help us.

Our hopes in regard to the advantages of this part of our plan in coming hither with our college, and placing it on our own domain, endowed by the Creator with such great advantages, are more than realized. Such is the perennial nature of our stream, Vernon River, such the height of our

water power, and such the central location of our mills in regard to the surrounding settlements, that the whole is judged to be worth annually to our institution more than the interest of \$20,000.

In pursuance of a resolution of this convention, and of the trustees of our seminary, I thought it my duty to make application to our national legislature for the donation of a township of land, to aid our endeavours to benefit the western country. That an institution which consults the best interests of the people, now so much in need of even common learning, by bringing the means of education, through an unexampled cheapness, within the reach of the poorest citizen, should be assisted from the lands belonging to the public, lying within our own state, the value of which lands, otherwise dull of sale, our institution, by being placed in their neighbourhood, would greatly enhance, perhaps to thrice the amount of the township asked for, was thought most reasonable; and when it was known that our friends in foreign countries had done so much for us, there remained no doubt on every principle of patriotism and national honour, that our request would be granted. So good was our cause, that we were to the last as sure of success as we are now amazed at its failure. Nothing but a full conviction, however humiliating, that it was for the want of talents, prudence, and weight of character in myself, who urged our claims, can reconcile me to the fact of our disappointment. The pangs which I feel in this reflection you can better imagine than I can tell. The honourable the senate, however, overlooking the deficiencies of the instrument, attended more to the merits of the cause, and after due deliberation passed, by a respectable majority, an act granting a township of land, to be located in small quantities on the congress lands in the state of Ohio, for the benefit of Kenyon College. But the honourable the house of representatives refused, at the present, to take up the bill for consideration. Yet they refused with such evident tokens of *lingering* good-will, and so many hav-

ing expressed their desire that it should succeed in the following congress, that hope still sustains us—hope, that blessed instrument of a kind Providence, which keeps the wretched from despair. Yet the expenditures of my last year's journey to Washington were so great, and my absence from home for six months was attended with so much damage to our great work, that a repetition of the same expenses the following winter would be most ruinous. Congress will therefore think of me at home, striving to do my duty to my country, and grant me means of success or not, as they shall think most fit.

The public documents relating to this subject, are my address to the legislature of Ohio, praying for their concurrence in my application to congress for the donation of land to Kenyon College; the resolution of that honourable body signifying that concurrence, and recommending the grant; the petition itself to congress; the bill from the senate granting the prayer of the petition in a donation of a township of lands, to be located in Ohio, in small quantities; and lastly, a publication made by myself, to the friends of the institution, giving an account of our disappointment, and requesting their further kindness in a small sum.

The result of the last named effort to obtain relief from the embarrassments which the failure of our late petition had occasioned, has been considerable in amount, and most timely in enabling us to go on with our college buildings. Never was there mercy more signal than the relief obtained from this source. When all seemed at a stand, and the necessity of dismissing the hands, and for want of means in many most important respects of curtailing our expenses appeared inevitable, often have my feeble powers been sustained, and like Elijah in the wilderness, all my daily wants been supplied by the hand of mercy. When for the want of faith (which may the good God for Christ's sake forgive,) my heart began to tremble lest the cup of sustaining favour were exhausted, the arrival of the post, and the opening of a few

letters, have quieted all my fears. Tears of gratitude and repentance for my distrustful sins have often expressed what words could not, when we "looked one upon another," at these renewed instances of heavenly mercy. The little donations of one dollar as prayed for in the publication alluded to (often a much greater sum in each letter,) have appeared to me as pearls of great price, and have added indescribable brilliancy to the crown of success with which God is blessing our endeavours. Still it may be easily conceived that there are many debts incurred, in erecting our college edifice and other extensive buildings, of great amount; too great I fear to be justifiable, but by the immense importance of putting our rooms under cover before the inclemency of another winter. To accomplish this most desirable of all other objects, we have concentrated all our forces, and put forth every effort. The day has seldom dawned, but it has found our numerous labourers and mechanics at their posts; our mills have run both night and day, and our long train of teams of more than fifty cattle and horses, have never ceased their strenuous exertions, in bringing to our lofty hill both stone and timber.

The result of these our best endeavours you now behold. Three stories of this our beautiful college (far more beautiful than its semblance in print,) are up, and the fourth is nearly half completed. What remains to be done of this small part of our original design is not so great in itself as it is great in relation to our exhausted strength and treasure. It is like the last pound to him who is already sinking under the weight of his accumulated load. Yet in this, as in all our past extremities, we find relief in looking to him who controlleth all things. Before the inclement season sets in, I trust the college will be up and covered; and in it we do not despair of eating our Christmas dinner; with what fervency of gratitude to that Being, without whom nothing is strong, nothing is holy, I shall not attempt to express.

For the accommodation of our students at their removal from Worth-

ington hither, we have, (besides several dwellings for our numerous work-hands,) erected four houses two stories high, thirty-six feet in length, by twenty-two in width. The comfort they have afforded, and the means they have proved of concentrating our endeavours and cherishing a small number of students with whom to commence our great and extensive college, fully justify the expense laid out upon them, though on account of my absence and of the pressure of so much work upon us at one time, that expense has been heavy.

One great benefit resulting from the erection of these buildings is, that it has demonstrated the practicability of an essential part of our original plan, that of owning all the buildings on the premises, so that no person by right of title after his conduct shall have become detrimental to our college, can prevent his being immediately removed.

All the buildings, as well on the farms, as in the village, are our own, never to be alienated even by a lease.

This is the covenant implied in every subscription we have obtained. Inasmuch, as that should a future board of trustees ever so far forget their duty and surpass their rights, as to sell, lease, or otherwise alienate, a foot of the south, or college section of 4000 acres, the heirs of the subscribers will be justified in re-entering on the possessions of their ancestors, and recovering their respective donations with interest. I think proper to record this principle here, because, having been the medium through which the subscriptions were obtained, I am the most proper evidence of the fact as above stated.

While on the subject of our college, I cannot forbear to express my unfeigned gratitude that our heavenly Father hath been pleased to grant and continue to the students of this institution an almost uninterrupted state of health, and, through the power of his grace, to preserve their morals from the stains of vice. While at Worthington some few were sick, but since our removal to this salubrious region, scarcely an instance of the slightest indisposition has occurred.

and if the experience of a long life will avail, I can truly say, that I have never witnessed so many youth convened, among whom there was more order and less vice. What gives the Christian heart peculiar pleasure in contemplating their characters, (as I have done during the past summer,) is their philanthropy in commiserating the destitute and uninformed state of our surrounding country. Schools for the instruction of the ignorant have been instituted all around us, in which, though distant, many of the students find it their duty and their pleasure to appear every Sunday morning, influenced, we trust, by no hope of reward in this world, but the joys of a peaceful Christian mind. In this way, without hyperbole, the wilderness is made indeed to bud and blossom like the rose. Already is prejudice, founded on ignorance of the true intent of our institution, beginning to give place to a mild, gentle, and approving spirit. Instead of an enemy, all reasonable persons perceive they have in our college a friend to the best interests of man. Instead of a bramble-bush, with repulsive thorns to wound, they find they have a tree full of good fruits, bearing aloft its extensive branches, until, as we trust, our land be overspread with its refreshing influence, and millions pluck from it the means of the bread of life.

In turning from this pleasing subject to that of the discharge of my duty in Episcopal visitations, I feel a painful contrast. It is with the deepest regret that I have been able to visit in person so few of our beloved congregations. I have to plead the demands of dire necessity. The want of funds to defray my expenses in travelling through the diocese, and the paramount claims at this most critical period of the Theological Seminary and College to my individual attention, pressed upon me with an irresistible hand. There was no alternative between my remaining at my post, and the failure of our college.

What I could do, I have done by writing and persuading good and faithful ministers to come among us, and influencing those already with us to

visit the destitute congregations. The Rev. Alvah Sanford has come from the diocese of Vermont, and from reports of his fidelity as missionary, I trust he is doing much good, especially in the northern parts of this diocese. In the south, the Rev. Mr. Aydelotte is officiating with much approbation and success in the parish of Christ Church, Cincinnati. His letters dimissory were from the Bishop of Pennsylvania. To the names of these faithful ministers who have come among us in aid of our feeble endeavours to sustain the interests of religion in this diocese, being already ordained, we may add those of two others who have appeared as candidates for the ministry. One of these, the Rev. Nathan Stem, now a member of this convention, I admitted to holy orders at Worthington; soon after which he was settled with great prospects of usefulness in St. Peter's Church, Delaware, and Grace Church, Berkshire. The other of these is Mr. Wm. Preston, appointed mathematical teacher in Kenyon College, and to be ordained, (*Deo volente*;) next Sunday, to the order of deacons.

While discharging what I conceived to be my duty, at the seat of our national government, being canonically invited, I ordained the Rev. Henry Vandyke Johns, the Rev. Wm. F. Chesley, the Rev. John P. Fenner, the Rev. Robert B. Drane, deacons in the diocese of Maryland, to the order of priests; and confirmed a number of persons in the churches over which the Rev. E. Allen, and the Rev. W. Hawley, preside, in the city of Washington.

On my return home, I preached in the city of New-York; Brooklyn, L. I.; in Albany; Troy; and on board the steamboat, when passing Lake Erie. The remainder of my time I have spent at this place, where, though we, as yet, have no church, I have seldom omitted to officiate every Sunday.

Most devoutly praying for a blessing on us, in the forgiveness of our sins, and in the direction of all we do, think, and say, to the glory of God, I am, brethren of this convention, your faithful Pastor, P. CHASE.

Convention of Georgia.

THE seventh annual convention of the Protestant Episcopal Church in the state of Georgia, was held in Christ Church, in the city of Savannah, on the 27th and 28th days of April, 1829. Divine service was celebrated by the Rev. Hugh Smith, rector of St. Paul's Church, Augusta; after which, the convention was organized by the election of the Rev. Hugh Smith, as president, J. Bond Read, treasurer, and A. Gould, secretary.

Parochial reports were received from two parishes only, viz. Christ Church, Savannah, and St. Paul's Church, Augusta. Baptisms in the two parishes have been, adults 4, children 47; marriages 17; funerals 17; and there are communicants in both, 185. Sunday schools are in successful operation in each church; and there is also in each parish a female missionary society, whose active and persevering exertions are worthy of emulation. The society in Christ Church placed, during the last year, at the disposal of the managers of the missionary fund, the sum of \$239 80; and that of St. Paul's, within the same period, held a fair, from which was realized, for the same object, \$300.

After the rising of the convention, a report was received from the Rev. Thomas S. W. Mott, performing missionary services at St. Simon's Island, Georgia. He states, that since his arrival, in November last, he had administered the Lord's supper to seven persons; and he thinks it probable this was the first time the sacrament had been administered on the island since the days of Oglethorpe. During the winter, there were two baptisms and three funerals. He adds, that the number of inhabitants is small, but they are, without exception, united in favour of the Episcopal Church.

The proposed alterations of the liturgy were separately considered and unanimously agreed to, the first only excepted, in regard to which there was one dissenting vote.

A resolution was passed, instructing the delegates to the next general convention, to offer for consideration the following canon:—

"No clergyman of this Church here-

after ordained, shall become rector, minister, or assistant minister, of any church or congregation, in a city or populous town, until he shall have served, for at least two years, as a missionary in some destitute part of the country; or shall have been instrumental in building up some new church or congregation."

Among the items in the report to the convention of the "Protestant Episcopal Society for the Advancement of Christianity in Georgia," is the following resolution:—

"Resolved, that this society do pledge themselves to the convention, and to the members of the Church in this state, to employ at least two missionaries, on or before the first day of December next, by and with the advice and consent of the standing committee of this diocese; and that the clerical members of the convention be requested to use their best exertions to redeem this pledge."

The Rev. Hugh Smith, the Rev. E. D. Neufville, Dr. J. B. Read, Dr. T. I. Wray, and E. F. Campbell, Esq. were elected members of the standing committee.

The Rev. Hugh Smith, the Rev. E. D. Neufville, the Hon. George Jones, Dr. J. B. Read, E. F. Campbell, and Gerard M'Laughlin, Esquires, were duly elected delegates to the general convention.

A resolution was passed to print with the Journal of the Convention, the sermon delivered by the Rev. Hugh Smith, at the opening of the same.

The next annual meeting is to be held in Augusta, on the Monday next after Easter Monday, 1830.

Convention of New-Jersey.

THE printed Journal of the Proceedings of the 46th Annual Convention of the Protestant Episcopal Church in the state of New-Jersey, has just been received, and we hasten to furnish to our readers the usual abstract. It was held in Christ Church, in the city of New-Brunswick, on Wednesday and Thursday, the 27th and 28th days of May, 1829; and there were present the Right Rev. Bishop Croes, and

clerical members, and 32 lay deputies from 15 churches. Morning service was read by the Rev. Clarkson Dunn, rector of Christ Church, Newton, and a sermon preached by the Rev. Wm. L. Johnson, rector of St. Michael's Church, Trenton. The Rev. John Croes, jun. was unanimously re-elected secretary. After reading the rules of order, the bishop, in conformity with the canon of the general convention, delivered the following address:—

"My Brethren of the Clergy and of the Laity,

The annual period has again returned, when, according to the constitution of the Church in this diocese, and with the Divine permission, you have assembled to be made acquainted with its condition, and to consult, with the aids of the Holy Spirit, for its future welfare.

"It is made a part of my duty, on these occasions, to give you such a statement of my visitations, the duties which I have performed, and the state of the churches generally, as may assist you in both these respects.

"I inform you, therefore, that on my return from the convention of last year, I visited St. Michael's Church, at Trenton; and on Friday, the 30th May, preached in that church, and administered confirmation to seven persons. On the following Sunday, I also preached both morning and afternoon in the same church, and examined, with great satisfaction, the catechumens.

"I visited, also, on Sunday, the 22d of June, St. Matthew's Church, city of Jersey, and officiated twice. The condition of that Church, I have great pleasure in stating, has, within the last three years, by the blessing of God, greatly improved, both in its temporal affairs, the increase of the congregation, and the number of communicants. The building in which it worships is in fine order, and provided with a suitable organ. Great credit is due to the zeal both of the pastor and his flock.

"In the month of July, I visited St. John's Church, at Elizabethtown, and officiated both morning and afternoon. This church, always among the largest, appears to be in an improving state.

"In August, I visited Christ Church, at Newton, and on Sunday, the 3d, officiated twice, and administered confirmation to nine persons. This church is gradually increasing in numbers, and improving both in its temporal and spiritual concerns.

"On Tuesday, the 5th, I visited, accompanied by the Rev. Clarkson Dunn, the lately organized congregation at Hope, denominated St. Luke's Church, and officiated. On the following morning I visited St. James' Church at Knowlton, and also officiated in that church. In the evening of the same day, still accompanied by the Rev. Rector of the church at Newton, I preached to the Episcopalians at Belvidere. Returning from the churches at Sussex and Warren counties, I visited, on the 8th of August, the congregation of St. Peter's Church, at Morristown, and on Sunday, the 10th, performed divine service, and preached both morning and afternoon. I visited also St. Mark's Church, at Orange, and performed the same services on Sunday, the 17th of August. The congregations of both these churches are increasing, and bid fair to become respectable both in numbers and zeal.

"On Wednesday, the 30th of August, I visited Christ Church, at Shrewsbury, and on the succeeding day preached and administered confirmation to 25 persons in that church. On Sunday, the 24th, I again officiated at that church in the morning, and at Christ Church, Middletown, in the afternoon. The church at Shrewsbury is in a flourishing state.

"In September, I visited Trinity Church, at Woodbridge, and on Sunday, the 7th, officiated. On Wednesday, the 17th, I visited St. Peter's Church, at Perth Amboy, and preached. I also visited on Sunday, the 21st, St. James' Church, Piscataway, and officiated.

"In October, I visited St. Paul's Church, at Paterson, and officiated both morning and afternoon, on Sunday, the 19th. I also baptized two children. I made appointments to visit other churches in this month, but was prevented from fulfilling them by sickness.

"In November, I visited Christ Chapel, at Belleville, and officiated.

"In the month of December, I again visited the congregation of St. Peter's Church, at Morristown, and on Thursday, the 4th, I consecrated to the service of Almighty God, a neat and commodious edifice, recently erected in the Gothic style. This church is the first one of our communion that has ever been erected in Morristown, or, indeed, in the county. In the performance of the office, the presence of the Right Rev. Dr. Hobart, of the diocese of New-York, afforded me much pleasure, who kindly assisted me in the administration of the holy communion to a considerable number of recipients. The congregation was very numerous, and uncommonly orderly and attentive.

"On Thursday, the 19th of February, 1829, I again visited St. Mark's Church, at Orange; and on Friday, the 20th, I consecrated to the service of Almighty God, a handsome, neat, and commodious edifice, lately erected under the denomination of St. Mark's Church. This, like St. Peter's Church, at Morristown, is the first Episcopal church ever erected in Orange; the congregation not having been organized more than three years. On the succeeding Sunday I performed divine service, and preached both morning and afternoon in the same church.

"On Saturday, the 25th of April, I visited St. Peter's Church, at Spotswood, preached, and administered confirmation to nineteen persons. On the succeeding day, I officiated three times in the same church, and again held a confirmation. The number confirmed was nine.

"On Monday, the 27th of the same month, accompanied by the Rev. Mr. Ward, I visited St. Peter's Church, at Freehold, and performed divine service, and preached.

"In the month of May, I visited St. Peter's Church, at Perth Amboy, and on Sunday, the 3d, preached twice, and administered confirmation to 12 persons.

"On Thursday, the 7th of the same month, I visited Trinity Church, at Swedesborough, and officiated.

"On the succeeding day, accompa-

nied by the Rev. Mr. Witmer, I visited the churches of St. Thomas, Glassborough, and St. Stephen, Mullica Hill, and officiated in both.

"On Saturday, the 9th, accompanied by the Rev. Henry M. Mason, now the minister of St. John's Church, Salem, I visited that church, and on Sunday, the 10th, I officiated both morning and afternoon. It was my intention on that day to visit also St. George's, Pennsneck, but the state of the weather prevented me. On Tuesday, the 12th of May, I attended, in Philadelphia, the annual meeting of the board of directors of the Domestic and Foreign Missionary Society of our Church. The funds of the society are gradually enlarging, and the means adopted by the board further to increase them, and to provide the necessary missionaries, evince a higher degree of zeal and vigour of proceeding than the board has been able to manifest on any former occasion.

"In the course of our conventional year, confirmation has been administered to 81 persons.

"Some changes have taken place with respect to the clergymen belonging to this diocese. Among these ought especially to be mentioned, the decease of the aged and venerable Dr. Abraham Beach, who for many years was the respectable rector of this Church; and who, after an absence of nearly thirty years, performing the duties of a minister of Trinity Church, New-York, returned to his farm, near this city, and spent in peace and tranquillity the residue of a life of eighty-eight years' duration.

"The Rev. Christian F. Cruse has resigned his charge of the churches of Salem and Pennsneck, and has removed to the diocese of New-York.

"The Rev. Smith Pyne, late rector of St. John's Church, Elizabethtown, has also resigned his charge, and removed into the diocese of Connecticut.

"The Rev. William Douglas, late a presbyter of the Church of England, having transferred his residence from Great-Britain to the state of New-Jersey, and having presented satisfactory testimonials of the correctness of his moral and religious character, and been

in this diocese a longer time than the canon relative to foreign clergymen required, has been admitted a presbyter of it, and is now officiating at St. James' Church, Piscataway, and at Trinity Church, Woodbridge.

"The Rev. Henry M. Mason, late a presbyter of the diocese of Connecticut, has removed into this diocese, been admitted one of its presbyters, and has become the minister of St. John's Church, Salem, and of St. George's, Pennsneck,

"The Rev. Edmund D. Barry, D. D., late a presbyter in the diocese of New-York, has removed into this diocese, and been admitted as one of its presbyters. He continues to officiate in St. Matthew's Church, city of Jersey.

"The Rev. William R. Whittingham, late a deacon in the diocese of New-York, has, by a letter dimissory from the Right Rev. Dr. Hobart, Bishop of that diocese, been transferred to this, and is now officiating by permission, at St. Mark's Church, Orange.

"The Rev. Christian F. Cruse, who, as stated before, had left this diocese some time during the last autumn, has, within a few days, returned to it, and been received as one of its presbyters. He is now the principal of the Newark Academy.

"While I am upon the subject of changes in the clergy of the diocese, I cannot, my brethren, omit calling your attention to the afflicting events of the deaths of two of the most distinguished and worthy lay members of our Church in this diocese. I allude to that of Col. Peter Kean, of the northern section, and Joseph V. Clark, Esq. of the southern.

"When we assembled in May last, at Burlington, these gentlemen were with us, in health, and took an active part in our deliberations. Their zeal for the advancement of religion and of the Church of which they were members; their great respectability and usefulness as citizens, and their liberality in giving support to institutions having the public good for their object, whether religious or secular, so recommended them to their lay brethren of the convention, that they were often de-

puted to represent that body in the great triennial councils of our Church. But it has pleased the Almighty and all wise Disposer of events, to take them from us in the prime of life, and in the midst of their usefulness; yet, however severe the affliction and heavy the loss, it becomes us to submit to this doubtless wise dispensation of his providence, however inscrutable to us, and to keep constantly in mind the solemn truth, that as we know not the day nor the hour when the Son of Man cometh, we ought always, in dependence on his grace, to endeavour to be prepared to meet him.

"During the year which has elapsed since the last convention, I have, as heretofore, attended to my duties as a trustee of the General Theological Seminary of our Church, and heard the examination of the students. I was present also at the commencement of the first or senior class. The seminary appears to be flourishing; but it is to be regretted that its funds are not yet sufficient to meet the annual expenditures of the institution.

"The Church in New-Jersey, through the goodness of God, is still making progress. It now numbers thirty-one congregations, accommodated with thirty edifices for public worship, all in good repair; several of them new, or nearly so. Its funds generally are gradually increasing. The funds for the relief of widows and children of clergymen of the diocese amounts to more than \$12,000. Its missionary fund to nearly \$4000. The fund for the Bishop Croes Scholarship, when all the subscriptions are paid in, and the interest collected, will amount to \$2000, which is the sum required to constitute a scholarship in the Seminary. The Episcopal fund is at present rather stationary. The permanent fund of the Society for Promoting Christian Knowledge, &c. amounts to \$1,350.

"That the Church may continue to increase, and 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,' is the ardent prayer of my heart. To him be glory both now and for ever. Amen."

JOHN CROES.
New-Brunswick, May 27th, 1829.

The resolution of the last convention, [see our vol. x. p. 282.] respecting the General Protestant Episcopal Sunday School Union, was considered, and a constitution formed for a diocesan society, auxiliary to the general one.

The following gentlemen were elected to the Standing Committee:—Rev. John Croes, jun. Rev. James Chapman, Rev. John M. Ward, Rev. William L. Johnson, of the clergy; Robert Boggs, Esq., Dr. Edward Carroll, James Parker, and Joseph Marsh, Esquires, of the laity. And the following deputies to the General Convention:—Rev. C. H. Wharton, D. D., Rev. John Croes, jun. Rev. Clarkson Dunn, William L. Johnson, of the clergy; George C. Thomas, Mark W. Collet, Thomas Sinnamon, and Thomas Chapman, Esquires, of the laity.

The Rev. John Croes, jun. the Rev. Wm. L. Johnson, the Rev. Matthew Matthews, and George C. Thomas, Esq., were elected trustees of the General Theological Seminary for the three ensuing years.

The bishop delivered a charge, a copy of which was requested for publication.

The parochial reports furnish many gratifying instances of an increased interest in the members to the general and particular concerns of the church. Sunday Schools, in connexion with the Protestant Episcopal Sunday School Union, are in successful operation in most of the parishes; some of the churches have been repaired and beautified; pews have been better rented than formerly; congregations have increased in numbers; and individuals, particularly females, have manifested a laudable zeal in matters connected with the welfare and respectability of our Zion.

The reports furnish the following aggregate:—Baptisms (adults 26, children 199) 225; marriages 57; communicants 747; funerals 148.

There are in this diocese, the bishop and eighteen settled clergymen, besides the Rev. Birdsey G. Noble, of the diocese of Connecticut, officiating in St. John's Church, Elizabethtown.

The next convention will be held at Swedesborough, on the last Wednesday in May, 1830.

VOL. XIII.

For the Christian Journal.

Annual Report of the Board of Managers of the Missionary Association of Christ Church, New-York; read at the eighth Anniversary Meeting of the Society, Thursday in Easter Week, April 23d, 1829.

AT no period since the year of its origin, has the condition of the society been more gratifying, or its prospects more truly encouraging, than at the present. An important accession to its latterly diminished number, and a more than proportionate augmentation in the amount of its annual receipts, have rescued our humble institution from the extinction to which it appeared gradually approximating, relieved the apprehensions of the anxious few who remained to continue its name, and impart to it some character of usefulness, and re-established that reputation which the earlier zeal of its members had acquired. Regarded in itself, the sum contributed during the preceding year must, to one acquainted with the source whence that sum is derived, and the momentous object to which it is to be appropriated, indeed appear trivial, less than what the numbers, the wealth, and the known liberality of the congregation of Christ Church might have led to anticipate—much less than the noble design avowed most assuredly demands: but we compare the present prosperity of the society with the gradually declining interest and decreasing efficiency of several past years, and in the comparison we find much to warrant the congratulations we proffer our constituents on the actual improvement and brighter prospects of our institution; much to elicit our grateful acknowledgments to the God and Saviour of our race, for the measure of success with which he has been pleased to crown our humble efforts. In addition to the sum of sixty-six dollars paid to the parent society, there have been received, and now remain in the hands of the treasurer, seven dollars, making the amount of receipts during the year now past, seventy-three dollars, exceeding the sum total of the contributions of the three years immediately preceding, or that of any single year subsequent to that of the society's in-

stitution. But it is not the amount contributed, nor the actual increase in number, that constitutes the sole ground of our encouragement: were there no prospect of a further augmentation, we might justly lament a deficiency of zeal and an inadequacy of effort entirely inconsistent with the character and profession of those to whom we appeal: but we call to mind, with cheering emotions, the spontaneous zeal, the almost unsolicited generosity with which the last year's contribution was made, manifesting an interest in the cause of Christ which was truly gratifying, and indicating a readiness on the part of those to whom the existence and object of the society was made known, to bestow their aid, which forbade the apprehension that an appeal in its behalf would be heard with unconcern, or prove of little avail. It was intended immediately after the last annual meeting, to adopt such measures as might present the institution to the notice of each individual of the congregation, and solicit his aid in its behalf. Events which need not now be detailed, interfered to prevent the design, otherwise many now ignorant of the very being of such an association within the parish would, doubtless, have added their donative to the increase of the amount contributed. That design we beg leave to recommend to the attention of our successors; confident in the favourable disposition of those concerned, in their attachment to the cause of Christ, their zeal for the glory of his name, and the extension of his kingdom; confident in the unquestionable excellence of the missionary cause, that the undertaking will meet with approbation, and be crowned with abundant success. Brethren, the cause in which you are engaged is worthy your most active exertions, and it commends itself to your solicitous attention, as men, as patriots, and as Christians, as an infallible means of ameliorating the condition of our fellow-creatures, giving permanency and dignity to our civil institutions, and national character and felicity, of rescuing immortal souls from ruin. The two former results are involved in its success as its inseparable attendants, *subordinate*, indeed, but by no means

unimportant, and its efficacy is too well attested by the experience of centuries to become now a subject of speculation, or to be thrown into suspicion by the cavils of skepticism, or the bitter opposition of its enemies. But it has a higher demand upon your notice than even the claims of philanthropy or patriotism. It is the noblest and best of causes; it deserves and claims the co-operation of every Christian, upon considerations, which, in his estimation, must be paramount to any other whatsoever: for in that sacred character, we profess assent to the truths which revelation has made known, adherence to the Author of our faith, and devotion to his service and his glory. Are we sincere in our professions? Then let the dictates of prudence, a proper regard for our own individual welfare, and a peculiar degree of interest in the well-being of those more immediately connected with ourselves, possess all their allowable influence to restrain the exercise of a more extended charity; let every consideration of self-interest which the law of nature sanctions be consulted, and we cannot divest ourselves of the obligations which will still rest upon us to promote the religion of Christ. Do we indeed believe that of the millions of our fellow beings who now inhabit this earth, there is not a single individual free from that corruption of nature that renders him obnoxious to the Almighty's displeasure, unmeet for the participation of future felicity; that the child of God's wrath by nature, he must, unless rescued by divine grace, inevitably descend into the pit of perdition, eternally to suffer the condemnation of sin; and can we coldly contemplate the fact, undoubted as the veracity of God, as a matter of mere speculation? Do we indeed believe the Gospel of Christ to be the power of God unto salvation; and can we refuse to others a portion of that celestial light of which we would not ourselves be deprived upon any consideration? Do we indeed believe that the eternal Son of God forsook the throne of his glory, the beatitudes of heaven, the adoration of cherubim and seraphim, to sojourn with sinful man, to suffer, and bleed, and die, in order

that he might redeem from ruin his very enemies? and is the salvation of beings ransomed at such a price, and bound to us by the ties of a common humanity, not worthy the effort, the attempt to effect, by unfolding the way the Son of God condescended to open? Do we indeed believe any injunction to have been laid upon his followers, to promulgate the tidings of redemption accomplished, of salvation proffered, of a rescue achieved? and shall we, can we, dare we, upon pretexts merely plausible, most ungratefully refuse attention to the injunction, and hold our own ransomed souls free from all obligation and responsibility? Let each one who bears the name of Christ ask himself, how much have I done, or how much am I willing to do, to promote the cause in which he suffered and died, and which formed the subject of his deepest solicitude to the last moment of his earthly sojourn; and the answer may prove a criterion of the justice of any claims to that blessed relation. From the limited extent of its resources, the operations of that institution to which ours is auxiliary, are, it is true, confined to a small portion of the very extensive field which spreads before us, by its very magnitude, enough to discourage, were not the power and promise of our Lord the pledges of ultimate, complete success. The limits of our own state are the bounds of its operation: but this very limitation cannot fail in the minds of many of attaching to the society additional claims to support; the claims arising out of associations of friendship and of kindred, and the attachments of country, if indeed these can appear of any moment to a mind influenced by the infinitely higher consideration, the salvation of perishing souls, the extension of the kingdom of the Saviour, and the glory of his name. Meantime, we cherish the grateful anticipation, that the benefits of missionary exertions, in their limited sphere, regarded as the earnest of certain beneficial results from the application of more abundant means to a less contracted range, will operate as an incentive to greater efforts, an inducement to a more extended benevolence, till our own beloved and highly

favoured church shall take her appropriate station among those by whose co-operating instrumentality the Gospel shall be preached to every creature under heaven. We trust the time is not distant when from our own diocese there shall go forth many a devoted minister of Christ, to spread to the utmost ends of the earth the blessings of the Gospel; when the bounds of the world shall alone be the limit of missionary labour. Vast as is the work, mighty as is the undertaking, many and great as are the obstacles, that time will arrive. It is inscribed in the records of divine prediction, "The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." And when these glorious predictions shall meet their accomplishment, and the universal earth become thus regenerate and emancipated from the dominion of sin; when the innumerable multitude of redeemed sinners shall stand before the throne, and before the Lamb, clothed with white robes and palms in their hands, with loud voice crying, "Salvation to our God, who sitteth upon the throne, and to the Lamb that was slain, and hath redeemed us to God by his blood, out of every kindred, and language, and people, and nation—may not the grateful acknowledgment of some redeemed one be in the presence of the glorious assemblage of heaven, "Saviour, such individuals were the honoured instruments of my salvation."

THOS. LYELL, *President.*

JOHN M. GUTON, *Secretary.*

For the Christian Journal.

Brief Notices of New Publications.

"A Letter addressed to the Congregational Clergy of Massachusetts, on Epi-

capacy. By a Congregational Clergyman. Boston, R. P. & C. Williams. 1829."

A work in favour of Episcopacy from the pen of a Congregational minister is somewhat of a novel thing; and yet such is the publication before us; and it is evidently the production of a mind governed by honest views, and exercised by a strong desire to do what is lawful and right. In addressing his brethren, he tells them, that he is anxious in search of truth—that he distrusts his own mind, and is therefore desirous of instruction and correction; and that the letter is addressed to them by way of inquiry. He then proceeds to investigate the claims of imparity; and in adverting briefly but cogently to the Jewish church and to the Christian dispensation, he arrives at the conclusion, that the arguments in favour of three orders in the Christian ministry are

1. "1. The analogy of the Jewish Priesthood;

"2. The existence of three grades in the apostolic times; and,

"3. The apostles delegated the power of ordination and general superintendence, within a certain district, to others as their substitutes."

Though the following extract is longer than befits a 'brief notice,' yet we cannot resist the temptation of presenting to our readers his conclusion and proofs. After stating as the result of his investigation his three arguments, he asks—

"Is not the conclusion irresistible, that Diocesan Episcopacy had its origin with the apostles, and, therefore, with the great Head of the Church and *Bishop of Souli* himself?

"If this conclusion needs any confirmation, it will be found in the fact, that the office of superintendent did not expire with those who received it from the apostles, but that there was a *succession* of not only bishops, but priests and deacons. To this, as well as to the establishment of these degrees in the ministry, antiquity offers abundant testimony."

"But before adducing this, permit me to premise, there is no intimation in the Scripture, that the first instituted ministry would be divinely changed; Christ would not appoint officers in all parts of his Church, then, at their death, leave it without any settled order of government; the nature of the Church as a *society* requires a succession; the Jewish priesthood was unalterable and continual; the Lord's *supper and baptism*, the administration of

which devolves on ministers, argue their perpetuity; Paul writing to the Hebrews, A. D. 63, when, probably, one generation of elders had passed away, exhorts them to imitate the example of those who *had*,* and afterwards to salute those who *have* the rule over you; and lastly, 'I will be with you,' is decisive, 'even unto the end of the world'—with them and their *successors*.

"Shall not now the early pious bishops themselves be allowed to testify? If Clement and Polycarp, who had travelled with the apostles, could stand before us, should we dare tell them, they knew not the mind of the apostles? And they bear witness to facts—facts concerning the changing the sabbath; the baptism of infants; the canon of Scripture, and the constitution of the Church; and shall they testify in vain? Shall only the Cæsars and Sallusts of antiquity be credited?

"Ignatius, A. D. 100, in an epistle to Polycarp, at Smyrna, calls him Bishop of Smyrna, and exhorts the presbyters and deacons to be subject to him. He exhorts the Trallians 'to obey their bishop, as Christ and his apostles commanded them.'

'What is the bishop but he who has all authority and power; what is the presbytery but a sacred institution of counsellors and assessors to the bishop; and what are the deacons but imitators of Christ?' 'Whosoever does any thing without the bishop, presbyters, and deacons, his conscience is defiled.'

"Here is testimony to three orders *within eight years after St. John's death*.

† "In the year 70 of our Lord, lived Clement, who is named in Phil. iv. 3. To the Corinthians he speaks concerning the distribution of offices in the Christian church thus:—'To the high priest his proper office was appointed; the priests had their proper order, and the Levites their peculiar services or deaconships, and the laymen what was proper for laymen.' From this, it appears, he saw and understood the analogy between the Christian and Jewish priesthood, and this while the apostles were yet living.

"Clement of Alexandria, (2d cent.) says, 'some precepts relate to presbyters, some to bishops, and some to deacons.' He compares the gradation of bishops, priests, and deacons, to the orders of angels.

"Tertullian, A. D. 192. 'The power of baptism is lodged with the bishops; it may also be exercised by the presbyters and deacons, but not without the bishop's consent.'

"Ireneus, disciple of Polycarp, 167, asserts, that Polycarp was ordained Bishop of Smyrna by the apostles.

* "As it should be translated."—Heb. xii. 7. See Dr. Potter.

† "Trial of Episcopacy," by R. C. C.

"Origen, 230. 'There is one duty to be performed to deacons; another to presbyters; another to the bishops, which is the greatest of all.'

"Cyprian, Bishop of Carthage, 248, frequently asserts the superiority of bishops. 'He speaks of *his* presbyters, *his* deacons.'

"Jerome, 378. 'St. James the Just was ordained Bishop of Jerusalem by the apostles; Titus, Bishop of Crete, by St. Paul; and Polycarp, Bishop of Smyrna, by St. John.'

"Eusebius, 315, traces back the bishops of Jerusalem in a line to James, of Rome to Linus, Alexandria to St. Mark, of Antioch to Euodius, of Crete to Titus.

"At the council of Chalcedon, it was declared, that an uninterrupted succession of *twenty-seven* bishops of Ephesus could be reckoned from Timothy to that time.

"This testimony of the fathers does not well accord with Congregational Episcopacy; for Tertullian says, 'the Christians were so numerous as to constitute the greater part of every city. We are of yesterday, yet every place is filled with us.' Eusebius compares the Christian churches in every city, their thronged and crowded societies, to grain heaped upon a barn floor. The church of Rome, at this time, was so numerous as to have 46 presbyters under one bishop.

"These are the arguments for three unequal orders of clergy in the earliest ages of the Church. Have, then, the advocates for parity in the ministry, any foundation for the assertion, that soon after the apostles there was a gradual *usurpation* of authority by a few over the many? An innovation like that of one presbyter assuming power over others of the same rank, would not have been passed by without resistance, nor without being recorded.

"The Episcopal form of government prevailed till the 16th century. Soon after the reformation, the Episcopal controversy arose. The followers of Luther generally adhered to Episcopacy. Calvin, from the exigency of the times, as he probably argued, adopted the Presbyterian mode. But what says *he* of Episcopacy?

"Referring to the English Church, he says, 'if they would give such an hierarchy, in which the bishops should be superior as yet to be subject to Christ, then will I confess that they are worthy of *all* anathemas, who will not reverence it, and be subject to it.'

"The preceding arguments, respected brethren, have for years appeared to me important. Whether they agree with reason and scripture, and if so, what inferences may be drawn from them, you, on examination, will decide.

"Upon you and myself, I supplicate divine assistance, that we take heed to the ministry to fulfil it for the honour of Christ, and that we may know and pro-

mote, what shall be for the beauty and order of his house."

This Congregational clergyman is no mean advocate for Episcopacy. His work is brief but pithy—showing that he had well investigated and fully understood his subject. We trust it will induce others to inquire after the same truths; and should they arrive at the like happy conclusion, their candid acknowledgment of it will do them, as we are sure it will do this gentleman, great and lasting credit.

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"A Plea for the Church in Georgia: A Sermon delivered in Christ Church, Savannah, on Sunday Morning, April 26th, 1829, at the opening of the seventh Annual Convention of the Diocese of Georgia. By the Rev. Hugh Smith, A. M. Rector of St. Paul's Church, Augusta. Published at the request of the Convention. Augusta, 1829."

This sermon, by a resolution of the convention, is printed with the journal of its proceedings. It is an ardent and animated appeal on behalf of the Church in Georgia. The text is from the latter part of the 2d verse of the 7th chapter of the prophet Amos;—"By whom shall Jacob arise? for he is small;" and the author commences his discourse with this exclamation:—"How very appropriate, my brethren, to our condition and prospects as a people, is this earnest and affecting appeal to the heavens!" and then remarks, that although the state is one of the largest in our extended union, yet their spiritual "Jacob," or Israel, to which they are attached, is "small," *small indeed*. He laments this state of things; but resting his hope on the strength of the Christian's faith, he thus encourages his auditors:—

"I have not arisen, brethren, to dishearten you by so cheerless a prospect, or to urge upon you this cold and comfortless counsel. Better prospects open before me—more active measures suggest themselves to my mind, and demand my approval. I have read the promise in the volume of truth, that 'a little one should become a thousand, and a small one a strong nation.' I have seen it verified in the past history of the Christian Church. 'Not faithless, but believing,' I am persuaded that it *may*, and I trust that it *will*, be so in our own case. Our present feebleness, in

stead of driving us to despondence, or inducing us to shut up our energies in inaction, should be the strong stimulus to zealous, persevering effort. Instead of doubting whether our Israel *may arise*, we should only be disposed the more earnestly to inquire *how*, and "*by whom it shall arise?*"

To those who are personally acquainted with Mr. Smith, the amiableness of his character, and his affectionate and earnest manner of preaching, are well known: that manner, and the fervidness of his style, are conspicuous in the work before us. He presses upon his hearers, with great warmth, the duty of *personal faith and efforts*, as a means whereby their Israel must arise; and further to attain this object, he proposes to awaken a generous Christian interest in others, so as to elicit the concurrent efforts of Christian friends.

"When I think, brethren, how the cry from distant and heathen lands has been heard and answered by Christendom, I cannot think that they who are severed from us by no wide geographical limits, who dwell under the same happy government, and have the closer tie of Christian brotherhood—they who are 'bone of our bone and flesh of our flesh,' will have neither sympathies nor charities for us! It is uttering no humiliating cry of pauperism—it is no degrading casting of ourselves upon the eleemosynary kindnesses of our brethren abroad, to tell them, that this is indeed the *hour of our need*—that the productions of our soil are diminished in value to very nothing—that gloom and embarrassment rest over our commerce—that our cities, which had so nobly provided for their own spiritual wants, and which would so willingly have aided others, are 'burned with fire;' and that all that can be spared to the cause of charity or of God, is pressingly demanded for the relief of homeless, helpless sufferers. Now, then, let our brethren help us, in regard to our spiritual necessities, and it will be charity indeed."

The need of spiritual teachers is set forth, and their want greatly regretted throughout the discourse. To his younger brethren in the ministry, he addresses the following animated appeal:—

"Oh! among all that are girding themselves with the armour of God, and enlisting themselves as 'good soldiers of Christ,' in the cause of his 'Church militant on earth,' it cannot be that none will

come and share our unequal contest for the victory of truth. Why, oh why, that thronging and clinging of our youthful brethren around vineyards already successfully cultured, and supplied with their own efficient and pledged labourers; where they can at best but aid those who scarcely need aid, and at last 'enter into other men's labours!' Here is a field, wide, rich, promising; waiting for 'the good seed of the word,' and capable of producing an abundant harvest to the glory of God. If there be zeal, if there be kindness, if there be among them the warm heart, and the self-sacrificing, high-souled devotedness of those to whom 'Christ is all, and in all,' and who would give all for Christ, some at least will hear our cry, and will 'come over and help us.'"

The correctness of the closing observations—the true Christian spirit diffused through them—the well merited encomiums on our devotional formularies, assure us, that notwithstanding our extracts have already been large, we shall meet the wishes of our readers, especially as but few can obtain a copy of the sermon, by inserting what follows:—

"Again, brethren, in the prosecution of this evangelizing work, let us remember, that we enter not into the field to wage an unhallowed, unchristian warfare against others who may regard themselves as 'soldiers of the cross,' and be warring against sin and Satan. If they do at all 'cast out the evil spirits in the name of Christ,' who are we that we should desire to 'forbid them,' because they '*follow not us?*' Our Master has said, '*forbid them not.*' We propose not, therefore, any unkind, unchristian interference with those who go not with us to the work of the Lord. There is room enough for us and for them; and each may do good in his own way. Our true policy undoubtedly is, to avoid all needless collision with them, which may weaken our common force against the common enemy, and all needless incorporations with them, which would involve us in their difficulties, mistakes or defeats. As far as we deem them wrong, we would strive and pray that they may be brought to the acknowledgment of unadulterated truth—as far as they are right, we would 'bid them God speed.' However widely we may differ from them on some points, and however honestly we may avow, and firmly, but prudently and temperately inculcate our own views, we would still remember, that 'by them also Christ is preached, and therein do we rejoice, yea, and will rejoice.'"

"Influenced by such a spirit, and acting under such feelings, surely, brethren, we

may reasonably expect a reciprocity of Christian kindness and comity. We work for God, and we should not therefore be opposed by the servants of God. The disgusting and degrading acts of studied proselytism, are foreign to our institutions, and to our social spirit. We do but propose to open a spiritual asylum for our own spiritual outcasts, and for others who have no spiritual home—to lift up a standard for our own people, and for the people who have rallied round no sacred banner—to do the utmost good in our power, according to our own views of expediency, and in our *own way*. In *this*, we only do that *which others do*. We but imperfectly fulfil our duty to our own members—to the Church—to the Christian public, and to the great Head of the Church. We only enter upon a work, the non-performance of which has too long been our reproach, and may, perhaps, be justly demanded at our hands.

“Our articles of faith, and our devotional formularies, have long been before the Christian public, and Protestant Christendom has long since passed upon them its decision, and sealed them with the stamp of its general approval. Some of the warmest admirers and eulogists of both have been those who from the prejudices of education, or from some minor grounds of preference, have been attached to some other communions. In endeavouring then to extend a Church, ‘built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone,’ in which the humiliating and converting doctrines of the cross shall be preached, and the worship and the ordinances of God maintained, we shall in some small degree at least, be advancing that good work to which so many Christian hearts are devoted, ‘casting in our mite,’ into that rich fund of spiritual privilege, which is the glory and the comfort of this ‘latter day,’ furthering the cause of the Redeemer, and the salvation of souls. Surely, then, ‘all that love the Lord Jesus Christ,’ will rejoice in our success.

“Brethren, there is a state of society, a degree of advancement peculiarly adapted to the successful introduction of our services—when enlightened minds ask for an enlightened ministry, and when piety looks for warmth without extravagance—for zeal united with knowledge, and tempered by prudence. In many parts of the diocese, that state has confessedly been reached; and in these I am persuaded those services would be hailed with delight. Our enlargement, hitherto retarded by unavoidable causes, may now reasonably be anticipated on human grounds of probability, far more, under the sanction of divine promise. Let us not miss the golden season of opportunity: let us

not be outdone by so many, who, at least in our estimation, cannot boast so ancient in origin—so sublime a worship—so well ordered a polity. Now let us ‘be strong in the Lord, and in the power of his might.’ We have only to *establish* the Church, to provide for the settlement of its ministry, and for the observance of its ordinances; and it will then make its own way, and manifest its own power; for it carries its witness with it, and the shield of God for its defence.

“Brethren, if indeed we are in earnest, let us prove it in deed rather than in word. If we believe, let us act as those who do believe. When we find our hearts growing faint, and our hands becoming slack, let us think upon ‘the sure word of prophecy;’ and let our eyes look upon the fair scenes which its heavenly pencil hath sketched to our view. Behold! God hath said it, and it shall be done. This moral desert over which piety well might weep, shall yet ‘rejoice and blossom as the rose: it shall blossom abundantly.’ Yes, to carry your thoughts still farther, this whole earth, now filled with violence and crime, shall yet become the ‘kingdom of the Lord, and of his Christ.’ Let us then perform our part towards the furtherance of God’s mighty schemes. Let us do what we can, and God will do what we desire. ‘Jacob shall arise, and his cause, and the cause of his God, be glorified.’

“The *path of duty* is plain—the *obligation* to it universal and commanding—its *effects* are certain as the pledge of God—its *rewards* through his free grace and infinite mercy, in Christ Jesus our Lord, are as ‘*high as heaven*,’ as lasting as eternity.”

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“A Charge to the Clergy of the Protestant Episcopal Church in the Commonwealth of Pennsylvania; delivered at the Convention of that Diocese, held in St. Andrew’s Church, Philadelphia, on Wednesday, May 20th, 1829. By Henry U. Onderdonk, D. D. Assistant Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania.” Philadelphia. Harding. Pp. 20.

We are not disappointed in this primary Charge of a prelate whose elevation we felt as a happy event in the particular circumstances in that portion of our Zion where he was called to act. We were well persuaded that his conciliatory manners would do much towards quieting the vehemence of party spirit, and, in a degree, restore peace to that distracted diocese; and that his strict orthodoxy, his great industry, his talents, and his method of using them, would exert salutary influences on the Church at large, and assist in advancing

ing the standard of the episcopate. With such impressions, we could not without considerable interest, read the first Charge of a prelate in whose cause they were enlisted; and we are free to say, that its character will in no shape disparage the episcopal office, nor derogate from the high standing in which we have been accustomed to place the author.

The subject he has chosen is, *the comprehensive scope of religion, as extending from the first roots of doctrinal principles, to the varied branches of sacred observances and institutions established in the Gospel*: and his remarks extend to the *doctrines and institutions* of Christianity, and to the duty of preserving them both *pure and entire*; leaving the subject of worship for future discussion. We shall make but one extract, taken from the latter part of his subject, in which it will be seen, that while he presses upon his clerical brethren, the avoiding of all ecclesiastical intermixtures with other denominations, he extends the hand of charity and good-will to the accredited clergy of every Christian sect.

"Christian doctrines and Christian institutions may, as has been shown, exist in different degrees of perfection and of regularity; but it is self-evident that we are bound to refuse all countenance to the imperfections and irregularities which are brought upon them. Even divine things committed to human care may be intermixed with evil; if the evil be not overflowing and destructive, the things still remain divine; but it is a clear obligation never to further in the least the evil thus intermingled. No reasoning can possibly be sound that would diminish in any degree our obligation to adhere to the faith and the institutions appointed by God, as God appointed them. It follows, of course, that we must refrain from ecclesiastical fellowship, and from all other ecclesiastical intermixtures that directly or indirectly compromise the interests of what we deem the truth, with those who conform not to the pure and entire 'counsel' and 'commandments' of God. Such a course is required by consistency; what we conscientiously disapprove of, we must never encourage; and what we believe to be right, we must never jeopardize.

"But, in all social and civil duties, and in all the courtesies, and all the charities of life, there should be no distinction whatever among those who bear the different names of different religions or creeds. All civilities and all personal kindnesses should be as free and as abundant, (I need not add, as cordial and sincere,) to those who dissent from us, as to those who agree with us. And, besides the equal privileges secured by law to all religions, every kind of deference conceded by society at large to the sacred order, should be rendered, with entire equality, to the accredited

clergy of all denominations. Not to allow these rights, whether of benevolence or of decorum, to our fellow Christians and fellow-citizens, would amount to a species of intolerance. The Almighty bestows the sun and the rain on the evil as well as on the good, though he rejects the one, and loves only the other; and we, though we allow not, and oppose the errors of our mistaken brethren, should never dare to regard them with less favour than their and our Father does even the worst of his unworthy children. In the parable of the good Samaritan, our Lord denounced the bigotry of refusing kind offices to those who dissent from us in religion; but he deemed it no bigotry to tell the Samaritan woman plainly, 'ye worship ye know not what,' 'salvation is of the Jews.'

We cannot, however, dismiss this excellent Charge without entering our protest against one point which it seems strenuously to advocate. At page 13, the bishop states—"The visible church includes all who are baptized; and though unauthorized persons ought not to perform the rite, yet all baptisms in the name of the Trinity, once performed, are to be held valid;" and in a note on the same page, he adds—"it must be a fearful thing to repeat a baptism." We are very much mistaken if this is the doctrine of the Church as exhibited in her standards; and we know that it is counter to the practice of some of the best clergy in our mother Church, in the Scotch Episcopal Church, and in our own Church. The rite has several times been administered to adults, if not by our present diocesan, at least by his immediate predecessor—than whom there is no more spotless character—on their own request, after having received baptism in other communions. We believe, however, that no one has ever been repelled on account of lay baptism, but that such, satisfying their own minds on this point, have always been admitted to full communion. We make this objection by way of caution to those who may be placed in the circumstances under consideration; so that, while they pay due deference to the opinion of the bishop, they may pause and examine for themselves.

General Theological Seminary.

The annual meeting of the trustees of this institution was held in this city on Tuesday, June 23d, and the three following days. There were present the bishops of Pennsylvania, New-York, New-Jersey, and Connecticut; and clerical and lay trustees from Connecticut, New-

York, New-Jersey, Pennsylvania, and South-Carolina. Some notice of their proceedings will be given in our next. We have, at present, only room for the report of the Faculty. It is as follows:—

"The Faculty of the General Theological Seminary of the Protestant Episcopal Church in the United States respectfully report to the Board of Trustees, that the course of instruction in the several departments has continued, during the past year, as formerly. The admissions into the Seminary have been nine, as follows:—

"October 6, 1828.—Edward Eastburn, A. B. of New-York; Benjamin I. Haight, A. B. of New-York; John Morgan, A. B. of Connecticut; and Lewis Thibou, jun. of New-York.

October 11, 1828.—Matthew H. Henderson, A. B. of Pennsylvania; Frederick Beasley, jun. A. B. of Pennsylvania; John M. Robertson, of Maryland; Joseph Scott, jun. A. B. of Connecticut.

"January 15, 1829.—William Norwood, A. B. of North-Carolina.

"Of the above, Messrs. Henderson and Beasley entered the second class, and the others the third.

"Dismissions from the Seminary have, at their request, been granted to Mr. Goldsborough, of the first class; Mr. Atwater, of the second, and Mr. Morgan, of the third.

"Mr. Scott, of the third class, is now absent by leave of the Faculty.

"The present number of students is 23, viz.

"*First Class.*—John M. Guion, A. B. of New-York; Robert W. Harris, A. M. of New-York; Paul Trapier, A. B. of South-Carolina; Edward Ballard, of New-York; Edward Y. Higbie, of Delaware; Hewlett R. Peters, A. B. of New-York; John Wiley, jun. of New-York; Ulysses M. Wheeler, A. B. of New-York.—8.

"*Second Class.*—John F. Ernst, A. B. of New-York; George E. Hare, A. B. of Pennsylvania; James A. McKenney, of New-York; John V. Van Ingen, A. B. of New-York; Charles W. Bradley, of Connecticut; John M. Forbes, A. B. of New-York; Henry J. Morton, A. B. of New-York; Matthew H. Henderson, A. B. of Pennsylvania; Frederick Beasley, jun. A. B. of Pennsylvania.—9.

"*Third Class.*—Edward Eastburn, A. B. of New-York; Benjamin I. Haight, A. B. of New-York; Lewis Thibou, jun. A. B. of New-York; John M. Robertson, of Maryland; Joseph Scott, jun. A. B. of Connecticut; William Norwood, A. B. of North-Carolina.—6.

"Agreeably to the alterations in the statutes made by the trustees at their last session, the Theological Society has been discontinued, and the students assembled in the chapel every Monday evening, in the presence of one of the professors. On the first evening of their thus assembling, the evening service of the Church was performed by the professor, and a practical religious essay read by a student, the subject of which was afterwards made the topic of familiar colloquial remark by the professor and students. The exercises, including the portion of metre singing usual in public worship, and the appointed prayers for the Seminary, were closed by the professor, with appropriate prayers and the benediction from the liturgy. These exercises were repeated every second Monday thereafter; and were designed

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to be, and it is believed were, in a good degree, promotive of personal piety, and of facility in familiar conversation on religious subjects.

"On the second evening of the above mentioned meetings of the students, after an introductory office of devotion by the professor, critical theological dissertations were read by two students, and made the subjects of remark, respecting both matter and manner, by the professor and students; and the exercises closed with prayer by the professor. On these occasions the students were accustomed not only to the writing theological theses, but also to the discussion of religious subjects, and of points connected with style, delivery, &c.

"The Monday evening exercises were discontinued after the Easter vacation.

"The Sunday services, and administration of the communion, in the chapel, have continued regularly through the year; and the Sunday School, consisting of upwards of 200 scholars, continues in very successful operation.

Signed in behalf of the Faculty,

Attest, J. H. HOBART, *President.*
BENJ. T. ONDERDONK, *Secretary.*

New-York, June 22, 1829."

On the Wednesday and Thursday during the session of the trustees, the public examination of the students was held; and on Friday the commencement was celebrated in St. John's Chapel, as follows:—

A procession was formed at the residence of the Right Rev. Bishop Hobart, and proceeded thence to St. John's Chapel, in the following order:—Janitor, Students, Faculty, Wardens and Vestrymen of churches, Founders of Scholarships, and Officers of Education and Scholarship Societies auxiliary to the Seminary, Trustees, Clergy, Bishops.

The exercises commenced at half past nine o'clock A. M. in the following order:—

Voluntary on the organ.

Introductory devotions by the presiding bishop.

Singing.—Last four verses of the 123d Psalm, with the Gloria Patri.

A dissertation on "The Necessity of Revelation." By Ulysses M. Wheeler, A. B. of New-York.

A dissertation on "The Necessity of Divine Grace." By W. Ballard, of New-York.

A dissertation on "Job's Knowledge of the Redeemer, and of a Resurrection." By Hewlett R. Peters, A. B. of New-York.

A dissertation on "The great Excellence of the Ministerial Commission." By John Wiley, jun. of New-York.

Anthem by the choir.

A dissertation on the question, "Whether Mankind were subjected by the Sin of Adam to Annihilation, or to eternal Punishment?" By Robert W. Harris, A. M. of New-York.

A dissertation on the question, "Whether the System of future Rewards and Punishments, as exhibited in the Gospel, is derogatory to Virtue?" By Edward Y. Higbie, of Delaware.

A dissertation on "The Intrinsic Inefficacy of Repentance to secure the Divine Favour." By John M. Guion, A. B. of New-York.

A dissertation on "The Command to sacrifice Isaac." By Paul Trapier, A. B. of South-Carolina.

Presentment of the *First Class*, by the Faculty, to the presiding Bishop, for reading their Testimonials.

Address by the Right Rev. William White, D. D. Bishop of the diocese of Pennsylvania.

Testimonials given

Singing.—First five verses of the 99th Hymn, with the Gloria Patri.

Concluding devotions by the presiding Bishop.

Voluntary on the organ.

The following circular has been issued by the General Missionary Society of our Church, and it is hoped, that it will receive the kind attention of all Episcopalians.

Philadelphia, 16th June, 1839.

Sir,

The Executive Committee of "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America," beg leave respectfully to call your attention to the claims of the Church in Florida.

We have there already three missionaries, viz. the Rev. Raymond A. Henderson, at St. Augustine; the Rev. H. N. Gray, at Tallahassee, the seat of territorial government; and the Rev. Benjamin Hutchins, recently appointed a missionary to Pensacola. In all these places, most auspicious beginnings have been made, and the prospects of the growth and establishment of the Church are most encouraging. But in order to insure such a consummation, it is indispensable that Church edifices should be immediately erected. These would give a permanency to the congregations, and impart to them an influence and an energy which would greatly promote the extension of the Church throughout the territory. The Episcopalians in those places respectively, have not the ability to meet the whole expense of building such edifices. But, besides judicious sites which will be furnished, it is confidently believed that they will be able to raise among themselves one half, at least, of the necessary funds. And to encourage the undertaking, the society have pledged the sum of \$400 per annum to such of the missionary stations in Florida as shall commence building churches forthwith, and complete them by the first of January, 1832.

We take the liberty of suggesting some of the considerations which should induce the members of our Church to contribute, according to their ability, to the above object. And, in the first place, we would remark, that the circumstance that there are already many members of our Church in that region who are suffering a total privation of the means of grace, calls loudly for the sympathy and aid of their more favoured brethren. In the second place, we would suggest, that the *present moment* is both auspicious and critical—*auspicious*, because the preference of the people generally is in favour of the Church—because, if the Church be once established, present indications warrant the confident belief that it will increase, and blessed with faithful ministers, will enjoy a decided preeminence in the territory; and because there is great probability that in the present circumstances of that country, large endowments of land will be made to the Church, which, in the course of time, may constitute an adequate fund for their support. But if the *present moment* be *auspicious*, it is no less *critical*, because, if not duly improved, the opportunity of permanently establishing the

Church in that territory may be lost for ever; for if we are indifferent and inert, other denominations will step in, and taking advantage of our remissness, may so far obtain the ascendancy as to render hopeless any future efforts on our part.

In relation to St. Augustine, at present the most important of the stations, there are two considerations of especial interest. The first is, that on the very site on which it is contemplated to erect an Episcopal church, stood the first Christian edifice built by Europeans on the main land of this continent. The second is, that there are among its population a number of *Greek Christians*, descendants of a body of emigrants from Minorca and the Grecian Islands, who, about sixty or seventy years ago, were landed near this place. These people, from their extreme ignorance, and from the circumstances of their situation, have conformed to the Romish Church; but it is hoped that when the Episcopal Church is established there, they will be led by their hereditary feelings and preferences to attach themselves to it, on account of the nearer conformity of its doctrine and discipline to the faith of their fathers. Should not this circumstance awaken the sympathy of churchmen, and prompt their liberal contributions in behalf of the Church at St. Augustine?

With such claims, may we not hope that there will be a favourable response to the appeal now made? To establish the Church of our affections in that important territory, is a consideration to which no Episcopalian should be indifferent. Recognizing as we do the obligations resting upon us in reference to the destitutions of our newly settled countries in the west, and without any disparagement of their claims, we do think that Providence has indicated the duty of making an immediate and vigorous effort in behalf of the Church in Florida. The Rev. Mr. Henderson, missionary at St. Augustine, has left his station for a time, for the purpose of making, under the auspices of the Executive Committee, an application to the members of our Church for contributions to a fund for building churches in Florida. Most cordially do we commend him and his object to our brethren of the Church; and trust that he will find in you, Sir, a well wisher and promoter of the design.

William White, *President*; George Weller, *Secretary*; Caspar Morris, *Treasurer*; Jackson Kemper, James Montgomery, Peter Vampelt, B. B. Smith, Edward Rutledge, John C. Lowber, Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

I do most cordially concur in the above circular, and earnestly hope that the Rev. Mr. Henderson will be successful in his meritorious efforts to collect funds to aid the Episcopalians of Florida.

JOHN HENRY HOBART,
Bishop of the Protestant Episcopal Church
in the State of New-York.

EPISCOPAL ACTS.

In the Eastern Diocese.

At a special ordination held in Christ Church, in Boston, on Wednesday, the 24th June, being the festival of St. John the Baptist, the Rev. William Crosswell, deacon, was admitted to the

holy order of the priesthood, by the Right Rev. Alexander Viets, Griswold, D. D. Bishop of the eastern diocese. Morning prayers were read by the Rev. George W. Doane, assistant minister of Trinity Church; the sermon was preached by the Right Rev. Bishop, and the candidate presented by the Rev. Asa Eaton, D. D., late rector of Christ Church, now domestic missionary in Boston. The Rev. Isaac Boyle, rector of St. Paul's Church, Dedham; the Rev. Alonzo Potter, rector of St. Paul's Church, Boston; and the Rev. Thomas W. Colt, rector of Christ Church, Cambridge, were present and assisting. On the same day, and at the same place, the Rev. William Crosswell was instituted as rector of Christ Church, by the same Right Rev. Bishop, the same Rev. clergy being present and assisting.

In the Diocese of Connecticut.

On Trinity Sunday, June the 14th, the new church in Simsbury was consecrated by the Right Rev. Bishop Brownell, by the name of St. Andrew's Church. On this occasion, divine service was performed by the Rev. Mr. Fuller, of Washington College, the sentence of consecration was read by the Rev. Mr. Warner, rector of the parish, and an appropriate sermon was preached by the bishop. A very crowded and attentive audience testified their interest in the solemnities of the day. The holy rite of confirmation was administered in the same church on the same day.

In the Diocese of New-York.

On Tuesday, May 19th, the Rev. Henry Anthon, A. M., late rector of Trinity Church, Utica, was instituted by the Right Rev. Bishop Hobart, rector of St. Stephen's Church, New-York, vacant by the decease of the late Rev. Dr. Feltus. On the same occasion, the Rev. John V. Curtis, deacon, an alumnus of the General Theological Seminary of the Protestant Episcopal Church, minister of Grace Church, White Plains, and St. Thomas' Church, Mamaroneck, Westchester county, New-York, was admitted to the holy order of priests. The morning prayer was read by the Rev. Benjamin T. Onderdonk, D. D., an assistant minister of Trinity Church, New-York, and professor in the General Theological Seminary; and the lessons by the Rev. Jonathan M. Wainwright, D. D., rector of Grace Church, New-York; the sermon preached by the bishop; and the candidate for the priesthood, presented by the Rev. William Berrian, D. D., an assistant minister of Trinity Church, New-York.

Mr. Anthon is the fourth rector of St. Stephen's Church; his predecessors having been the Rev. George Strebeck, instituted soon after the building of the church, in 1805; the Rev. Richard C. Moore, D. D. now bishop of Virginia, instituted in 1808; and the late Rev. Henry J. Feltus, D. D., instituted in 1814.

On Saturday, May 23d, the church of the Ascension, lately erected in Canal-street, in this city, was consecrated to the service of Almighty God, by the Right Rev. Bishop Hobart. The morning prayer was read by the Rev. William Richmond, rector of St. Michael's, St. James', and St. Mary's churches, New-York, and the lessons by the Rev. Jonathan M. Wainwright, rector of Grace Church, New-York, and the sermon preached by the bishop.

Ascension Church is the eighteenth place of

worship of our communion in this city; and for neatness and good taste reflects great credit on the new and enterprising parish by which it has been erected. The corner stone of the nineteenth church, (St. Andrew's,) is expected, will soon be laid.

On Trinity Sunday, June 14th, in All-Saints' Church, in this city, Henry S. Atwater, and Henry Gregory, were admitted by the Right Rev. Bishop Hobart, to the holy order of deacons. The Morning Prayer was read, and the candidates presented by the Rev. William A. Clark, rector of the church, and the sermon preached by the bishop.

On the third Sunday after Trinity, July 5th, the Right Rev. Bishop Hobart held an ordination in St. Paul's Chapel, in this city, and admitted to the holy order of deacons the following young gentlemen, who, at the commencement of the General Theological Seminary, on Friday, June 26th, had received the honours of that institution, and thus become its alumni, viz. Edward Ballard; John M. Guion, A. B.; Ulysses M. Wheeler, A. B.; Edward Y. Higbie, and John Wiley, jun. The morning prayer was read, and the candidates presented, by the Rev. Benjamin T. Onderdonk, D. D., an assistant minister of Trinity Church, New-York, and professor in that Seminary; and the sermon preached by the Bishop.

In the Diocese of Pennsylvania.

St. Paul's Church, West Whiteland township, Great Valley, Chester county, was, on the 28th of May last, consecrated by the Right Rev. Bishop White, to the service of Almighty God. The prayers were read by the Rev. Jackson Kemper; the sentence of consecration by the Rev. S. C. Brinckle, and the sermon preached by the Rev. Levi Bull. This edifice stands on the Lancaster road, about 20 miles from Philadelphia, and is, we understand, to be under the pastoral charge of the Rev. Richard U. Morgan.

In the Diocese of Delaware.

Confirmation was administered on Sunday, the 31st of May, in Trinity Church, Wilmington, to twenty persons, by the Right Rev. Bishop Onderdonk, of Pennsylvania, performing episcopal duties in this diocese by special request of Bishop White.

In the Diocese of Virginia.

On Sunday, the 31st of May, in Fredericksburg, the Rev. Nathan G. Osgood, deacon, was admitted to priests' orders by the Right Rev. Richard C. Moore, D. D., bishop of the diocese.

Diocese of North-Carolina.

The Rev. J. R. Goodman, deacon, of Newbern, was recently admitted to the holy order of priests, by the Right Rev. John S. Ravenscroft, D. D., bishop of the diocese.

In the Diocese of South-Carolina.

On Sunday, the 24th of May, in St. Paul's Church, Radcliffeborough, the Rev. William I. Wilson, deacon, was admitted to the holy order of priests, by the Right Rev. Bishop Bowen.

Obituary Notices.

Death of Governor Jay.

WE would not do justice to our own feelings, nor, we are confident, to the

reasonable expectation of our readers, did we not insert on our pages a respectful memorial of the late illustrious and excellent Governor Jay. We select the following from among many public tributes to his exalted worth.

The death of this venerable patriot and distinguished citizen was thus announced in the *Evening Post* of the 19th May:—

"Death of Gov. Jay.—This morning intelligence was received here of the death of Gov. John Jay. He expired at his residence in Westchester county, on Sunday last, in the 84th year of his age. Mr. Jay was one of the most eminent statesmen our country has produced, one of the last of that generation of great men, whose talents and wisdom carried us successfully through the struggle for our liberties, and who devised for us the political institutions under which we have hitherto prospered. To enumerate the civil and diplomatic stations he has filled, and the important measures he promoted, would be to record the events of some of the most interesting periods of our national history. His agency in negotiating the treaty of 1783, by which England recognized our independence, the commercial treaty of 1794 with the same power, and his labours in recommending the American constitution to the acceptance of the people, are among the most important of his public acts, and they identify his individual history with that of these united republics. In the office of Governor of this state, which he filled for several years, he administered its affairs with a wisdom and impartiality, and a conciliating spirit, which gained him the esteem and confidence of all parties. He lived to witness, in a ripe old age, what was denied to the vision of many of his illustrious contemporaries, the fortunate issue of the grand political experiment they were making. He lived to see the fabric of state which they had erected, survive, unhurt, the storms that threatened it, and even shaken by them into greater solidity. In the midst of a nation which had grown great and strong, beyond the anticipations of those who had founded it, he passed the last years of his life in a peaceful and venerated retirement."

At a meeting of the Bar of the State of New-York, now attending the Supreme Court, in the room occupied by the Justices of the Superior Court, in the City Hall of the city of New-York, the 19th day of May, 1829.

The Supreme Court, on being informed of the death of the venerable John Jay, immediately adjourned for the day. It was agreed by the gentlemen present, that they immediately form themselves into a

meeting for the purpose of expressing their sentiments on this melancholy occasion.

"On motion of D. S. Jones, Esq., seconded by Gen. Tallmadge, D. B. Ogden, Esq., was called to the chair, and on like motion John Sudam, Esq., was appointed secretary.

"The purpose of the meeting having been stated by D. S. Jones, Esq., on his motion it was resolved that a committee of six be appointed by the Chairman, to draft such resolutions, as should seem to them suitable to the occasion; and that they report to this meeting, at this place, this day at 5 o'clock P. M.

"The Chairman nominated Greene C. Bronson, Attorney General, James Tallmadge, J. A. Spencer, D. S. Jones, G. Griffin, and J. I. Roosevelt, to this committee.

"On motion of General Tallmadge, seconded by D. S. Jones, Esq., it was resolved, that the Chairman and Secretary communicate to the Judges of the Superior Court, and Court of Common Pleas, the death of Mr. Jay—that the Justices of the Supreme Court had, on its being communicated to them, adjourned for the day, and the proceedings of this meeting, and that this meeting stand adjourned until 5 o'clock P. M., at the same place, where the gentlemen of the Bar are respectfully requested to attend.

The meeting then adjourned until five o'clock this day.

"D. B. OGDEN, Chairman.
"JOHN SUDAM, Secretary."

City-Hall, New-York, Tuesday, May 19, 1829, five o'clock P. M.

The Bar of the State of New-York, now attending the sitting of the Supreme Court, met pursuant to their adjournment; D. B. Ogden, Chairman; John Sudam, Secretary.

"James Tallmadge, Esq. Chairman of the Committee appointed this morning, reported the following preamble and resolutions, which were unanimously adopted.

"*The Committee respectfully report:—*

"That the recent decease of the late venerable JOHN JAY, is the cause of deep grief, and the present engrossing subject of private and public feeling.

"John Jay was a native of our state, and a member of this Bar. The events of the American Revolution called him early into public life. His inherent love of political and virtuous liberty, made him an early and active agent in laying the foundation of this nation; of which he soon became one of the brightest, and continued one of its fairest pillars. In 1777, he was appointed the first Chief Justice of this state, under the constitution which he had eminently contributed to frame, and most of which was drafted by his pen. He

was a member of the first Congress of the United States, and bore a conspicuous part in all its important duties, and presided for some time over the deliberations of that body. The exigencies of this nation required and commanded his great talents, discretion, firmness, and skill, in various and interesting and important duties during the revolutionary struggle. At times, as Chairman of the Committee of Public Safety, he secured the domestic tranquillity, and at other times he was employed in important foreign missions and diplomatic trusts. He bore a prominent part in the negotiations for our Independence as a nation, and the ultimate treaty of peace. He continued to represent his country at foreign courts for a number of years. He was shortly after his return called to preside as Chief Justice of the Supreme Court of the United States, which place he afterwards left to accept the Executive Chair of the State of New-York. When he had performed that last and highest duty to his native state, he declined all further judicial or political employment, and retired to the calm shade of domestic retreat, where the evening of his days was spent in social and benevolent intercourse, and the signal observance of that religion which had been the bright beam of the morning and evening of his life; the rights and toleration of which he had secured to this people in one of the most important articles of our constitution.

"There is no place more fit, and no persons are more willing to express their sincere feelings on this occasion than this Bar, where the talents and acquirements of the deceased were so early and so often displayed—Therefore,

"Resolved, that the members of this Bar are impressed with deep grief upon the decease of their illustrious brother John Jay. They find, however, a consolation in the reflection, that his conduct through a long and useful life, has given a lustre to our profession, and to this Bar, and that while his character for private virtues and public worth has justly endeared him to the nation, his patriotism, his great talents as a statesman, and his great acquirements as a jurist—his eminent piety as a Christian, and probity as a man, all unite to present him to the public as an example whose radiance points to the attainment of excellence.

"Resolved, that in respect for the character of the deceased, the members of this Bar will wear crape during the period of thirty days.

"Resolved, that the Chairman and Secretary are desired to transmit a copy of the proceedings of this meeting to the family of the deceased.

"Resolved, that the proceedings be signed by the Chairman and Secretary,

and published in the different newspapers of this city. D. B. OGDEN, Chairman. JOHN SWAN, Secretary.

"On the opening of the Supreme Court yesterday morning, Mr. David B. Ogden rose and said, he would take the liberty to announce to the court the death of John Jay. It was not his intention to pronounce the eulogy of the deceased. The Court and all who heard him well knew the splendid services which he had rendered his country. He was a member of the Convention who framed the constitution of this state at the organization of the government; he was the first Chief Justice of this Court under the constitution, and discharged the duties of the office with fidelity and ability, until sent abroad by the government of the United States, to secure and protect its interests in Europe. On his return, he received the appointment of Chief Justice of the Supreme Court of the United States, and continued in that office until elected governor of this state; and in every station that he occupied, he felt himself authorized to say, that more talent, more zeal, more patriotism, and greater purity never had been exhibited by a public functionary than by John Jay. As a tribute of respect to his memory, he moved that the court do adjourn.

Mr. D. S. Jones said, he rose to second the motion. He was prompted to do so not only by his feelings of respect for the public character of the deceased, which demanded all that had been said, but by his veneration for private character: whilst living, he had felt towards him the strongest attachment, having for many years been a member of his family, and witnessed his domestic virtues and the purity of his private life.

Chief Justice Savage observed, it was due to the memory of John Jay, that this respect should be paid—and directed the court to adjourn until Wednesday.

Superior Court, Tuesday, May 19, 1829.

At the opening of the Court this morning, his honor Chief Justice Jones addressed the following remarks to the Bar:—

"Information has just been communicated to the Judges of this Court, of the death of the venerable John Jay. When we consider the distinguished stations in life which have been occupied by this excellent man, with so much honor to himself and benefit to the public—while we remember the ability with which he discharged his duties, when called upon to represent his country in a diplomatic character—when we view him upon the bench of the Supreme Court of the United States, as the first Chief Justice under the Federal Constitution, presiding with the most untiring dignity, intelligence, and impartiality

—and above all, when we look upon his bright example as a man and a Christian, the first impulse of every generous and reflecting mind, is to regard his death with sorrow, and his memory with the deepest respect. Few men in any country, perhaps scarce one in this, have filled a larger space; and few ever passed through life with such perfect purity, integrity, and honour. No man can point to a stain upon his character or conduct; no reproach can be attached to him in any of the high stations which he so eminently filled; and when we look back upon his career, we see nothing but brightness on his path.

"This great man, thus honoured, thus distinguished, thus lamented, has passed away from among us.

"On the day when this deep-felt loss is communicated to those who knew him well, and with whom to remember is but to honour him, it is suitable that the ordinary business of life should give place to considerations which are suggested by this melancholy event.

"The Judges of this Court, therefore, will not proceed to-day in the business for which they are assembled, but direct an adjournment until to-morrow."

"At the opening of the Court of Common Pleas, yesterday, Judge Irving announced that the melancholy intelligence of the death of the venerable John Jay had been communicated to him—that the annals of our country did not furnish a brighter or a purer character,—that in the distinguished stations he had filled he had furnished an example of active and disinterested devotion to the best interests of his country, and had adorned the whole by a most pure and blameless life—that when characters thus distinguished descended into the grave, it was but proper that our public institutions should bear testimony to their worth. He, therefore, directed the following order to be entered upon the minutes of the court:

"The court having received intelligence of the death of the Honourable John Jay, the first Chief Justice of the Supreme Court of the United States, and afterwards governor of this state, a man greatly distinguished during a long life for his private virtues, and pure and disinterested public services—as a mark of respect to his exalted character, ordered, that this court do now adjourn till to-morrow morning, at 11 o'clock."

The following further and more particular notices of the life of Mr. Jay, are copied from the Salem Gazette.

"The venerable JOHN JAY, full of years, and full of honours, has been gathered to his fathers. Few amongst those illustrious patriots who achieved our revolution

and erected the beautiful structure of our government, are entitled to equal honour and gratitude. Pure, patriotic, and upright, he always disdained the arts of the demagogue, and was ever content with the conscientious discharge of his duty. Some of his more fortunate countrymen have attained higher honours, without a moiety of his claims. The blasting breath of calumny has assailed him, but he long outlived the calumnies, and he will be remembered with gratitude when the existence of his calumniators shall be forgotten. He was born on the first day of December, (old style) 1745, in the city of New-York. His family originated in France. His grandfather was Pierre Jay, an opulent merchant of La Rochelle. Being a Hugonot, he was obliged to fly his country on the revocation of the edict of Nantz. At the age of 14, Mr. Jay entered Columbia college. He pursued the study of law with Mr. Kissam, and was admitted to the bar in 1768. In 1774 he married Sarah Livingston, the daughter of that distinguished patriot, William Livingston, afterwards governor of New-Jersey. The same year he was chosen by the citizens of New-York one of their delegates to the first American Congress, and has been for a long time the last and only survivor of that Congress. The address to the people of Great-Britain, reported by a committee consisting of himself, Mr. Lee, and Mr. Livingston, was understood to be his. He was re-elected the two succeeding years, and was chosen president of Congress in 1776. He was in favour of the Declaration of Independence, but was at the time of its adoption engaged in urging on his own state the measures required at that critical period. In 1777 he was a member of the convention that formed the constitution of the state of New-York. That constitution was his draft. In 1778 he was appointed Chief Justice of New-York, and in 1779 was again elected a member of Congress, and was a second time chosen president of that august assembly of patriots and sages.

"After John Adams's return from his first mission, Congress had determined to send out a minister with full powers to conclude a treaty of peace with Great-Britain. The French government being hostile to Mr. Adams, those who felt disposed to do every thing to conciliate her, opposed the appointment of Mr. Adams, and the vote was equally divided between Mr. Adams and Mr. Jay. This happened whilst Mr. Jay was president. A few days subsequent a mission to Spain was determined on, and Mr. Jay was appointed minister, and then Mr. Adams was appointed to the mission for concluding a treaty of peace. Mr. Jay sailed in the autumn of 1779, in the frigate *Confederacy*, and was compelled, in consequence of the violence

of the weather, to put into Martinique, where he left the frigate in a disabled state, and sailed for Cadiz in the French frigate *Aurora*. The objects of Mr. Jay's mission to Spain were to obtain an acknowledgment of independence, to form a treaty of alliance, and to procure a loan. These were defeated by the claims of the Spanish government upon our territory, and a disagreement as to the navigation of the Mississippi.

"The French ministry having opposed originally the appointment of John Adams as minister to conclude a treaty of peace, continued after his appointment to urge his recall. This Congress refused to do, but to conciliate, as far as they could with propriety, their high ally, they joined with Mr. Adams, for that purpose, in 1782, Mr. Jay, Dr. Franklin, Mr. Jefferson, and Mr. Laurens. Mr. Jefferson never embarked on this mission, and Mr. Laurens did not arrive in France until after the signature of the first treaty. At the same time their commission was constituted, the commissioners were directed to consult, in all cases, the French ministry.

"Mr. Jay wrote to Congress, and remonstrated against 'his being obliged to receive and obey, under the name of opinions, the directions of those on whom no American minister ought to be dependant,' and begged to be relieved from such a situation. The part Mr. Jay took in this negotiation, will ever remain the proudest monument of his fame, and entitle his memory to the gratitude of the last generation of his countrymen. France and Spain were intriguing with Great-Britain not to make an acknowledgment of our independence preliminary to a treaty, to deprive us of the fisheries and the navigation of the Mississippi, and to bound us by the Ohio. Still our ministers were instructed to consult the French cabinet in all their measures, and Dr. Franklin felt bound by his instructions. Mr. Jay, however, refused to obey his instructions. He would not consult a cabinet who were plotting against the essential interests of his country, and he sent a messenger to London, (a respectable English gentleman attached to the American cause,) to confer with the English cabinet, and took other important measures, without even consulting his colleague, Dr. Franklin. His other colleague, Mr. Adams, was in Holland, and refused to leave there until the British cabinet had consented to acknowledge our independence, preliminary to the treaty. He, however, kept up a constant correspondence until Mr. Adams arrived in Paris, Oct. 26.—The treaty was signed Nov. 30. 'Mr. Adams and Mr. Jay concurred on every point, and co-operated with the utmost cordiality.' And those who duly estimate the value of our western country, the navigation of the Mississippi,

and the fisheries, will know the nature of the debt of gratitude due by their countrymen to Jay and Adams, for their successful exertions in contravention of their instructions, in obtaining these important national acquisitions.

"In May, 1783, Mr. Jay wrote to Congress, declining to be considered a candidate for a mission to Great-Britain, and advised the appointment of Mr. Adams to that situation. In the autumn of that year he resigned his post as minister to Spain, and returned home. He was immediately placed at the head of the department of foreign affairs, an office similar to that of secretary of state, and he continued in this situation until the adoption of the constitution of the United States, to which he essentially contributed in the Convention of New-York, called for that purpose, of which Convention he was a member.

"On the organization of the government of the United States, Mr. Jay was appointed Chief Justice. He continued in this office until 1794, when he was appointed Envoy Extraordinary to Great-Britain, where he signed the treaty which has since borne his name. Great diversity of opinion existed among his countrymen in relation to this treaty, but all will now acknowledge that the task of negotiating a commercial treaty with Great-Britain has been at all times one of extreme difficulty, that Mr. Jay did all in his power to effect a beneficial treaty for his country, and that no other citizen could at that period have negotiated a more beneficial one. He returned to New-York in 1795. During his absence he had been elected Governor of New-York. He continued in this office until 1801, when he declined a re-election, as also the office of Chief Justice of the United States, to which he had been again appointed, and retired to private life. The next year he lost his wife, and has since resided on his farm at Bedford, New-York. A few years since he had two sons and three daughters living.

"Among those productions of the pen which will ever hold the highest rank, is the *Federalist*, a work undertaken with the purest and most patriotic intentions, and executed with the most uncommon ability. This work was undertaken by Mr. Jay, Mr. Madison, and Mr. Hamilton. Mr. Jay, however, in consequence of a wound, was prevented from executing the part he intended. He had written, before he received the wound, the second, third, fourth, and fifth numbers, and after his recovery, the sixty-fourth number, on the treaty-making power. The occasion of his receiving his wound was a riot in New-York. Some young surgeons, in obtaining subjects for dissection, had excited the fury of the populace, and to escape the frenzy of the mob, had taken shelter in the prison, and the police perused many

to its defence. In this emergency, Mr. Jay and others placed themselves under the orders of Col. Hamilton, to enforce the sovereignty of the law, and Mr. Jay was severely wounded in the head by a stone thrown from the mob, and this wound confined him to his bed, and obliged him to give up the patriotic labour of recommending the constitution of the United States to his countrymen, in his purposed numbers of the Federalist."

Mrs. LUCY JARVIS.

DIED at Burlington, New-Jersey, on the evening of the 5th of May, and interred at St. Michael's church, Trenton, Mrs. LUCY JARVIS, relict of the Right Rev. Abraham Jarvis, of Connecticut, in the 80th year of her age. In the death of this lady, a numerous circle of relations and friends are called to mourn no ordinary loss. Perhaps few attain to an age so advanced, with such a complete retention of mental and bodily faculties as she enjoyed. Her understanding was of the first order, and her gentle and courteous manners never failed to win the admiration and esteem of all with whom she associated. But it is chiefly for her firm faith and trust in the Christian religion, which were manifested through life by the practice of every Christian duty, that those who knew her amiableness and worth, will continue to cherish her memory, and to reflect with pleasure on her many virtues.

It has never fallen to the lot of the writer of this article to meet with any person whose life afforded a more beautiful illustration of the excellence of the Christian character; and he finds himself at a loss in paying a due tribute to the memory of one who excited his love and esteem in whatever employment or scene it was his good fortune to see her engaged, and on whatever topic he heard her discourse, throughout a long period of acquaintance. Unconnected with her by the ties of kindred, but united (he trusts) by a bond, whose origin is as divine, whose communion is as pure, whose destiny is as exalted, even the bond of fellowship with the Lord Jesus, he is 'bowed down heavily as one that mourneth for his mother.' The bereaved who survive to lament the loss, have great reason, however, to be comforted by the assurance, that the loss is theirs alone. *Her's* is infinite gain; all that gain which is comprised in the declaration, 'blessed are the dead who die in the Lord.'

[Trenton Emporium.]

The workmen in Trinity church in this city, in removing the foundation of the walls of the old edifice, now closed within the area of the new building, have discovered two stones with distinct inscriptions at the bottom of the wall at the south-west

corner. One of them is a Connecticut free stone, on which this inscription is cut in very legible letters,

TRINITY CHURCH,

"This Corner Stone was laid by the Rev. Mr. Commissary Price, ye 15th, 1734."

On the other stone, which is a thick slate stone, are these words,

SEMPITERNO—TRI UNI—DEO, GLORIA.
[Boston Com. Gaz.]

The following are the particulars of the splendid legacies of the late Frederick Kohne, Esq., of Philadelphia, to which reference was made in our last.

The House of Refuge, Philadelphia,	\$ 100,000
Orphan Asylum,	60,000
Pennsylvania Institution for the Deaf and Dumb,	20,000
Infant School Society,	5,000
Female Episcopal Association of Philadelphia,	5,000
Female Benevolent Society of St. James' Church,	3,000
Episcopal Theological Seminary, New-York,	100,000
Sunday School Union of the Episcopal Church,	20,000
Episcopal Domestic and Foreign Missionary Society,	10,000
Bishop's Fund, Pennsylvania,	5,000
Episcopal Society for Propagating Christianity in Pennsylvania,	5,000
Ladies' Benevolent Society, Charleston,	10,000
Shirras Dispensary, do.	5,000
Society for Advancing Christianity in South Carolina,	5,000
Bishop's Fund, do.	5,000
Protestant Episcopal Domestic Missionary Society, South-Carolina,	10,000
Mariners' Church, Charleston,	5,000

\$ 373,000

And two houses on Bay-street, Charleston, to the Orphan House of that city.

Ample provision is made in the will for Mrs. Kohne. Certain properties are set apart for the benefit of the testator's collateral kindred, and many bequests are made to his servants and poor friends.

The residue of his estate is bequeathed to his executors, in trust, for distribution to such charities in Pennsylvania and South-Carolina as they may deem most beneficial to mankind, and so that part of the coloured population of each of the said states of Pennsylvania and South-Carolina shall partake thereof.

Mr. Kohne was a native of Germany, and for many years a citizen of South Carolina. His executors are Mrs. Kohne, John Bohlen, and Roberts Vaux, of Philadelphia, and Robert Maxwell, of South-Carolina.

Calendar for August, 1829.

2. 7th Sunday after Trinity.
9. 8th Sunday after Trinity.
16. 9th Sunday after Trinity.
23. 10th Sunday after Trinity.
24. St. Bartholomew.
30. 11th Sunday after Trinity.

—
Ecclesiastical Meeting in August, 1829.

12. General Convention meets.

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No. 8.]

AUGUST, 1829.

[VOL. XIII.]

For the Christian Journal.

Reminiscences of a deceased Clergyman.

EVERY benevolent mind will find exalted happiness in the act of communicating ideas or information that may tend to the moral improvement of a single individual of the human family; and it is a position that will hardly be controverted, that it is the duty of every Christian, and especially of every Christian Minister, to do all within the compass of his ability to promote the interests, and advance the cause of evangelical truth; a duty of so high and sacred a character, that for every failure in the discharge of it, we shall have to render a strict account to the Judge of all the earth.

Influenced by these considerations, the writer of the present article has determined to give publicity, through the columns of "*The Christian Journal*," to several interesting conversations which he heard from the lips of one who is now numbered with the dead, but who, during his sojourn upon earth, and ministrations at the altar, was "a burning and a shining light" in the Zion of our God.

Mr. H— entered the ministry at an early period of life, a young man, in the estimation of all who had any knowledge of him, of great promise. His subsequent attainments and standing justified the expectation of his friends.

When the writer of the present sketch first became acquainted with him, he had passed the meridian of life, but possessed all his mental energies and intellectual powers, in undiminished vigour.

In the pulpit he was eloquent and impressive, and had, to an uncommon
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extent, the power not only of holding his audiences in delighted admiration, but of piercing every heart with the truths which glowed in his own mind.

In the private circle, alike removed from austerity and levity, his manners were truly winning, and gravity and cheerfulness were sweetly blended in his character.

Few men possessed a happier address, or were more highly gifted in conversational powers; and he had the rare faculty of investing every subject upon which he spoke with a charm. Though he had a taste that could relish, and an imagination that could be delighted with, the beauties of nature and of art—though he possessed much general information, and his views upon almost all subjects had been expanded and enlarged by reading and reflection, yet it was instantly observable to all who approached him, that the subject which most interested him, of which he never lost sight, and to which he made every thing else subordinate, was *holiness of heart, and the salvation of his fellow men.*

Our readers will not be surprised to learn, that the Rev. Mr. H— was greatly blessed in his labours, and was the instrument of "turning many to righteousness."

Neither will they be surprised, that the writer of this article, then looking forward to the ministry, considered his time never better employed than when in the society of this excellent man, especially when the conversation, as it often did, turned upon the duty, responsibility, and success of the Minister of Christ. It was on one of those delightful occasions, a number of persons being present, that the question was proposed, "What kind of preaching will be most successful in our

souls?" The glow and animation which at that moment lit up the countenance of Mr. H——, the writer will never forget. He does not expect to present to the reader the fervour of feeling, or eloquence of language, with which the conversation was conducted on the part of Mr. H——, but the ideas then expressed will live upon his memory as long as he retains his being.

"What kind of preaching will be most successful in saving souls?"

"*The preaching of the cross*," answered Mr. H——, with an emphasis and tone that riveted every eye upon him, and with an intensity of feeling that seemed to spread over his features an unearthly radiance.—"The preaching of the cross. Every discourse that has not Christ, and him crucified, in it, as its ground work and main pillar, will fall powerless upon the ears of sinners. In the gospel, Christ is the Alpha and Omega, the beginning and the end of every thing; and if he does not occupy the same prominent and essential place in the preaching of that Gospel, that preaching will never become the power of God unto salvation to any soul. Christ must be exhibited in all his offices as Prophet, Priest, and King; as a mediator between God and man; as the alone meritorious cause of our justification; as the sinner's only hope; as the Being upon whom he depends for grace to do any thing that will be pleasing to God, and whose merits alone can render any of his actions acceptable to him. Every duty should be enforced by motives drawn from our union with Christ, as our spiritual head, "that Christ may be all and in all."

Mr. H—— paused for a moment, but seeing us all apparently waiting with the expectation of hearing something farther from him, he modestly remarked, that he did not wish to engross the whole conversation, but if we would allow him to elucidate his ideas on this subject, he would give us a sketch of the difficulties and success he had experienced in the matter of preaching, since he had entered upon his ministerial labours.

"I made up my mind," continued

he, "at a very early age, to devote myself to the ministry; and when, after completing my preparatory studies, I received from authorized hands the holy office of an ambassador of God, I was filled with a deep sense of the awful responsibility it had imposed upon me. My destination after receiving orders, was just what I could have desired. I was stationed in a village of some magnitude, which was surrounded by a beautiful and highly romantic country. The congregation committed to my charge was not numerous, and owing to a variety of causes, had been labouring under considerable depression for a number of years. This, thought I, is exactly the field for me; here is room enough for labour; here I can task all the powers of my being in the most glorious of all causes—in building up the waste places of Zion. Here is an opportunity of holding up to the view of the ignorant and the prejudiced, the principles and excellencies of our pure and Apostolic Church, and of awakening to vigorous action the languid members of our own communion; and when fatigued with study, or wearied with exertion, I can ramble through these fields, or recline beneath the shade of yonder grove, and gaze upon the ten thousand charms and diversified beauties that surround me, and while thus contemplating the works of the Creator, my mind will be refreshed and invigorated, and carried up with new feelings of adoration to the Maker of this goodly scene. Such were my reflections, as I first approached the village of M——, to enter upon the duties of my charge.

"I believe I was acceptable to my parish. The congregation rapidly increased, and never failed to listen to my sermons with great attention, and apparently deep interest. This was, of course, gratifying to the feelings of a young man, in whose heart there still lingered too much of earthly passion. But I never deviated from what I believed to be the truth, to court popular favour. I did not keep back what I believed to be a part of the counsel of God, the establishment of a Christian Church, as the divinely appointed instrument by which sinners were to

be awakened and brought into a covenant relation with God, and in which they were to be trained and fitted for their heavenly inheritance; that the form of this Church was defined by the same authority which gave it being, and that it could be shown by incontrovertible testimony, that that form was Episcopal. Repentance, obedience, and holiness, were often recurring themes in my discourses. Death, judgment, eternity—the obedient saved—the disobedient punished with everlasting destruction from the presence of the Lord. To these affecting truths I endeavoured to give a prominence and conspicuous place in all my sermons, and they often seemed to spread great solemnity over the congregation, and leave them under deep seriousness. But, at the end of five years, I felt as though I had been labouring in vain. It is true, the external condition of the society in which I officiated was vastly improved; members had become better instructed in the principles, and were more firmly attached to the forms, of the Church. But where were the souls saved under my ministration? Where were the seals to my ministry? I looked for them in vain. I know not that there was a single instance of conversion in my flock during the whole period of five years. The thought gave me trouble, and the more I reflected upon it, the more I was distressed. During the same period, there had been added to the communion of another denomination in this village, more than two hundred members.

“In a pure and more primitive Church—a Church instituted by Christ for the very purpose of ‘turning men from the power of Satan unto God,’ I had done nothing. To what cause was this to be attributed? I had strove to be faithful, and proclaim the truth with all boldness. But still I felt that the sin might be lying at my door, and the thought at length became agony to me, especially when I reflected that so many immortal souls, for whom the Saviour had shed his precious blood, committed to my care, were going to the judgment bar to receive the sentence of everlasting banishment from the presence of God.

“About this time I accidentally fell in with a neighbouring minister of another denomination, and in the course of our interview, the conversation turned upon the subject of Episcopacy. He at length remarked, that the argument was very much on our side; but that the fact that there were no revivals, and but seldom any conversions in the Episcopal Church, seemed to be a striking testimony of God against us. I was by no means prepared to admit the legitimacy of this inference, but it went home to my heart like a sword; for I felt that my deficiency had contributed to increase this erroneous impression, and sink in the estimation of the world the evangelical character of the Church. And I was forcibly struck with the truth, that if an angel from Heaven should prove the divine origin of Episcopacy, it would have no effect upon the public mind, unless the character of the Church for piety and evangelical religion stood equally high. And here I would remark, that whenever our truly Apostolic Church does not maintain that character, the cause will be found in the unfaithfulness of those who bear the sacred things of the temple. If they who minister at our altars, would but preach with all faithfulness the truths which breathe through our whole liturgy, which are plainly stated in our articles, and most luminously unfolded in our homilies; if they would but make the instruction that emanates from the pulpit accord with the devotion that ascends from the desk; in short, if they will be *consistent Churchmen*, all lovers of the Bible will be forced to love the Church.

“Although at this time I did not know in what my unfaithfulness consisted, I was fully of the opinion that my want of success was owing to myself, not to the Church in which I ministered.

“I determined to spend more of my time in reading the sacred scriptures, and in prayer to God, that he would enlighten me with his spirit, and lead me in the way of truth. While acting in conformity with this determination, my attention was arrested by this passage in St. Paul’s first epistle to the Corinthians: ‘I determined not to know any thing among you, save to

Christ, and him crucified.' I asked myself, had this been my determination? A new train of thoughts was immediately started in my mind. The idea powerfully occurred to me—was not here my deficiency? I immediately commenced reading the epistles, with a particular reference to this idea. I found a promineny given to 'Christ crucified,' that I had never before observed; and to this marked peculiarity, I found an exact accordance in every prayer in the liturgy, and in the articles and homilies of the Church. I felt that my views on the subject of salvation had always been clouded, and wondered that I had never before felt the force, nor understood the meaning of this and a thousand other similar declarations. 'By grace are ye saved through faith; and that not of yourselves: it is the gift of God.'

"I looked over my sermons, and found them deplorably deficient on this subject. I had often preached upon the subject of Christ, his example, sufferings, and death, but I never before viewed him as I now did, 'all and in all.' Although as a speculative point in theology, had it been stated to me in definite terms, I should have rejected it; yet the implication was spread through all my sermons, that we must obey as far as we could, and Christ would make up the deficiency; or, in other words, we were to be saved partly by our own merit, and partly by the merit of Christ. Notwithstanding one of our articles stands so directly opposed to this opinion, and the scriptures every where denounced it, this was the broken staff which, for five years, I had been holding out for my people to lean upon. I now no longer wondered that this poor and mutilated view of the Gospel had not been blessed to the salvation of souls. I now 'determined not to know any thing save Jesus Christ, and him crucified.' I determined to preach the Gospel in all its integrity and entireness. The effect was soon visible, a scriptural exhibition of Christ became to the hearts of my hearers like the hammer to the rock. I will mention one instance which will serve to illustrate this remark."

Should our readers feel disposed to hear more of the character and views of Mr H——, the interesting instance alluded to, will be given in the next number.

JUNIUS.

For the Christian Journal.

Sacraments.

It has been very much the practice of late years, to charge Episcopalians with holding false and unscriptural views in relation to the sacraments of the Gospel.

"Episcopalians," say these accusers, "give an undue importance to baptism and the Lord's Supper. They speak of baptism as conferring a title upon the recipient to all the benefits of the covenant of grace. They speak of the Lord's Supper as a token of pardon to the communicant from Christ himself, and as a sure channel of divine grace."

An old work fell into my hands the other day, entitled "*A Sacramental Chatechism*," by Mr. John Willison, Minister of the Gospel at Dundee, 1734. I was very much gratified with many things that I found in this book, and I could not but remark how widely different this writer's views were from many of his own denomination at the present day. To the question—"What is the true nature and use of baptism?" the following answer is given:

"Baptism is a sacrament of the New Testament, annexed as a sign and seal of God's covenant with believers in Christ; wherein Jesus Christ hath ordained the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost—to be a sign, not only of solemn admission of the party baptized into the visible Church, but also to be a sign and seal of his interest in the covenant of grace, with all its blessings purchased by the blood of Christ, represented by that water, and particularly to dignify and seal his ingrafting into Christ; his remission of sins by his blood, and regeneration by his spirit; his adoption into God's family, and resurrection unto everlasting life."

In answer to the question—"For what special end hath the Lord appointed baptism?" it is said "to be a confirming seal of God's covenant for assuring believers of the reality of his love, the truth of his promises, and the certainty of their title to the children's inheritance, and (as it were,) for giving them investment and reason in all the blessings of Christ's purchase, even as men are invested in the right, and put in possession of a bargain by formalities of law, as a house is delivered us by the key, &c. to be a gracious channel and means for conveying grace, and soul purification and spiritual blessings."

On the Lord's Supper, in answer to the question—"In what manner are we to take Christ and his benefits in the sacrament?" it is said, "We ought to take Christ and his purchase in the sacrament, with full assurance of faith, looking on the sacramental bread as the *Lord's seal and pledge of our interest in, and title to, all the blessings of the covenant*, and taking this bread as a sure sign and token from Christ, that his body was broken for us, believing that Christ and all the blessings of the covenant, and purchase of his death, are herewith given to us as really as Christ gives the bread into our hands."

In answer to the question—"What are the great ends and uses of the Lord's Supper?" among other things, it is said, "Solemnly to make over, apply, and seal Christ, his purchase, and all the benefits of the new covenant, unto true believers." Again, "It is designed as a spiritual meal for strengthening of the Lord's people in the inward man, for nourishing their graces, cheering their hearts, removing their fears and faintings, and giving them a pledge of Heaven, and a foretaste of the eternal communion above."

These are the views of an orthodox divine of the Church of Scotland. Surely our views in relation to the sacraments are neither novel nor singular. The above quotations need no comment.

The only remark I have to make, and it comes in here very naturally, by way of corollary from the view of the

sacraments exhibited by these extracts, is, if the ends of the sacraments be such as are here stated, "*to make over, apply, and seal all the benefits of the covenant to believers*, surely none but divinely authorized persons can administer these sacraments.

J.

For the Christian Journal.

The proposed Changes in the Prayer Book.

MESSRS. EDITORS,

It has long been my intention to send you the serious views of one devoted member and friend of the Church, on the pending propositions for altering our Book of Common Prayer. For reasons which it is not worth while to detail, the fulfilment of that intention has been postponed. Now that the time for the decision of those propositions is approaching, I am reluctant to be any longer silent; although my communication must partake of the disadvantages of unavoidable haste.

The views to which I have deliberately come on matters connected with those propositions, may appear, at first sight, somewhat contradictory. Like all other propositions, however, relative to practical subjects, they must be viewed in various bearings, and the conclusions resulting from them differ according to the different respects in relation to which they are considered.

In the remarks which I shall now take the liberty of submitting, I design considering, first, the general question of the propriety of any alterations; secondly, the objects proposed by the pending resolutions; and thirdly, the fitness of those resolutions themselves.

On the subject of the general question of the propriety of any alterations, my mind involuntarily reverts to ideas suggested in various stages of the discussion, in our Church Periodicals, and in conversations, which has been elicited by the proposed alterations. I refer to remarks that have been freely made respecting the source whence these propositions have come before the Church. That they are fair subjects of discussion in our

Conventions, in our Periodicals, and among the members and friends of our Church generally, cannot be doubted. That a free and general discussion of such propositions is designed by the constitution of our Church, is obvious on the face of it. But that constitution is sadly abused, and the principles and views that should govern the consideration of religious subjects sadly opposed, when the rules of courtesy, and the dictates of Christian respect and kindness are disregarded. The decisions of a General Convention, separately made in two distinct branches, after a most ample discussion, ought, every truly reasonable man will allow, to be greatly respected, and to secure for any opposition of views which may be conscientiously entertained, its being respectfully and modestly, however decidedly, advanced. And when the branch of that Convention originating the contemplated decision, is composed of the Bishops of our Church, acting on the motion of one of the oldest of their body, every sentiment of good order, common respect, and Christian feeling, must surely unite to increase the propriety of the above remark. It was painful, therefore, to observe the liberties taken, especially in the commencement of the discussions on the subject, in the imputation of unfair motives, and of a sacrifice of consistent attachment to the Church, on the part of the venerable branch of our supreme Ecclesiastical Council, in which the contemplated propositions originated. Such unjust treatment will, it is hoped, be duly appreciated, and the subject, when the time comes for an authoritative decision of it, be approached with a becoming sense of its solemnity and importance, and in a manner consistent with the respect and deference due to the high source from which its consideration has been recommended to the Church.

In opposing the propositions now pending, the general ground has been taken, that no alterations should be attempted in our liturgy, because the attempting of them is inconsistent with *the devoted and pious attachment to that liturgy which should characterize the members of our Church.* That

liturgy, however, has determined this point for itself. At least one half of the preface to the Book of Common Prayer is occupied in vindicating the principle, that alterations may, and should, "upon weighty and important considerations, according to the various exigencies of times and occasions," be made therein. Whether such exigencies exist, and the considerations are sufficiently weighty and important, and whether any proposed changes are proper in themselves, and suited to the exigencies, as also whether the existing state and circumstances of the Church are such as to render safe and desirable the discussion of alterations of her standards, are fair subjects of consideration; but the general ground which has been taken, that the principle of alteration is wrong cannot be sustained, and all efforts to excite, on that principle, suspicion against the sentiments and views of those who may desire alteration, must be inconsistent with justice and fair dealing; to say nothing of its bearing on the subject of claims to respect and deference.

Great stress has been laid on the inconsistency of the proposed alterations, with due attachment to the venerable forms in which our fathers, for so many generations, have worshipped. It would be one of the last men to wish to deprive our liturgy of that most interesting argument in its favour, which is derived from the fact that thus tens of thousands in generations and centuries gone by, have rendered homage at the throne of grace; and thus tens of thousands, in places far distant, and regions far remote, are uniting with us in the hallowed offices of a common religion. It is somewhat unfortunate, however, for the contemplated application of this argument, that in the main features of the resolutions, and those which alone touch our *ordinary services*, they propose changes not in venerable provisions known to the liturgy of our fathers, but in those, the date of which, generally speaking, is no more ancient than that of the American ratification of the *Prayer Book.* I refer to the propositions relative to the lessons and the psalms. Our lessons,

with very few exceptions, were first appointed in the year 1789, within the memory of many now living. In touching them then, we touch none of our venerable forms. At the same time, too, there was a departure from the venerable prescriptions of the liturgy, by allowing the occasional, and even total, disuse of the Psalter, in its appointed order, in favour of the introduction of other allowed portions of the psalms. However objectionable, therefore, such a departure from the venerable prescriptions of the liturgy, it will not be introduced by the proposed resolutions. They will not bring in the principle of a discretionary disuse of the prescribed portions of the Psalter; but only alter the application of that principle; and thus leaving those venerable prescriptions exactly as they find them (in the Prayer Book, with an allowance of departing from them,) they do but touch a modern feature of our liturgy.

I have another remark to make, tending to throw light on the estimate in which this objection to an infringement on any of the ancient provisions of our liturgy is held by many even of those who warmly urge it. Facts speak more strongly than professions. There are in our liturgy various departures from certain features of it as it stood in the days of our fathers. Where these are positively enjoined, we have no alternative, but must, however reluctantly, comply with those departures from the ancient worship of our Church. And this reminds me of a remark of one stout objector to the proposed alterations, in the early part of the controversy respecting them. I believe it was, "A Layman," or "An Episcopalian," in the *Church Register*. In answer to the remark that the principle of altering the service as handed down from our fathers, had been already acted on by us, and therefore sanctioned, he observed, that we ought to be warned by the extent to which such alterations had already gone, and be cautious how we ventured on more. He has not explained on what he thinks he can ground the obvious charge of our having gone too far. Would he restore the Athanasian

Creed and the Communion Office? Would he continue the obligation to use the whole of the Litany, and to repeat the Gloria Patri in every case where it is now only allowed? If so, he would probably find many good churchmen to agree with him. At least he might, with perfect consistency, enlarge on the impropriety of touching the venerable provisions of antiquity.

But allowing that nothing need be said of such departures from the worship of our fathers, as are positively enjoined, the discretions in our services leave a fair and full opportunity for manifesting the sincerity of the strongly urged objections to deviating from the liturgical provisions which have had the long continued sanction and favourable experience of the Church. There are parts of the service in which such deviation is not required, but becomes a matter of mere choice. Such are the discretions above mentioned, with regard to the Litany and the Gloria Patri. A minister may conform, in these respects, to the worship in which his fathers delighted to pay homage at the throne of grace, or he may choose rather to adopt modern infringements of that worship. Need it be asked in which case he can most consistently plead strong objections to the principle of modern alterations?

Let it not, however, Messrs. Editors, be laid to my charge that while I would guard against "too much stiffness in refusing," I would at all advocate "too much easiness in admitting, variations in things once advisedly established" in the order of public worship. I consider it a happy circumstance, that with the exception of the propositions concerning the office of confirmation, of which I shall speak hereafter, the pending resolutions do not touch the *matter of our services*; but only the manner in which, and the extent to which, the scriptures are to be used therein, points in which we have already established the principle of the alteration and curtailment of former and venerable usage. Occasion has been taken, from the fact of alterations being proposed, on the

one hand, to denounce all efforts at changes in so invaluable, so generally respected, and by all true church men, so dearly loved, a digest, exhibition, and guard of evangelical truth, and guide to evangelical devotion, as our liturgy; and on the other hand, to suggest, if not to urge, most essential changes in the mode of exhibiting that truth, and of eliciting and exercising that devotion. Surely there can be no connexion between the two subjects. An almost entire alteration in the tables of lessons, and an allowance of the total disuse of the Psalter in its appointed order, were considered by the Convention which ratified the Book of Common Prayer, perfectly consistent with the bona fide retaining of the liturgy of the Church of England. And no other principle is involved in the present propositions. The scriptures are still to be read, and the psalms still to be used, and the appointed services to remain, otherwise, as they are. Whatever then, might be said, and I believe much might, of our Church's being unprepared to sit in judgment on the *subject matter* of services which were set forth by men so learned, so experienced, and so well versed in all that wisdom which is unto salvation, as the reformers of the Church of England, and on *their* exhibitions of evangelical truth, applies not to the case now in hand. That relates simply to the manner in which the important point of the reading of the scriptures, and the use of the psalms is to be introduced.

And thus I am led to consider the second point—the objects proposed by the pending resolutions. They are *the shortening of the service*, and *the providing of more suitable lessons*, as respects the propositions relative to the psalms and lessons; and in connexion with the other two, *the enforcing of the use of the ante-communion service*, and an *improvement in the order of confirmation*.

The subject of the shortening of the service is to be viewed in two different lights. That much of the complaint of the length of our service is attributable to the prevalent coldness of piety and devotion, I verily believe. Let not the remark be considered

uncharitable. Every one acquainted with human nature knows full well that men are often brought under the influence of feelings and principles in which they do not themselves participate. A prevalent spirit of worldly mindedness and infidelity not unfrequently makes the love even of the conscientious and sincere wax cold, and diffuses, even among the really pious, too great a mixture of earth with their thoughts of heaven. This is that one among the principles influencing our poor depraved nature, to which I now refer. The service of our Church, in its fulness, without even any discretionary omissions, when performed with the animation of true devotion, occupies, at the most, a period of time which the true Christian should be ashamed to admit is too much to spend in prayer, and praise, and the hearing of God's holy word. With all the usual appendages of chanting, &c., the morning service requires, ordinarily, but little more than an hour. Add to this a discourse of reasonable length, and where is the man, influenced either by religious considerations, or by those attendant on the natural sense of the fitness of things, who can justify himself in the idea that this is too much time to be given to God in his sanctuary? Yet, it will perhaps be said, this is considered too much, and we ought not to require it. A bound, however, must be set to the compliance which the requisitions of the Gospel will yield to the enmity of the carnal mind, and to the dangerous influence of the love of the world. We should beware lest we go too far in allowing the influence of prejudices and oppositions. There is a point at which we must say, *We can advance no farther. You must come to this, or the spirit of Christ cannot be in you, his love cannot constrain you; and therefore you ought not to be encouraged with the hope of bringing him an acceptable offering.* And to all who duly appreciate the Gospel standard of piety and devotion, I would humbly but earnestly say, *Whether this point can be unfairly placed at the requisition of three hours for the services of God's house, in two separate portions of his holy day, judge ye.*

would seem that but an ordinary vledge and experience of the practical requisitions of our religion is necessary to enforce this view of the act, as that which should ordinarily govern our principles and practice.

It is perfectly consistent, however, with the deliberate conviction entertained of our service, in all illness, not being longer, for ordinance, than the Gospel standard of and devotion, and the ends produced by public worship, render prodigious and beneficial, to maintain the form and fitness of discretionary abridgements to meet emergencies arising from missionary and other services in settlements, among strangers to the liturgy, in uncomfortable places meeting, and under bodily infirmities or disabilities on the part of the minister. Such abbreviations, it is contended, ought to be allowed. This principle has been acted upon in the liturgy, and its fitness practically acknowledged by the great body of our clergy. And as far as the present observation extends, an increased reliance on this end seems generally directed for to meet such emergencies as are above mentioned. Nor does the argument without force which is drawn from the unfortunate fact that allowance not being made by law leads to its being assumed without law, or rather contrary to law. The effect, upon any community, of a number of things apparently justifying, to any considerable extent, deemed necessary, a departure from authoritative prescriptions, and from solemn obligations, must be demoralizing. Grant it is impossible so to frame any laws or institutions and enactments as usually to guard against all circumstances of necessary departures from law; still, this is very different from a number of things in which such departures are supposed to be ordinarily and commonly required. The latter, it would seem, imperiously called for authoritative interference, either to vindicate isolated laws, or, by extending liberty, to check the baneful progress of license without bounds. Disregard, then, as unworthy of any other consideration than surprise at the increase. XIII.

consistency in judgment, and much greater inconsistency with correct moral and religious sensibilities, their opinion of this matter who transcend allowed discretion in shortening the service of the desk, and yet give undue length to that of the pulpit, perhaps by the introduction of unauthorized prayers, I appeal to the incontestable fact that many of the firmest friends of our liturgy, and the best and most consistent men among us, have often experienced how important it would be to be allowed, while gradually bringing a congregation to the knowledge and use of our service, or officiating under peculiar circumstances of inconvenience and embarrassment, and especially under the pressure of bodily languor and indisposition, to have a greater discretion than is now granted, in accommodating the service to the emergency.

Pains have, I know, been taken to give currency to the opinion that in all such cases the minister has nothing to do but throw his public exercises into just such a form, and continue them to just such a length, as he may think best; and an interpretation has been given to the undoubted principle, that "*the rubrics were made for man, and not man for the rubrics,*" which, in its consequences, would sap the very foundations of society, and destroy all sense of moral obligation arising out of the social compact, in all its departments. I think, however, that I shall be justified in saying, that so far from such principles opening any safe and proper course for meeting the emergencies which have been noticed, the fact of their being cherished and avowed is among the strongest reasons, (and may I not add a truly mournful one?) for some effort being made by the proper authority to interpose legal provisions.

The more enlarged application, therefore, of the already admitted principle of discretionary curtailments of the service, which is the main object of the proposed resolutions, ought, in my humble judgment, to be approved.

Another of their objects is the securing of the use of more proper lessons. This, it appears to your present correspondent, is a matter of great importance.

rious importance. I speak not now of our Sunday Lessons. Whether they may, or may not, be improved, is a question on which I do not now intend to enter. But the lessons in the daily services loudly call for a revision of the calendar. And in addition to these, there just occur to my mind the first lessons during Passion Week. Were there no other reason for opening the calendar for amendment, the appointment of these lessons (not, let it be observed, handed down from our fathers of the English Church, but made by ourselves, and therefore of modern enactment) would itself be a sufficient one. It must be unnecessary to attempt a proof of this. The understanding and the sensibilities of all who participate in the services of that holy and deeply interesting week, bear me out to the full, in the sentiment which I have expressed.

But to return to the daily lessons. Every one accustomed to week-day services must know, and often feel, with the most painful embarrassment, that there seems to have been an extraordinary oversight in so promiscuously appointing portions, especially of the Old Testament, for public reading in the Church. All, and it is not a little, that has been said, in opposition to any change in the calendar, of its interfering with the principle of reading the scriptures through in regular order, has referred to what does not exist. The principle of publicly reading the scriptures through has never been acted on in the Church; but the principle of *selection*. On this principle, whole books, and large portions of others, are omitted. To the good sense, and the correct feeling, of all accustomed to week-day services, (and would to God their number was increased, many fold!) I need but appeal in support of the position that this principle has not been carried far enough.

I know that to remedy this evil, recourse has been had to the unsound and dangerous principle before alluded to, by which every man is to be constituted the irresponsible judge how far he is to be governed by the appointments of the Church. Many of the warmest opponents of the proposed alterations have borne strong testimony

against themselves, and in favour of the necessity of some change, by the unauthorized fancy that the lessons appointed for particular days of the month are binding only on the supposition of there being daily service, that edification often requires the change of the appointed lessons, and that especially in services preparatory to the communion, and on occasions of ordinations and confirmations, and others of a special nature, it would be almost wrong to read some of the lessons that might be regularly set forth for those days. One very strong opponent of the proposed alterations I have heard say, that he would not, and did not, read the last eight verses of the first evening lesson for May 24th, (the same as the first morning lesson for the eighteenth Sunday after Trinity,*) because the Church designed edification; and edification is not promoted by the public reading of that portion. Two others, at least, who seemed shocked at the idea of altering the calendar, have stated that they could not read the first seventeen verses of the second morning lesson for January 2, and July 1;† and the last sixteen of the same lesson for March 14, and September 14.‡ Such sentiments have been expressed, in words and deeds, very generally throughout our Church. Dangerous, indeed, would be their consequence, if suffered to introduce the principle that every officiating minister is to take the law into his own hands, and make what appointments he pleases for himself, where the Church has bound him. But, at the same time, very strong and clear is their testimony, that in this case, at least, "considerations," allowed to be "weighty and important," call for "such changes and alterations" in the laws regulating the public reading of the scriptures, "as to those who are in places of authority" may "seem either necessary or expedient."

Another object of the proposed alterations is the enforcement of the use of the ante-communion service.

One of the strangest things, in my apprehension, connected with the history of our Church, is the objection which has been made to this beautiful,

* 2 Samuel xii. † St. Matthew i.
‡ St. Luke iii.

interesting, and edifying portion of our services. It has been spoken of in terms conveying the idea of its being a most grievous burden upon our people, something that it is impossible for them to bear. There is a sense, indeed, in which the solemn and authoritative rehearsal of the Ten Commandments may be awfully grievous. But in this sense—and it is no small argument for the use of this service—the minister of heaven should desire to repeat the infliction again, and again, and again, until the heart breaks under it, and the sinner is borne down by the grievous remembrance, and the intolerable burden, of his violations of these pure and holy laws. And this, methinks, should suggest reasons of most serious weight with every minister of heaven, who would be true to his commission, to cry aloud, and spare not, in publicly, solemnly, and authoritatively, announcing these fundamental laws of religion and morality, which first were promulgated amid the awe-inspiring emblems of the divine presence on Mount Sinai. And it would also seem but the natural effect of that Spirit of the Lord God which anoints for the preaching of good tidings to the meek, and the binding up of the broken hearted, that he who holds a commission from the gracious Saviour should delight to read the comfortable words which generally compose the epistles and gospels that follow the reading of the law.

Thus far, I humbly conceive, general principles should go in enforcing the uniform use of the ante-communion. But what says positive duty? How determine those laws which are binding in the performance of public worship? The ante-communion service makes the only provision for giving public notice in matters of almost weekly interest. It provides, especially, for giving notice of the communion, of course supposing that it is read on an ordinary Sunday, not a communion day. It makes the only provision for a sermon. It provides that after the use of it, and the sermon, "*when there is a communion*," certain duties are to be performed by the minister, evidently supposing that it is read, and the sermon preached, *when there is not a commu-*

nion. But the last rubric is the glad resort of those who wish to avoid the appropriation of the time which the ante-communion requires to the services of the Church. That rubric prescribes the use of the ante-communion service, "upon the Sundays and other holy days, if there be no sermon or communion." Therefore, say some, if there be a sermon it is not to be used. But here, unfortunately, they stop. They will not stake their reputation as men of sense, by avowing the necessarily inseparable proposition that if there be a communion, this service is not required; that is, if there be a communion, a part of the communion service is to be omitted. Yet this consequence must follow if the other does. The English rubric says only, "if there be no communion." Does this mean, that if there be communion the ante-communion is to be omitted? No man who builds his reasoning on fact and on sound sense will say so. The additional words in the American rubric, "sermon or," alter not the meaning of "if." Whatever it implies, in the English rubric, in reference to the communion, is extended, in the American, to the sermon, and nothing more. The word "if," then, I think I may say it will not be questioned, must mean here *although*: that is, here is a service providing for sermon and communion; although, however, there be not a sermon, or although there be not communion; yet, if it be a Sunday or holy day, shall a certain portion of it be used.

Conscientiously, then, believing that the ante-communion service, on Sundays and holy days, is as binding as the Litany, the lessons, the prayers, or any other part of the required service, and therefore, thinking that they incur a fearful responsibility who, in this instance, warrant the principle of departure from the laws of the Church, as individual fancy may dictate; and believing, moreover, that that service is eminently "good to the use of edifying," I must bid God speed to all efforts for enforcing the more general use of it.

Two improvements of the confirmation office are another object contemplated by the proposed changes.

Prayer Book. The first relates to the "Preface." This, I must be allowed to say, appears to me to be the most imperfect portion of all our services. It certainly is calculated to give, and it is to be feared, does, to no inconsiderable extent, give too low a view of the ordinance of confirmation. It is a fact, known to the present writer, that it has suggested the dangerous idea that confirmation may be challenged as a right upon the ground, simply, of capability of saying the catechism. It leads to the offering of mere children as candidates for the ordinance; and has given rise to much obloquy against our Church by her opponents. And unfortunately, we cannot here, as in other parts of our liturgy, meet that obloquy by standing fully and strongly upon the defence; but must own that here, at least, the Church speaks not our views; and that her language must be explained away. As it respects the other unfortunate consequences of this unfortunate preface, they may, indeed, be, and it is believed generally are, warded off by pastoral fidelity; but this does not change the duty and great expediency of removing the blemish from our standards. True, the requisition of baptized children being "*sufficiently instructed*?" in the catechism,* set forth in the baptismal office, ought, in reason, to be considered as explanatory of the requisitions of the confirmation office. But ought not this to be clearly recognized in the latter? In my humble opinion it should; and the doing so would add much to the interest of that delightful office, and not be without its effect in repressing hasty and ill-prepared candidates. Indeed, I should much rejoice if the proposed alterations included the substitution of *person* and *persons* wherever the terms "child" and "children" are used in reference to confirmation. These terms are not considered applicable to the case of adult baptism; and I presume none will deny that the qualifications for confirmation ought to be precisely those for adult baptism. Let, then, all

who would raise the character, and secure the due practical influence of the rite of confirmation, and repress the application of hasty and unprepared candidates, gladly sanction an effort so to improve the office for its administration as may tend to these most desirable ends.

As to the proposed discretionary substitute for the first collect in the confirmation office, I should pay much deference to the opinions and views of the Right Rev. Fathers in God, who, of course, have opportunities of the fullest experience and observation on the subject. The present collect contains no other language than is fully justified by the holy scriptures, especially the writings of St. Paul. The proposed discretionary substitute contains, as it respects baptism, but a repetition of the primitive and evangelical sentiments which every clergyman advocates on every administration of that holy sacrament; and if it be thought less liable to cavil, let it, for peace sake, be admitted.

When I come, Messrs. Editors, to my next head, the *fitness of the proposed resolutions*, I must remind the reader who has thus far borne with me, that I have heretofore spoken on *general principles* rather than on the particular application of those principles now before the Church.

I have, then, several objections to those resolutions which relate to the Psalms and Lessons.

In the first place, useful and necessary as I conceive discretionary curtailments to be, the principle may be carried to too wide an extent. This I humbly conceive to be the case with the present resolutions, by leaving almost as much to discretion as if the use of the Psalms and Lessons were merely recommended, and not enjoined. That primitive, interesting, and edifying feature of our liturgy which *requires* the devotion of *no small part* of our time during public worship to the use of the Psalms, and the hearing of the other scriptures, I should wish never to see either removed or evaded.

Another objection is, that these resolutions do not meet the case of *Passion Week*, except in the allowance of

* Quere. Ought not the words "*sufficiently instructed*?" to be *strongly emphasized* by the officiating minister, so as to show that the mere *literal recital* of the catechism is not sufficient?

curtailment; for the lessons for Sundays and Holy days, are not allowed by them to be changed. And this, let me repeat it, is a case which, in itself, constitutes a sufficient reason for change.

It is only, too, in the matter of curtailment that these resolutions apply where *daily service* is used. It is true, I know not that there is an instance of this among Protestants in our country; but I cannot bring myself to despair that God, by his grace, will yet excite among us so much of primitive piety and devotion as to lead, at least in our larger cities, to the daily offering of public homage at his throne. At any rate, all things in our liturgical provisions should be ready for an event so devoutly to be wished. And I think I may confidently repeat the appeal to the good sense and correct feeling of all acquainted with our daily lessons, in proof that changes are loudly demanded.

What, now, it may be asked, would you substitute for the proposed resolutions? Very respectfully I would take the liberty of suggesting as follows:—

Let the calendar be revised throughout, and a *definite* discretion be allowed where it can be done with propriety; thus, Isaiah 1, or to 21; Isaiah 30, or at 15, &c. &c. This will admit of longer or shorter lessons, as occasion may require; and in one or other, or both, of the morning lessons, a convenient curtailment might almost always be allowed. I know the revising of the calendar has been spoken of as too great a work. The real difficulty, I apprehend, however, would be found much less than is imagined. For Sundays and Holy days, (excepting Passion Week,) little else, probably, would be necessary than merely fixing the point of discretionary curtailment, where it may be thought to be required; and a few hours careful inspection of the Bible, assigning different parts to different committees, would suggest the portions which ought to be omitted in public reading. The appointment of committees at an early period of the session of the approaching Convention, would, I humbly conceive, secure to us, with little compara-

tive trouble, a vastly improved calendar.

Let the discretion for the choice of lessons by the minister be extended to occasions of ordination and of confirmation.

In churches in which either of the Sunday services have been omitted, let the minister be allowed to introduce the lessons of that service into any service during the same week. This might increase the solemnity and interest of the service in churches which are rarely open.

Where daily service is not used, let the minister be allowed, instead of the lessons for the day, to use any other of the appointed lessons in the same week. This will allow a choice among fourteen lessons in each Testament.

Let our longer selections of psalms be divided each into two, or into two parts, with permission to use one or both; and perhaps two or three other short selections be added.

In the proper psalms for certain Sundays and holy days, let some be marked with an asterisk, as allowed to be omitted.

In the suffrage in the Litany for rulers and magistrates, let the President of the United States be particularly mentioned; and then let the "Collect for Peace," and the "Collect for Grace," in the Morning Prayer, be transposed; and the rubric respecting the Litany immediately succeed that for grace. This arrangement, by praying for the chief magistrate in the Litany, when that is read, instead of the ordinary prayer, will conform more nearly to the English liturgy. It will also be a curtailment of the morning prayer.

And why, if the length of our service is an objection, continue the custom of using a prayer before sermon in the pulpit. Are not the services of the desk a sufficient introduction to that of the pulpit? And is it not most accordant with the genius of our Church to make the desk and altar the appropriate places of prayer?

These suggestions, it will be observed, Messrs. Editors, touch, in no point, the subject matter of our services. They open no one topic on which

there can be any thing like party feeling. Unless I am greatly deceived, they admit of as much curtailment of the service as can reasonably be desired. And they provide for substantial improvement in the interest and edification connected with the public reading of the holy scriptures. Let me, then, respectfully and earnestly solicit for them the candid consideration of your readers, and especially those who may have a voice in the deliberations and decisions of the approaching General Convention.

A. W. E.

Bishop Ravenscroft's Address to the Thirteenth Annual Convention of the Protestant Episcopal Church in the State of North-Carolina, delivered in St. Luke's Church, Salisbury, on Saturday, May 23d, 1829.

THE commencement of another conventional year, calls us once more together, my brethren, to renew our labours for the advancement of the Redeemer's kingdom, and for the safety, honour, and welfare of that branch of his Holy Catholic Church, which this body particularly represents. That the blessing of God hath preserved us in peace and union, in our fellowship one with another, in the one faith and hope of the Gospel—that his fatherly providence hath poured the abundance of a most fruitful year upon the labour of the husbandman, "filling our hearts with food and gladness"—that his presence with his word and ordinances, gives the encouraging hope, that the pure and undefiled religion of the Saviour is gradually winning its way into the hearts, and more visibly ruling the lives of numbers who had long been strangers to its vital power, forms the subject of the deepest gratitude and highest praise, and one which it becomes this body, as the representative council of the Church thus favoured, to place in the front of those various mercies and blessings, for which our joint and several tribute of praise and thanksgiving is due to

the Author of every good and perfect gift.

That these blessings may be continued to us, must be the earnest prayer of those whom I now address; and by no means can we more effectually provide for a favourable return to our supplications, than by retaining upon our hearts that lively sense of past and present favour, and that humble hope of renewed goodness, which manifest a just and authorized reliance upon him, "without whom we can do nothing," and whose promise is gone forth, firm as eternity, that the gates of hell shall not prevail against his Church. It is emphatically his cause—the cause of Christ, our glorified head, my brethren, in its fullest acceptance. It is our cause—the cause of endless life and eternal glory to redeemed sinners, in its most gracious purpose and intentment; and while to us is committed the management of its concerns, as a visible establishment for the recovery of a lost world to God, our efforts can then only be put forth with hope, and crowned with success, when they are begun, continued, and ended, in him.

That this godly frame of mind—this humble yet full reliance on the help and blessing of Almighty God, may preside over your counsels, and obtain for you the wisdom which is from above, to guide your determinations, I earnestly pray, and in the comfortable assurance that one heart and one mind will be put forth, for the advancement of the glory of God, in the spread and reception of the everlasting Gospel in its truth and purity, I will now proceed to lay before you the result of my labours and observation of the state of the diocese during the past year. This, with the parochial reports, and your own personal knowledge of your respective parishes, will enable you to enter upon your duty, with the information of what is required to render it profitable to the Church, and to the great work which the Church is instituted to maintain and set forward in the world.

My tour of Episcopal visitation commenced in the month of July,

and was directed to the western churches, in order at the same time to try the effect of our mountain climate and mineral waters on my greatly impaired state of health.

In the course of my journey, I visited the congregations of our communion in Raleigh, Wadesborough, Salisbury, Christ Church, Rowan, St. Andrew's, Burke county, and Milton, in the order in which they are named. In all of which, the customary services were performed, together with those peculiar to the Episcopal office, where they were required, and in all were well and seriously attended, but only in some with more than seriousness and attention.

In Raleigh I was greatly rejoiced at witnessing the lively spirit which pervaded the congregation, on this my first visit, since resigning my charge as their pastor, and encouraged not to faint or grow weary, but to wait still upon him, who alone giveth the increase, by the addition of four new communicants.

In Wadesborough, the same patient continuance in well doing, which, from the beginning, has characterized this little flock, still manifests its presence. One adult baptism, and three persons confirmed, give evidence that the labours of their pastor, the Rev. Mr. Elliott, have not been in vain. And though they are about to be deprived of his services, and again cast upon occasional and uncertain opportunities of enjoying the public services of the sanctuary, they yet hope that help will be raised up for them, and their active endeavours to obtain this benefit, be crowned with success.

In Salisbury, the consecration of the building in which we are assembled, and in the performance of which duty I was assisted by the Rev. Mr. Green, Mr. Wiley, Mr. Norment, and the pastor of the congregation, the Rev. Mr. Wright, formed an object of much interest to some, and of curiosity to more. The services were consequently well attended, but no visible change appears to have taken place in the congregation. The friends of the Church, and of whom we are desirous to hope the best, have exerted themselves to erect a house of prayer and sacred offices. But

there is not as yet a single male communicant added to the Church; and great fear is entertained, that their means of maintaining a clergyman will fail, through the unwillingness of the members of Christ Church, Rowan, to contribute their fair and reasonable proportion of his salary, for an equal portion of his time.

With this last named congregation, the second in number of communicants in the diocese, I spent several days, previous to that of my regular appointment for them, in going from house to house, endeavouring to prevail with them to continue their union with the congregation in Salisbury, upon its original footing, and thereby secure to themselves and their families, the regular ministration of the Church. My endeavours, however, were fruitless; and this large, and important, and able congregation, are as sheep without a shepherd, exposed to be scattered and torn by enemies from without, or to melt away into the indifference and apathy of an uncertain faith and an unsettled profession.

At St. Andrew's the prospects of the Church are not materially changed in any respect. There is, as yet, no falling off in any of the members, and while their aged and respected pastor, the Rev. Mr. Miller, is able to officiate among them, nothing of the kind is to be apprehended. Yet, from the remote situation and entire seclusion from any Episcopal congregation—from the smallness of their number, and want of pecuniary ability, no reasonable expectation can be entertained that they will subsist as a congregation for any length of time after his removal, an event which, according to the common estimate of human life, cannot now be very distant. My late visit to them, however, was gratifying to my feelings in many respects. Five persons were confirmed, and the prospect held out, that on my again coming to see them, I should be called upon to officiate in a new building erecting on John's river, about twenty miles west of St. Andrew's, as an Episcopal place of worship.

At Milton, we have to lament, that such unshaken constancy to the

Church, as is exhibited by the few members and friends she possesses in that place, should still be doomed to labour under the many privations they have to submit to, and which appear to be insurmountable under the present very limited means we possess of affording them assistance. The Rev. Mr. Green still continues his occasional visits to them, and as he is the only clergyman within reach, it is to be hoped that his zeal in the cause of religion, and the mutual affection existing betwixt himself and the members of that congregation, will secure to them that portion of his time which can be spared from his particular charge.

In addition to the services performed in the above mentioned congregation, I have officiated at various other places in the course of my journey.

While at the Catawba Springs, in Lincoln county, I endeavoured to collect the remains of the three congregations, once on the list of our churches in the western part of the diocese, Whitehaven, Smyrna, and St. Peter's, and could I have succeeded in my purpose, it was a part of my plan to employ the Rev. Mr. Wiley, who found it necessary to visit the upper country for his health, as a missionary among them, during the months of August and September. But so completely are they dissolved, and so little encouragement was held out to make the attempt, that I could not feel justified in applying the nearly exhausted funds of the society, on so hopeless an object. As an appointment, however, had been forwarded from Salisbury, and notice was given, I attended at a meeting house below Beatties' Ford, where divine service was performed by the Rev. Mr. Wiley, and a sermon preached by myself to a small collection of neighbouring people, of whom not more than four or five were Episcopalians, even in name, and to some of the company then visiting the Springs. The same services were performed on the following Sunday in the public room at the Springs, to such of the company as a very rainy day deterred from visiting a camp meeting in the vicinity.

I have also officiated in Morganton, Asheville, and at the Warm Springs on French Broad River, on my journey westward, and at Mocksville on my return, where I had the assistance of the Rev. Mr. Wright, of Salisbury. In the course of this visitation, I have preached twenty-two sermons, administered the holy communion in five congregations, to one hundred and twenty-four communicants, confirmed fifteen persons, baptized four, one an adult, by immersion, and consecrated St. Luke's Church, Salisbury.

At Milton, I received intelligence which made it my duty to recall my remaining appointments, and return directly home. Mrs. Ravenscroft's state of health, for some time impaired, had become more seriously affected, and continuing gradually to decline through the winter, precluded all further prosecution of my intended course of duty in the diocese. Partial amendment, indeed, gave occasional hope of recovery. It hath pleased God, however, to order it otherwise. He hath seen it good to disappoint those hopes, as to me, by her death, but most graciously to fulfil her trust in his mercy, through the merits and death of her Divine Redeemer and Saviour, by a hope full of immortality, rendering her superior to the fear of death, and composed and confident under the near approach of dissolution.

In pursuance of the resolution of the last Convention, on the subject of the fund for the Episcopate, I appointed the Rev. Mr. Wiley to visit the different congregations, which had not been previously applied to. In the performance of this duty he was with me at Salisbury, Christ Church, and Milton; and Warrenton only remaining uncalled upon, appointments were made for divine service in that place on Saturday and Sunday the 4th and 5th of October. These appointments were duly filled up, but without effect, either to the fund or to the Church.

My engagement with the congregation of St. John's Church, Williamsborough, being at an end on the 14th of March, and it being possible

in point of time, to visit the remaining congregations previous to the meeting of this Convention, I accordingly left home on the 16th, and proceeded direct to Fayetteville, where my appointments commenced on the 21st of the month, and have visited in succession the Churches in Wilmington, Newbern, Durham's Creek, Trinity Chapel, Washington, Bath, Edenton, and Elizabeth city, in all of which I have had abundant cause of thankfulness and praise to Almighty God, for the encouraging aspect of their religious condition, and for the increasing interest manifested for the prosperity and advancement of the Church. This is exhibited by the number and description of the persons presented for confirmation, by the number of new communicants, by the devout deportment of all, and by the attention paid to the very important subject of Sunday schools, in which the rising hope of the Church are instructed in the first principles of the doctrine of Christ, and gradually carried forward, in the development and connexion of those principles, with the accountable condition of redeemed sinners.

To find the large and important congregations of St. James's Church, Wilmington, and Christ Church, Newbern, relieved from the privations occasioned by the removal of their former pastors, and supplied with faithful and efficient labourers in the Lord's vineyard, was an additional gratification to my feelings, and encourages the hope I entertain, that, exposed as we peculiarly are to the inconveniences consequent on ministerial removal, the Lord of the harvest will yet be mindful of us, and provide for the wants of his Church.

In the congregations above named, with the addition of two persons on Blount's creek unable to attend at any of our fixed congregations, but who have had the benefit of the Rev. Mr. Freeman's services occasionally, and of one at Hertford, in Perquimons county, I have confirmed fifty-five persons—administered to three hundred and fifty communicants, and preached thirty-three sermons, with

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the encouraging prospect, that the continuance of the same zeal and fidelity on the part of the clergy, will continue to be productive of the same happy effects.

On my return homewards, I visited the district assigned to the missionary labours of the Rev. Mr. Norment, and preached in Windsor, at Kahukee meeting house, and in St. Mark's Church, Halifax town. During the services in Windsor, I confirmed four persons, and baptized an infant in the Church in Halifax, but found no communicants. The prospects of the Church in this section of the diocese, will be detailed in the missionary report, and therefore need not be enlarged upon here, except that it is not favourable.

Having remained at home from the 5th to the 11th of May, I left Williamsborough on that day, taking the congregations in Orange county, under the care of the Rev. Mr. Green, on my way to attend the present Convention. I have accordingly visited the congregations of Salem Chapel, St. Mary's Chapel, and St. Matthew's Church, Hillsborough, and performed the customary services on such occasions; and though some unfavourable weather lessened the number of attendants at the two first named places of worship, and the congregations are in themselves small, I have reason to be pleased with the devout and orderly deportment of the members and hearers. The congregation of St. Matthew's Church, Hillsborough, presents an encouraging aspect to its pastor; and in the number and description of the persons confirmed at St. Mary's and St. Matthew's (twelve,) mark the operation of that increasing religious impression in the Church, with which I have been gratified and encouraged during this visitation.

As the rite of confirmation is administered every year in all our fixed congregations, and the candidates are presented on the responsibility of their pastor, from personal examination of their qualifications, the number cannot be so great in one year as under other circumstances it might

be. But it is conceived to afford the greater confidence, as to the actual increase of religious impression in our communion, and greater reliance on the stability of those who are thus added to the Church.

During the past year, I have confirmed eighty-six persons, giving an increase over the previous year of fifty-four.

To this statement of my personal labours in the diocese, I proceed to add such further information as is necessary to give a full view of its present condition.

Since our last meeting, one clergyman, the Rev. Thomas S. W. Mott, has removed from the diocese, for reasons satisfactory to me.

The Rev. Charles P. Elliott has been received on letters dimissory from the Bishop of South-Carolina, and is in charge of the congregation of Christ Church, Raleigh.

The Rev. William D. Cairns has been received on letters dimissory from the Bishop of Virginia, and is in charge of St. James's Church, Wilmington.

The Rev. J. R. Goodman has been received on letters dimissory from the Bishop of Pennsylvania, and is in charge of Christ Church, Newbern.

On the removal of the Rev. Mr. Mott from Wilmington, I granted a commission, as lay reader, to Dr. James F. McRee, at the request of the vestry of that congregation.

There has been one ordination during the past year—that of the Rev. J. R. Goodman, who was admitted to the order of priests in St. Paul's Church, Edenton, on Thursday the 16th of April, the Rev. Mr. Avery, and the Rev. Mr. Freeman assisting in this solemn ordinance.

One new building has been consecrated to the service of Almighty God, by the name of St. Luke's Church, Salisbury, being that in which we are at present assembled.

One candidate for holy orders has been recommended by the standing committee, and received, Mr. William Norwood, of Orange county, who is pursuing his theological stu-

dies in the General Seminary, on the fund paid into that institution by this diocese.

It is proper to state to this Convention, that in assigning Mr. Norwood to the North-Carolina scholarship, both Mr. Cameron and myself were aware that the right to nominate rests with the Convention of the diocese. Yet, as the loss of a year would have been the consequence of delaying the appointment to this Convention, and the occasion of considerable inconvenience to the candidate, they ventured to give him credentials as Trustees of the General Seminary, in the confidence that this body would confirm the nomination, which it is hoped they will do.

The subjects for your special consideration are, the propositions from the General Convention on the alterations in the mode of performing the services in the liturgy—on an additional preface to the office for confirmation, and on the amendment of the rubric at the end of the communion service. These are to be acted on at the ensuing General Convention, and to be received or rejected according to the opinion entertained of their expediency by the respective dioceses, to be declared by their representatives in that body.

As I have already communicated my views of this subject, and sufficient time has been allowed to consider the propositions in all their bearings, I will not consume your time by repeating those views, further than to remind you that they are three distinct and independent propositions, and as such to be acted on separately, and to be sanctioned or refused according as they shall be considered advantageous or injurious to the general welfare.

Another subject of special consideration by this Convention, is, the proposition from the General Convention to alter the second clause of the eighth article of the constitution of the Church, by adding the words "or the articles of Religion," after the words "other offices of the Church."

As this is purely a measure of pre-

caution, and provides additional security against any innovation in the articles of religion. As it originated in the house of clerical and lay deputies, and is sanctioned by the house of bishops, I presume there will be no difficulty on the part of this Convention in agreeing to the proposed alteration.

As the report of the select committee on the expediency of relieving the Bishop from the performance of parochial duty, made to the last Convention, was laid on the table, and will be taken up as unfinished business, I will only observe, that the necessity that something should be done, has not decreased; that the state of the Church not only requires increased exertion, but holds out the most encouraging hopes of a more profitable return to those exertions than heretofore. And though it has pleased God to spare my life, and to favour me with a respite from the ravages of disease, I am the less able to bear the incessant fatigue of travelling, and of performing those duties to the different congregation, which, from my limited time, succeed each other without intermission.

I have received a communication from the Episcopal congregations and clergy in the State of Tennessee, addressed to this Convention, which will be laid before you by the president of the standing committee. So far as my own judgment and inclination are concerned, I feel disposed to meet their wishes, but leave it entirely to the determination of the Convention.

That the blessing of God may preside over your deliberations, and your councils be directed "to the advancement of his glory—the good of his Church—the safety, honour, and welfare of his people," is my most earnest prayer, as it also is, that those for whose dearest interests you are engaged; may be more deeply impressed with the duty, as well as advantage, of carrying promptly and faithfully into effect those measures which are here, by common consent, agreed upon, as good and profitable, or necessary and expedient.

JOHN S. RAVENSCROFT.

For the Christian Journal.

Convention of Pennsylvania.

THE 45th Convention of the Protestant Episcopal Church in the State of Pennsylvania assembled in St. Andrew's Church, in the city of Philadelphia, at six o'clock in the evening of Tuesday, the 19th day of May, 1829, and continued in session on the following Wednesday, Thursday, Friday, and Saturday. It was composed of 57 clerical members, including the Right Rev. William White, D. D., bishop of the diocese, and the Right Rev. Henry U. Onderdonk, D. D. assistant bishop of the diocese, and of 110 lay deputies, representing 47 churches. The Rev. William H. Do Lancey, D. D. was chosen secretary, and Nathaniel P. Hobart assistant secretary. On the second day of the meeting, morning prayers were read by the Rev. Samuel Bowman, rector of St. James's, Lancaster, and a charge to the clergy delivered by the Right Rev. the assistant bishop, a copy of which was requested for publication. The Right Rev. Bishop White then delivered his annual address, which was followed by the annual address of Bishop Onderdonk, both of which documents were inserted in our number for July.

Two memorials were presented from the inhabitants of Pittsburg, praying for the establishment of a western theological seminary, to be located in or near that city, which were referred to a committee, who afterwards reported in favour of such an institution; whereupon, the following resolutions were passed:

"*Resolved*, That in the opinion of this Convention, it is expedient to establish a theological seminary in the neighbourhood of Pittsburg.

"*Resolved*, That this subject, and particularly the organization of the seminary, be recommended to the early consideration of the next annual Convention of this State."

The committee appointed at the last Convention on the canons and regulations of the church in the diocese, made a detailed report, which was laid on the table, but afterwards taken up and discussed, and the proposed

nons and regulations adopted, and ordered to be published.

On the communication from the last General Convention relative to certain proposed alterations in the liturgy, it was resolved indefinitely to postpone the consideration thereof.

The amendments of the constitution proposed and approved in the last Convention were considered and adopted.

Christ Church, Pittstown, St. Peter's Church, Blairsville, and St. Paul's Church, Kittanning, were admitted into union with the church in this diocese.

The following gentlemen were elected the standing committee:—

Clergy—The Rev. James Abercrombie, D. D., the Rev. Frederick Beasley, D. D., the Rev. James Montgomery, D. D., the Rev. W. H. De Lancey, D. D. the Rev. Jackson Kemper. *Laity*—Cornelius Comegys, Charles Wheeler, James S. Smith, Wm. J. Bell, Horace Binney.

The following persons were elected deputies to the General Convention:

Clergy—The Rev. James Montgomery, D. D., the Rev. Jackson Kemper, the Rev. Jehu C. Clay, the Rev. John H. Hopkins. *Laity*—William Meredith, Horace Binney, Edward J. Stiles, Hon. David Scott.

The Rev. Geo. Weller, the Rev. Wm. H. De Lancey, D. D., the Rev. Wm. C. Meade, and Messrs. Samuel Hazlehurst, Jesper Harding, and Lewis R. Ashurst, were elected the Missionary Committee.

Mr. James S. Smith was re-elected treasurer of the Episcopal Fund, and Mr. Wm. J. Bell was re-elected treasurer of the Convention.

And the following gentlemen were elected trustees of the General Theological Seminary: *Clergy*—The Rev. Dr. Beasley, the Rev. Dr. Montgomery, the Rev. Dr. De Lancey, the Rev. John Rodney, jun. the Rev. Geo. Weller, and the Rev. William C. Meade. *Laity*—Hon. David Scott, Dr. P. Mowry, John Read, Esq. Wm. Meredith, Hon. John Reed, Daniel St. Clair.

The following resolution was adopted:—

“Resolved, That the members of

this Convention view with great satisfaction the interest which appears to be awakening in all parts of our country, in favour of the domestic and foreign missionary operations of our church, and they earnestly recommend the General Missionary Society to the zealous support of the Episcopalians of this diocese.”

The parochial reports present the following aggregate: Baptisms (adults 106, children 636) 742—marriages 283—communicants 2693—funerals 404. They also state that Sunday schools are in successful operation in most of the parishes; but we are not informed that these schools are in connexion either with the General Protestant Episcopal Sunday School Union, or with the Protestant Episcopal Sunday and Adult School Society of Philadelphia, auxiliary to the General Episcopal Sunday School Union.

The reports give evidence of a steady progressive increase of strength and numbers to the church in this diocese. Indeed, here, as well as in most other parts of our extended limits, the friends of the church have great cause of gratulation and thankfulness that the more her excellent liturgy becomes known, and her principles the better understood, the more is the cloud of prejudice dissipated—the more is the cheering ray of approbation accorded to her.

The next Annual Convention is to be held in St. Peter's Church, Philadelphia, on the third Tuesday of May, 1830, at six o'clock P. M.

The Church in this diocese consists of two bishops, fifty-one presbyters, twelve deacons, and seventy-one congregations.

For the Christian Journal.

Convention of Virginia.

THE Annual Convention of the Protestant Episcopal Church in this diocese met in the town of Charlottesville, on Wednesday, the 20th day of May, 1829, and was continued by adjournment to Saturday, the 23d of the same month. There were present at this Convention 30 clerical members, and 37 lay delegates. Morning prayers

were conducted by the Rev. Adam Empie, rector of Bruton Parish, and president of William and Mary College, and a sermon was delivered by the Rev. John H. Wingfield, of Portsmouth Parish. In the absence, from indisposition, of the Right Rev. R. C. Moore, D. D. bishop of the diocese, the Rev. Wm. Meade, D. D. rector of Frederick Parish, was chosen president, pro tempore. The first day was chiefly taken up in organizing the Convention—in appointing committees, and in receiving the contributions from various parishes.

On the second day of meeting, the parochial reports were handed in and read, the accounts of the treasurer of the convention, and the treasurer of the fund for the relief of widows and orphans of deceased clergymen, were examined; after which, it was

“*Resolved*, That a committee be appointed to take into consideration the laws and regulations for the government of the Society for the Relief of distressed Widows and Orphans of Clergymen, and make report thereupon to the next convention; and the Rev. Wm. Meade, the Rev. Edward C. McGuire, the Rev. Reuel Keith, and Mr. Edmund I. Lee, were appointed.”

The Rev. Reuel Keith, D. D. the Rev. Edward R. Lippitt, the Rev. Wm. Jackson, and Messrs. John Hooff, Edmund I. Lee, and John Gray, were elected the standing committee for the ensuing year.

At the close of this day's meeting, the following preamble and resolution were offered, and on the subsequent day adopted.

“The Convention of this diocese having had under long and serious consideration the proposed alterations in the rubric relative to the order of our service, and also to the proposed additions to the confirmation service, is constrained to express *its dissent* from the proposed changes; believing that they are not likely to effect that most desirable end contemplated by the advocates of the same.

“*Therefore resolved*, That zealously attached to the Book of Common Prayer and other offices of our Church, this Convention is desirous

that no alteration should take place in the same at this time.”

On the morning of the third day of meeting, immediately after adopting the above, the following resolution was passed:

“*Resolved*, That this Convention do concur with the House of Bishops and the House of Clerical and Lay Delegates in General Convention, in the propriety of the proposed amendment to the second clause of the eighth article of the Constitution.”

The committee on the state of the Church made a report in favour of the establishment of a Diocesan Missionary Society, which was approved, and a committee appointed to prepare a constitution for the same.

In the afternoon session of this day, the president pro tempore being absent, the Rev. George Lemmon, rector of Hamilton and Leeds Parishes, was called to the chair: when the Convention proceeded to the consideration of the following resolution, adopted at the last Convention:

“*Resolved*, That agreeably to the provisions of the 13th Article of the constitution, notice be transmitted to the several Vestries of the Parishes of this Diocese, that it is proposed at the next Convention to annul and abolish the first sentence of the sixth article of the constitution; and so alter the said article that it may read thus, ‘The bishop shall be president of the Convention; in which character, it shall be his duty to give to the Convention, as often as he may deem expedient, a general view of the state of the Church; to call special conventions, at whatever times and places he may think necessary; to preserve order during the time of session, to put the question, collect the votes, and declare the decision. He may make any motion which he shall judge conducive to the good of the Church, but shall not enter into debate; and he may deliver his sentiments on any subject after it has been discussed, before a vote taken thereon. Whenever it shall be necessary for the bishop to visit any part of this diocese, he shall be authorized to call a clergyman from any part of this diocese, to supply his place in the duties of the pa-

rochial charge, for not more than two Sundays.'"

The following resolution was then offered, and subsequently passed :

"*Resolved*, That this Convention deem it expedient, considering the age and bodily infirmity of our most venerated Bishop, to proceed to the election of an assistant bishop, who is not to be considered as entitled to the succession—but that it shall be the right and duty of the Convention of the Diocese of Virginia, on the demise of our venerated Bishop, to proceed to the election of a principal bishop, as a successor to the said deceased Bishop."

On the morning of the fourth day of meeting, the president pro tempore being still absent, the Rev. Edward C. McGuire, rector of St. George's Parish, Fredericksburgh, was called to the chair.

The committee on the establishment of a Diocesan Missionary Society presented a Constitution for the same, which, being amended, was adopted: whereupon a resolution was passed, making it the duty of every minister of the diocese to endeavour to form an auxiliary society in the parish where he officiates. It was also resolved to recommend the making of a collection annually in all the churches in the diocese, on the first Sunday in November, for the benefit of the society; and likewise, that a sermon be preached at every convention of the diocese, and a collection made for the same purpose.

The Convention then, after secret prayer to God, proceeded to the election of an assistant bishop. The clergy, by a vote of 25 out of 27 ballots, having nominated to that office the Rev. William Meade, D. D., he was presented to the lay delegates as duly nominated and appointed; whereupon he was elected by all the votes given in, being 36 in number.

On motion of Mr. Edmund I. Lee, the following preamble and resolution were adopted :

"Whereas there exists a diversity of opinion as to the practice of having more than one acting bishop in a diocese—it seems to this convention to be a subject of that general character

and importance as to render it proper for the General Convention to act upon it in such a way as will prevent those evils which may result from this practice:—It is, therefore,

"*Resolved*, That the delegates from this diocese to the next General Convention, do bring the subject before that body—and use their efforts to obtain the adoption of such a general rule on this subject as shall have the effect of regulating the number of bishops each diocese may elect, and of prescribing the circumstances under which a suffragan, or assistant, or coadjutor, may be chosen, and also the duties of such bishops."

The Rev. Ruvel Keith, D. D., the Rev. Henry W. Ducachet, the Rev. Nicholas H. Cobbs, the Rev. Edward C. McGuire, and Messrs. James M. Garnett, Caster Berkeley, Hugh Nelson, and Philip Nelson, were elected delegates to the General Convention.

A committee of the Convention having announced to Dr. Meade, president pro tem. his election as assistant bishop of the diocese, that gentleman appeared, and took his seat.

From the report of the committee on the state of the Church in this diocese, we extract the following :

"The committee on the state of the Church had hoped, before making their report to the Convention, to have been in possession of the information usually communicated by the bishop at our annual meetings; but failing in this wish, and being now without any expectation of the bishop's arrival, they beg leave to state with a reference to the only sources of information accessible :

"That they consider the general condition of the Church in this diocese, and its future prospects, as flattering in a degree beyond what they have been at any previous period since its revival.

"To whatever quarter our attention is turned, we are animated with the view of increased and still increasing prosperity.

"Our parishes, where regular ministrations are had, exhibit, as appears to your committee, evidences of improvement, which call for the fervent gratitude of all our hearts, and invite

us to renewed efforts for the extension of the Redeemer's kingdom and the salvation of souls. In the ministry there is zeal and ardour regulated by prudence, and among the people a warm attachment to the offices and doctrines of the Church.

"Ancient prejudices, arising chiefly from the state and condition of our communion at the period of the disruption of those political ties by which we were held in connexion with England, and which there never have been wanting efforts to keep alive and to perpetuate, are gradually yielding to better feelings and convictions of truth.

"But amid much that is cheering, and by which our hearts are made glad, there is nevertheless what impresses our minds with sorrow, and demands our continued prayers to the great Head of the Church.

"There are 'waste places' which require to be rebuilt—there is desolation which calls for our tears and supplications. Many are destitute of ministrations which in their infancy they were taught to love, and to whose peculiar excellency their riper judgment bears decisive testimony.

"They call for these ministrations—they await them with anxious and aching hearts—with hearts deeply saddened by "hope long deferred." But where are the labourers to enter on this ground and gather in this harvest, who shall carry to these famished souls the bread of life! The supplies from our seminary are inadequate to the demands upon it—foreign resources are uncertain. To the Missionary Society just established by this Convention, do the committee look with cheering hopes of the needed relief in this our deep necessity."

The Board of Trustees of the Theological School of the Episcopal Church of Virginia made their annual report, from which a few extracts will be gratifying to our readers.

"The trustees of this institution are enabled to report, that the blessing of the Almighty God seems still to attend all the efforts in its behalf! Within the last two years, about nineteen thousand dollars have been added to our former subscription, more than

eleven thousand dollars of which have been paid and applied to the purchase of a farm, to the erection of buildings, and to other purposes of the institution. What has been subscribed is still, however, far from sufficient to place our institution on a sure and respectable foundation.

"The treasurer's account will show the amount of the funded capital, and that it still falls far short of what is needed for the comfortable support of one professor. Relying upon that Providence which has hitherto opened the hearts and hands of so many friends to enable us to commence this work and prosecute it to its present state, we still cherish the pleasing hope, that it will increase more and more each year in usefulness, and that its friends will never permit it to suffer, for want of those pecuniary aids which are essential to its prosperity.

"During the past year, *twenty-seven* candidates for the ministry have been enrolled on the list of students at the Seminary, though only seventeen of these have been pursuing the regular study of divinity, the remainder being chiefly engaged in some preparatory studies.

"Of the members of the seminary during the present session, *one* is from North-Carolina, *seven* from Virginia, *five* from Maryland, *three* from Pennsylvania, *five* from New-York, *three* from Vermont, *one* from Connecticut, and *two* from Massachusetts.

"From this institution we have already received a number of useful labourers in the ministry of our Church, and to it must we look for those faithful labourers yet needed to build up the many waste places of our Zion. We, therefore, most earnestly commend it to the continued and increasing prayers and charity of the friends of the Church, and, above all, to the protection and blessing of Heaven."

The following resolution was, on motion of the Rev. C. E. McGuire, passed:

"Resolved, That this Convention regarding the intemperate use of ardent spirits as one of the most deplorable and alarming vices of our country, as presenting one of the

midable of all barriers to the spread of the Gospel of our Lord and Saviour—feels itself called upon to express its decided approbation of the efforts that are making in many sections of our land, to arrest the progress of this acknowledged evil; and to pray that abundant success may crown the labours of the Christian, the Patriot, and the Philanthropist in their laudable associations for this important purpose.”

The Rev. Reuel Keith, D. D., the Rev. Nicholas H. Cobbs, the Rev. Henry W. Ducachet, M. D., the Rev. Edward C. McGuire, Dr. Carter Berkeley, and Mr. Philip Nelson, were nominated trustees to the General Theological Seminary of the Protestant Episcopal Church of the United States.

The parochial reports furnish the following aggregate: Baptisms (adults 41, children 474) 515—Marriages 126—Communicants 1424—Funerals 206. It is to be regretted, however, that these reports are very imperfect; some of them omitting altogether the number of communicants, others merely stating “few additions to the communion,” “communicants remain about the same as reported at the last Convention,” &c. &c. Such remarks do not comply with the canon providing for the furnishing of “an accurate view of the state of the Church.” We are gratified in perceiving that Sunday schools are in successful operation in many of the parishes, and are adopting the system of instruction provided by the General Episcopal Sunday School Union. On the whole, there is evidence of much improvement in the condition and strength of the Church in this diocese.

The Convention passed a resolution of thanks to the minister of the Presbyterian Church, for the kind and liberal offer of his church for the use of the Convention. And they also passed a resolution of thanks to the citizens of Charlottesville, for their kind and hospitable attention to the members during the session of the Convention.

The next Convention is to be held in the town of Winchester, on the third Thursday in May, 1830.

For the Christian Journal.

REMINISCENCES—No. XV.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

NEW-YORK.

NEW-YORK Government, upon the Continent, without computing New-Jersey, and the islands belonging to it, viz. that tract of land between New-England and New-Jersey, is not above 20 miles broad, but extends near 200 miles along Hudson river into the main land. The Dutch made the first settlements here; but in 1664, the English reduced this country, and most of the inhabitants submitted to the crown of England, and continued in their settlements; in a little time great numbers of English came to this country. It was soon found to be the most healthy of all North-America, and exceeding commodious for trade. The Dutch had some teachers before the English came; but the English were taken up first, in settling their new plantations; and so much divided in their sentiments in religion, that there was no face of the Church of England here till about the year 1693. Col. Fletcher being then governor of this province, an act of Assembly was passed for settling and maintaining a ministry. A considerable number of the inhabitants of New-York city, the capital of the whole Province, and, as it is said, the pleasantest city in all America, were very desirous of having the Church of England worship settled among them. However, it was near four years after the passing of this act before any thing was done in pursuance of it. The choice of a minister for each church was, by the act, lodged in the vestry, and the choice of vestry in the people. It was some time before there was a vestry composed of men of such principles as would choose a Church of England minister. About the year 1697, there was such a vestry; their first endeavour was, to get a church built: this was compassed sooner than they could hope, much less expect. The zeal of the people was such, that

made so large contributions, that a sufficient sum was raised to build and finish what was then said to be the finest church in North-America. They now proceeded to consider of a minister. Mr. Vesey was then in the place, but not in holy orders; a gentleman highly approved of, and beloved by every one. The Governor, Col. Fletcher, and Col. Heathcote, proposed him to the vestry as a proper person to be chosen, as soon as he should be ordained. The vestry received this motion with uncommon satisfaction, and unanimously chose him to that church, provided he went to England to receive hold orders. He came over here, and was ordained, and upon his return to New-York was inducted into this church. This was the first setting up the church service in this government. Some years afterwards, when the Lord Cornbury was Governor, orders were issued out to the magistrates of several towns to build churches, by virtue of an act passed in 1698, enabling several towns to build public houses for the worship of God. Nothing had been done in pursuance of this act, till the Lord Cornbury's order gave life to this design. Churches were soon after built in the respective towns, and the expenses levied on the inhabitants by a public tax.

The members of the Church of England began to increase now in many towns, but especially at New-York city. This was in a great measure owing to the Rev. Mr. Vesey, who, by his whole conduct, had gained the esteem of people of many sorts of persuasions. He was not a missionary from this Society, so that but few and imperfect accounts of his labours have been sent hither. However, I cannot, in justice to him, conclude this paragraph without giving the reader a few lines, wrote to the Society concerning him, by a gentleman who himself deserved all commendation, Caleb Heathcote, Esq., who, by his prudent zeal and wise conduct, was a chief instrument in settling the Church of England in New-York government, in Connecticut Colony, and in New-Jersey. His letter to the Society, in 1714, runs thus: "Mr. Vesey being settled in our church, hath ever since continued with great faithfulness in the

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discharge of his duty. His life and conversation hath likewise been very regular, and without the least stain or blemish as to his morals. He is not only a very excellent preacher, but was always very careful never to mix in his sermons any thing improper to be delivered out of the pulpit. It is the good providence of God, he is continued so long among us, for the thorough settlement of the church in this place. The account I have given you of Mr. Vesey is not grounded on reports, having said nothing but what I very well know, and have observed from 16 or 17 years acquaintance with, and knowledge of, him." Mr. Vesey is now living, and rector of that church, the chief in New-York.

West-Chester county lies on the sea coast, to the west [east] of Hudson river. The people here were more generally English than in any county of the government; it contains a very great tract of land, and generally the best of any in those parts. There were computed to be in it not above 2000 souls in the year 1702; but the goodness of the soil seemed to promise it would in time be a very populous place. The whole county is 16 miles in length, containing six small towns, West-Chester, East-Chester, New-Rochelle, Rye, Marmaroneck, and Bedford, besides two small places, called Lower Yonkers and Philipsburg. This was the state of the place in 1702. The inhabitants of West-Chester, the chief town, were the first who desired a missionary in this country. They built a church in pursuance of the act for building five churches, and 50*l.* a year was settled on the minister. The Society appointed the Rev. Mr. Bartow missionary here, in the year 1702. The Lord Cornbury, then Governor of the Province, fixed Mr. Bartow's chief residence at West-Chester; however, as there were several other places which wanted his assistance, he divided his labours among them, according to the Society's directions. He often visited East-Chester, New-Rochelle, and Yonkers. He had good success in his mission, and wrote to the Society in 1704: "I have been now two years in actual service of my mission, in this parish, and

by the blessing of God, have been instrumental in bringing many into the communion of our Church, who are very constant and devout at their attendance on divine worship. Those who were enemies at my first coming, are now zealous professors of the ordinances of the Gospel. The inhabitants of my parish live scattered and much dispersed, which occasions my duty to be more difficult." Mr. Bartow continued very industrious in his mission, and well respected by the people. His cure was very large; the number of inhabitants at West-Chester was about 550, at East-Chester above 400, and at Yonkers 280. He used to preach at East-Chester, (which was now made a distinct parish, and had built a church) once a month, where he had a large congregation. The people here were generally of the Presbyterian persuasion, till Mr. Bartow came among them: but in the year 1703, they embraced the Church of England worship, and received him for their minister. There is no parsonage-house here, but there are 23 acres of glebe land, given for the use of a Church of England minister for ever. As often as he could, he visited Yonkers; a large congregation, chiefly of Dutch people, came to hear him. There was no church built here, so they assembled for divine worship at a house of Mr. Joseph Bebits, and sometimes in a barn, when empty. Mr. Bartow continued very diligent in the discharge of all the duties of his ministerial office; he gained over a great number to the Church communion; he persuaded many grown persons, who were negligent of all religion, of the advantage of baptism, gave them baptism, and they became very sober members of the Church. He instructed and baptized several negroes; he gained the general love and esteem of his people, and after twenty-five years of laborious service in the Church, died in 1727. The Society have sent the Rev. Mr. Standard to succeed him, who is lately settled there.

New-Rochelle was settled by French Protestants; it is in West-Chester parish. The Rev. Mr. Bondet, a French clergyman, officiated there, and was for several years supported only by vo-

luntary contributions of the people, and a small allowance of 30*l.* from New-York government. At first he did not use the English liturgy, but the French prayers, which were used in the Protestant churches in France. But about the year 1709, the people generally conformed to the Church of England, and applied to the Society for an allowance for their minister. Mr. Bondet was recommended by some gentlemen of that country, to be their minister, had the character of a good, sober man; and more especially useful there, because he could preach in English as well as in French; which he did every third Sunday, and by that means brought the young people to understand English. The Society appointed Mr. Bondet a salary as a missionary, but directed him to use only the Church of England liturgy. He did so, and the people generally conformed, as they signified they would. Upon his desire, the Society sent him a large number of English Common Prayer Books, which were distributed among the younger people, who, by that means, began to understand English, and came to hear the English sermon. Mr. Bondet had a large congregation, and commonly about 50 communicants. The church they used was now become ruinous, and the inhabitants of the place, and the members of the Church increased. They began to gather voluntary contributions to build a new church, and about the year 1711, got a sufficient sum, and erected a small church. Some time after, a worthy gentleman, Mr. John Pellham, Lord of the Manor of Pellham, (of which New-Rochelle is a part) gave 100 acres of land within the said manor, for the use of the church. The town of Rochelle gave a house and three acres of land adjoining to the church, to the minister for ever. Mr. Bondet persevered with his former care in all parts of his office, till the year 1722; in which he died, much lamented by his parish. He was a plain, sober man, and had been minister of that parish above 20 years. He bequeathed to the town, for the use of the minister, his library, amounting to 400 volumes of books.

The people of New-Rochelle wrote

after his death, to the Society for missionary. The Rev. Mr. Stoupe sent in 1723; he was very kindly received by the people, and proved the acceptable to them, because he preached in French, and many of them understood only that language. Counts have been sent, that his conversion increases; that besides his care, he extends his labours to negroes, and hath instructed several, and baptized 17 negroes in the last years. He continues now, with success.

Rye is a considerable town in Westchester county, very populous, but the people were of various persuasions. There were computed to be in this parish near 800 white people in 1703. It is situated near the sea coast, and bordering New-England. The Rev. Mr. Muirson was settled here in 1704. The people of the Church of England here were not used to meet as a congregation; however, by his diligence in preaching, soon gathered a great number; and many persons who had lived in a total neglect of all religion, were speedily reclaimed; a considerable number of men and women, were baptized, and admitted to the communion. He wrote thus to the Society in 1710: "I have baptized about 200 young and old, but most grown persons; and am in hopes of initiating many more, when I have instructed them. This is a large parish, the people are far distant; the people were formerly Quakers, some Anabaptists, some Independents; though once they were violently set against the Church, they now conform heartily. I have above 40 communicants, though I only six when I first administered the holy sacrament. I find that catechizing on week-days in remote towns, frequent visiting, is of great service. Every fourth Sunday I preached at Bedford. I did it long with small success: there are in that town above 100 persons unbaptized; and notwithstanding all the means I used, I could not persuade them of the necessity of that holy ordinance." The Society received accounts from several gentlemen, of the extraordinary success of Mr. Muirson. The inhabit-

ants of Rye were, indeed, very forward in every thing, which might promote the settling the Church of England there. They soon raised, at their own expense, without the help of the rest of the parish, a stone church, a handsome building, 50 feet long, 35 wide, and 20 high, with a steeple. But while they were in this warmth of action, Mr. Muirson dies; a very worthy man, who had taken great pains, and was attended with equal success. A very honourable character of him was sent to the Society, by persons of the best rank and note in that government. There will be occasion to give farther account of his labours in New-England hereafter.

His death put a stop to the finishing of the church at Rye. The outside was completed, but not the inside. The Society would by no means neglect so large a body of well disposed people. The Rev. Mr. Bridge was very soon settled there. He found the church unfinished withinside; however, he made use of it, and performed divine service there, though it was not yet floored. This moved the inhabitants to complete the inside. A subscription was put about, and by the liberality and encouragement of the Governor, (Robert Hunter, Esq.) a sufficient sum was raised to finish it. A handsome altar-piece was made of Carolina cedar, railed in, and a decent pulpit and reading desk, and other necessaries were made. Mr. Bridge behaved himself in all respects worthily, and the members of the Church increased at Rye; he had for several years but an indifferent state of health, and died in 1719, much regretted by all who knew him. Upon an account sent of his death, the Society wrote to the neighbouring clergy of New-York, to visit by turns Rye, as they could conveniently. The Rev. Mr. Jenney was appointed missionary there in 1722. He entered upon his mission with zeal, and his congregation now amounted generally to about 300 persons; he visited at times several other townships, and distinct liberties, which were at too great a distance from the church for the people to attend divine service with any convenience. In

about three years time, he baptized 12 grown person, 50 children, and persuaded several to come to the communion. In 1727, he removed from the mission to Hempstead; and the Rev. Mr. Wetmore, who was then catechist at New-York, requested the Society that he might be fixed here. The Society appointed him there in 1727; and he hath since wrote, that his congregation are of a very Christian behaviour; that he hath baptized 40 children; and several grown persons applied to him for baptism, two of which are negroes; after due instruction, he intends to baptize them; and that upon his request, the town have chosen trustees, who are empowered to raise a tax upon the inhabitants, for the repair of their church. He continues there now, with success.

Albany, so called from the Duke of York's Scotch title, as New-York was from his English, is situate on Hudson river: it was inhabited mostly by Dutch. It is considered as being the chief place of trade with the Indians, and a frontier both against the Indians and the French, who, in conjunction, have several times invaded this province on that side. It is a very populous place, said to contain, in 1712, near 4000 souls, of which 450 only were negroes or Indian slaves. For the security of the province, both against the Indians and French, it had a garrison of 200 soldiers, and a strong fort. The Rev. Mr. Barclay was chaplain to this fort in the year 1709. The inhabitants being almost all Dutch, had a minister, Mr. Dellius; but he, about this time, returned to Europe, and the Society appointed the Rev. Mr. Barclay to be missionary and catechist there; because the Society were desirous that he should instruct some of the great number of slaves there, and Indians who occasionally resorted to that town. They come here to trade with the English, and it was hoped he might meet with many fair opportunities of inviting them to become Christians. Mr. Barclay was very industrious in his mission, and acceptable to the people. Upon the Dutch minister, Mr. Dellius, being absent, he persuaded many people of the best note and cha-

racter there, to come to hear him. They attended him in their church, where the English liturgy was read in Dutch, and he preached to them in Dutch; several of the principal inhabitants conformed entirely to the Church of England, and numbers of the common people followed their example. Mr. Barclay was very intent in teaching the younger people the church catechism in English, especially the poorer children; he catechised publicly in the church on Sundays, in the afternoon, and read an explanation of some part of it; he taught them also twice a week, on week days; his scholars were generally 70 children, most of Dutch extraction; and in less than three years time he taught 160 the catechism, and otherwise instructed them in the principles of the Christian religion.

Mr. Barclay also visited a small village, named Schenectady, about 20 miles above Albany, towards the Mohawk's Castle; this was the remotest settlement of the English. The Indians came frequently to this town to get provisions, and to traffick; he often preached to the people of this place, and used to invite such of the Indians as understood any English, to come to hear him; several came, at times, to divine service, such as understood any thing of English; and he tried all methods he could think of, to engage them to be instructed in our language and religion, but with very small success; several indeed would seem for a time, to be converted; but soon after they would return again to their first savage life. He had more success with the negroes, many of which he instructed in the Christian faith, and baptized.

Thus for near seven years he preached upon sufferance, in a small chapel belonging to the Dutch congregation. This chapel being much decayed, he concerted with some members of the church communion, to try to get subscriptions for building a church. He found the people very zealous to carry on this design. The Governor of the Province, Robert Hunter, Esq. contributed very generously, and encouraged others to do so; besides his subscription money, he gave all the stone and

time for building the church. The town of Albany gave presently 200*l.* and every inhabitant in the poor village of Schenectady gave something, excepting only one very poor man, which, in the whole, amounted to 50*l.* New-York money; King's county, Long-Island, and many other places, contributed largely. Nay, the soldiers of the garrison at Albany were very zealous, and contributed almost beyond belief. The two independent companies of Colonel Richard Ingoldsby, and Colonel Peter Matthews, gave 100*l.* every private centinel gave something, some ten shillings, and others twenty; and their officers generously. Above 600*l.* was soon subscribed, and in about a year and an half, a very handsome stone building was raised, 58 feet in length, and 42 in breadth; it was opened in November, 1716, and divine service performed in it: Mr. Barclay continued diligent in all the duties of his mission. Some time afterwards, it was represented to the Society, that since Mr. Barclay had a salary as chaplain to the garrison at Albany, that, with the voluntary contributions of the people, who came to the new church, would be a sufficient maintenance; the Society therefore withdrew his salary. But finding afterward, that for some years that church hath not been supplied, they have lately appointed the Rev. Mr. Milan to be missionary there.

From the Church Register.

Proposed Amendment of the Psalms in Metre.

THE last General Convention recommended to their committee the improvement of the psalms in metre. It is the same committee (with the exception of two vacancies occasioned by death) that reported the hymns, and their successful execution of that part of their office warrants the full belief that their remaining duty will be performed as faithfully and as acceptably.

A small publication has recently appeared, which is designed "for the use" of this committee; by means of which a thoroughly digested plan for the improvement of the psalms will come before them, when they shall meet; if approved by them, this publication can be made the basis of their report to the General Convention. Besides also the advantage of a thorough preparation of the proposed scheme of amendment, its early publica-

tion will allow of its being deliberately examined and considered before the assembling of the Convention in August next. And thus is effectually precluded the very possibility of a hasty vote on the subject. This pamphlet, is, in fact, the revision of a similar one circulated in 1826, and is, of course, perfectly mature.

The present writer having examined this publication, and devoted some reflection to the subject, takes the liberty of offering a few remarks.

Do our present metre psalms require improvement? This is the first question. In answer, let me say, without detailing particulars, that no one who has read them through can have a doubt on the subject. Very few persons do this, and therefore this enormous blemish is little seen. But who will agree that it is any credit to either the Church or the Prayer Book, that advantage be taken of the want of attraction which repels all examination of this department? Are there not a thousand, yea, ten thousand persons, who have read through the book of hymns for one who has read through the book of psalms? Why then retain a mass of matter so repulsive? Why retain whole columns or pages which are totally void of edification, and even totally unfit for it?

Is the present a proper time for carrying into effect an improvement of the metre psalms? This question is already answered by the Church; for she has appointed and re-appointed a committee on the subject. If any additional considerations be required, I would suggest the following: We have just legislated respecting the hymns; we have a proposal pending in regard to several parts of the liturgy, which will probably be disposed of in August next; let us then embrace the same opportunity to amend the metre psalms, and so have the whole business of alterations done with, and thus allow to the Church some repose in these matters.

How shall the metre psalms be improved? Not by seeking to obtain a good version of the whole book; for there is no such thing in existence, and I doubt if ever there will be; it is the most difficult problem in poetry; minds of brilliant qualities, when attempting this sort of poetry, feel restricted and appalled by the servile adherence to the original, which is necessary; and minds not talented, can only turn the psalms into a kind of metre prose. Hence it is that the good versions extant are only of a few of the psalms, and of parts of others. It would appear, therefore, self-evident, that the only means of effecting the improvement in question, which practical men should listen to, is, to embody the good versions known to us of psalms, or of parts of psalms, and expunge all that is not good; doing the

however, with all possible deference to the version we have already had in use for so many years. In answer, therefore, to the question—how shall the metre psalms be improved? let me quote the pamphlet before me. “As there is no prospect of obtaining a good version in metre of the entire book, the most judicious mode of improving this department of our worship, appeared to be that pursued in this publication, viz. to retain only what appeared serviceable, correcting mistranslations and misconceptions of the sense, and amending lesser faults—in place of those rejected, to introduce better versions, if to be found, and also to add to the present, other versions of merit.”

What *degree* of improvement shall be deemed sufficient? The expunging of all that is bad, or undignified, or otherwise justly condemnable, will alone be an immense improvement, and would be worthy doing, though nothing more be effected. The correction of mistakes in what is worthy of retention, the improvement of some of the versions not rejected, and the introduction of others not hitherto in the Prayer Book, will be effecting much more. All this is done in the publication mentioned. And no person who shall compare with the old book the collection thus altered, will deny that the latter is vastly to be preferred. It may be, that some will think the work might have been better done; if so, let them propose their farther improvements to the committee. After all, some will allow the entire amendments offered to the Convention one degree of excellence, and some another degree; but if they be obviously far superior in merit to the old book, there is improvement enough to justify the Church in adopting them. All concerned, should remember, “that perfection is unattainable in a work so peculiarly difficult;” so says the publication; and I may add, that not only “perfection,” but high and uniform excellence, is probably “unattainable in a work so difficult,” and in which there have been so few labourers, all included, and so very few of the requisite talents and piety.

If the above questions have been rightly answered, there not only can be no objection to the adoption of the proposed (not excluding farther) improvements of the metre psalms, but it seems incumbent on the Church to accept and ratify them. The above argument clears, I believe, the whole ground.

Still it will be an interesting, though not an essential inquiry—what degree of *positive merit* will the proposed collection have? In the first place, all that is excellent, in any degree, in our present version by Tate and Brady, will be retained; and there are many passages very fine. In the next place, good verses, which now stand

so far apart as not to be easily connected, will be brought together, so as to furnish good portions for singing, by the expunging of the unserviceable verses that intervene; and thus will be gained an advantage far from despicable. In the third place, some portions badly executed as they stand, will be improved and polished; all which is gain. In the last place, the versions of merit newly introduced, will sensibly enhance the value of the whole. Nothing excellent is lost by the proposed amendments, and much excellence, in different forms, is added.

In judging, however, of the excellence of metre psalms, let the reader be reminded, that the first and chief quality is faithfulness to the original, as translated in the Bible or in the Prayer Book; that no splendour of imagery or of diction is here to be accounted excellence, if the sense of the original be departed from, or paraphrastic liberties be much indulged in, or the psalm be turned into commentary and made a hymn. By license in either of these respects, very beautiful poetry may be produced; but it is not a *psalm*, it is not an *inspired* form of worship or of musing, but a *human gloss*. The gloss may have great merit both in matter and in manner, but it has forfeited its high character of having been dictated by the Holy Ghost. I must, therefore, warn my readers against the very natural mistake of being captivated by mere poetical beauty in any production professing to be a psalm in metre; or rather, of looking for much of such beauty; for, in only a few of the psalms, and those the most favourable for the purpose, has the attempt been ever made, or at least been successfully made, to obtain poetical beauty in a metre version. In a word, metre versions of the psalms are not, in general, to be compared with hymns or other poetry, but only one version with another, and all with the psalter in the Prayer Book, or in the Bible; it is a department essentially distinct from all others.

VATES.

P. S. I observe that a few, and only a few, of the proposed new versions, are in what are called peculiar metres; none, however, in any metre not already in the hymns. I have heard some people object to such metres as contained in our new hymn book; but I think their objection inconsiderate and void; and for these reasons:—the old stock of hymns was fifty odd in number; in the new supply, there are, say one hundred and fifty in the old metres; why then should any object to inserting fifty or sixty in peculiar metres to gratify those who like them, when one hundred have been added of metres agreeable to themselves? The acquisition of pieces in the old metres is sufficiently

abundant to warrant the grant of a fair proportion in other varieties. So with regard to the collection of psalms before me. There is contained in it more serviceable matter in the old metres than there was before. Of course, no one will be injured, or ought to complain, if some six or eight pieces be added in metres not in the work of Tate and Brady. This is but a small concession to the volunteer choirs, who ask this sort of stimulus to their labours, and who in many places do great service to the Church.

VATES.

For the Christian Journal.
General Convention.

On Wednesday the 12th instant, the bishops of our Church, and the clerical and lay representatives of its several dioceses, are to meet in General Convention in the city of Philadelphia, when will be presented the sublime spectacle of that whole Church, in the persons of its bishops and representatives, worshipping in one temple, and partaking of the holy mysteries at one altar. On the Convention thus assembled, depend much, under God, the purity, unity, and prosperity of our Church, the advancement and glory of the Redeemer's kingdom, the extension of sound evangelical piety, and the salvation of those for whom Christ died. Its proceedings cannot but be viewed with deep interest by all true friends of the Church; and let it be hoped that they will frequently add theirs to the daily supplications which will be raised by that body, that "God" will "be present with them; save them from all error, ignorance, pride, and prejudice, and so direct, sanctify, and govern" them "in" their "work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, satan, and death, till, at length, the whole of "his" dispersed sheep, being gathered into one fold, shall become partakers of everlasting life." And may the prayer be heard, and the grace humbly sought, be largely granted!

Such were the meditations with which I was reflecting on the approaching Convention, when my mind was drawn to most unfortunate indications of the organizing of a party system to bear upon the operations of that body. I perceive by the Philadelphia Recorder, of the 11th ultimo, that a meeting is to be held in Baltimore, "the week before the meeting of the General Convention, in order to consult and counsel upon subjects deeply important to the best interests of the Church." To this meeting, brethren from the north and from the south are invited

to attend. Now, why such a meeting when, in the following week, those whom the Church has expressly delegated to consult and counsel upon subjects important to its best interests, are solemnly to convene, and to act under the vast advantage of the co-operation of those fathers in God, who hold Christ's own commission to be the chief guardians of the Church's welfare, and the chief agents in carrying on his blessed purposes of mercy in its behalf? The self-constituted council, however, which is thus, as it were, to forestall the business of the Church's legitimate council, and bring into the latter whatever decisions and whatever pledges it may have given rise to, it is no secret, is to be composed of a particular party in the Church. Thus, then, a system of party operation is to be prepared for the Convention.* Common prudence, then, and a due regard for the Church's welfare, require that all measures that may be supposed to have been subjects of consultation and counsel at the Baltimore meeting, and all principles that may be supposed to have been there established, be taken up with the caution that ought to follow from the circumstance that any bearings which they may have, not immediately obvious, may have been fully discovered and approved in the discussions held at that meeting. Very good measures may thus be brought before the Convention; but certainly fairness requires that too much should not be taken for granted by those who have not had the advantage of previous counsel and consultation together on the subject.

Among the objects proposed by the Baltimore meeting, are "something valuable in behalf of the Alexandria Seminary, and the Missionary cause."

Now, why a meeting in Baltimore, from all parts of the Union, on the Missionary cause, when the General Missionary Society is, in a few days, to hold its meeting, and put forth its energies, in behalf of the same cause? Is it intended to take up that cause, also, on party grounds?

And with regard to the Alexandria Seminary, grant, for the sake of argument, that for its own diocese, and perhaps a neighbouring diocese or two, it may be important; but upon what grounds can a particular interest be taken in it by brethren in distant places, when the General Seminary of their Church is commended by her approbation and entreaties, to their support and care? Their first and natural duty is to that Seminary; and when, in addition to all other considerations, its very location is preferable on the score of convenience, as is the case with all the "bre-

* And this arose out of a Clerical Association.

thren from the north," who are thus called to aid a diocesan institution not their own, the preference for the latter can hardly be accounted for on other than *party principles*.

Facts speak more loudly than words. However pleasant to the ear, therefore, may be the sweet sounds of the subsiding of party feeling, party views, and party operations, which sometimes reach us, let us not be deceived by them. The circumstances suggesting this article, prove that they still exist, and that it is still designed to put them in vigorous action. For this, then, the friends of the Church must be prepared, and of any thing that may grow out of it, the General Convention must be incessantly watchful.

M. E. R.

P. S. In the same week in which the Baltimore meeting is to be held, the Trustees of the General Seminary, and the Managers of the General Sunday School Union meet in this city. This will afford some opportunity of seeing how far party meetings may be preferred to those connected with our whole Church, and thus throw additional light on the strong reasons which exist for keeping every true churchman watchful and ready.

Bishop Hobart's Visitations.

After the meeting of the Trustees of the Protestant Episcopal General Theological Seminary in New-York, the first week in August, the Bishop will visit, August 8, South Hempstead, A. M. Sunday, Aug. 9, Jamaica.

After the meeting of the General Convention of the Protestant Episcopal Church, in Philadelphia, the 2d and 3d weeks in August, the Bishop will resume his visitations as follows:

August 23 and 24, Albany. August 28, Avon, Livingston county, A. M. August 29, Le Roy, A. M. Sunday, August 30, Batavia. Sept. 1, Hunt's Hollow, Nunda, Allegany county, A. M. Sept. 2, Richmond, Ontario county, P. M. Sept. 3, Canandaigua, A. M. Sept. 4, Waterloo, P. M. Sunday, Sept. 6, Bath, Steuben county. Sept. 7, Bigg Flatts, Painted Post, Tioga county, P. M. Sept. 8, Catharine Tower, A. M. Sept. 9, Ithaca, A. M. Sept. 10, Moravia, Cayuga county, A. M. Sept. 11, Onondaga Hill, A. M. Sept. 12, Syracuse, A. M. Sept. 13, Manlius, A. M.; Pompey, P. M. Sept. 15, Utica. Sept. 17, Walden, Orange county. Sept. 18, Fishkill, A. M. Sunday, Sept. 20, St. Andrew's Church, Staten Island. October 4, Newtown, A. M.; Flushing, P. M. Sunday, October 11, Red Hook. Sunday, October 18, Setauket. October 19, Islip, P. M. October 20, North Hempstead, P. M. October 25, New Rochelle, A. M.; East Chester, P. M.

General Theological Seminary.

NOTICE.

The next session of the General Theological Seminary of the Protestant Episcopal Church in the United States, will commence on Monday, the 5th day of October next. The students, and candidates for admission, will as-

semble in the Seminary Chapel, on that day, at 12 o'clock at noon. The following are the qualifications for admission:—

Persons producing satisfactory evidence of their being candidates for holy orders in the Protestant Episcopal Church, with full, (that is, including *literary*) attainments, agreeably to the 8th canon of the General Convention of 1820,* will, on application, be received into the Seminary.

All others will be admitted who produce satisfactory evidence of religious and moral character, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the Faculty, on the general principles of natural and moral philosophy, and rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute:—Sallust, Virgil's *Æneid*, Cicero's *Orations*, or *De Officiis*; and the four Gospels, Xenophon's *Cyropædia*, and the first three books of Homer.

Every candidate must enter the third or lowest class at the commencement of the fall session; or stand a satisfactory examination on the studies which have been pursued by the class into which he seeks admittance.

The board at the Seminary, including washing, is about \$2 00 per week.

It is particularly requested, that the students and candidates be there on the day of opening, as many inconveniences arise from joining the classes after the course of instruction has commenced.

The following standing regulation has been adopted by the Faculty:—

"Whereas the Faculty is deeply impressed with a sense of the inconveniences and disadvantages which would arise from allowing the privileges of students to those who are not such; therefore,

"Resolved, That it be a standing regulation of this Board, that no person shall hereafter be allowed to attend the recitations or lectures, or be admitted to any other privilege of students, who is not a regularly admitted member of one of the classes."

The editors of the several Protestant Episcopal periodical works, and papers, are requested to give the above notice an immediate insertion, and another a short time before the opening of the Seminary.

By order of the Faculty,
BENJ. T. ORDERDONK, Secretary.

Calendar for September, 1829.

6. 12th Sunday after Trinity.
13. 13th Sunday after Trinity.
16. }
18. } Ember days.
19. }
20. 14th Sunday after Trinity.
21. St. Matthew.
27. 15th Sunday after Trinity.
29. St. Michael's and all Angels.

Ecclesiastical Meetings in September.

23. New Hampshire Convention meets.
30. Convention of Eastern Diocese meets.

* This should be particularly noted in the certificate, as the mere fact of their being candidates for orders is not sufficient.

THE
CHRISTIAN JOURNAL,
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LITERARY REGISTER.

No. 9.]

SEPTEMBER, 1829.

[VOL. XIII.

From the Christian Guardian for June,
1829.

Parochial Duties.

Messrs. EDITORS,

I have lately been very much pleased with a small tract bearing the above title, published by the Rev. Mr. Ridley, of Hambleden, containing an account of various plans of benevolence and usefulness adopted in that parish. Mr. R. it appears, publishes annually a hand-bill, containing information to his people, of the various objects to which he wishes to call their attention; and this pamphlet is a kind of commentary on the bill published in November last. I forward a few extracts, and hope that many of the clergy who read the Christian Guardian, may be induced to purchase this three-penny tract, and seriously consider how far the adoption of similar plans in their several parishes, may be reasonably expected to produce a beneficial result. Mr. R. observes in the commencement of his tract—

“There are a few preliminary observations to be made. The first is, that every plan hereafter named, is not only practicable, but has been tried for a length of time. The second is, that all parishes may not be so favourably situated in many respects as Hambleden, and therefore no clergyman need be dispirited, if equal success seem not at first to attend his exertions.

“Let this one remark, however, be made, that every minister is, by his own choice, the servant of God, and the servant of that flock to which he is appointed; and as such he is to devote his whole time and strength to those services which he has chosen. A clergyman’s family, house, occupations, and every thing connected with him, should be consistent, and all fa-

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mily arrangements made subordinate to his parochial duties. There should be an unity throughout. The hand-bill which follows, is to act as a sort of text by which the arrangement of the different plans, (adopted in Hambleden,) may be explained. A similar bill, varying in any new suggestions or circumstances that may arise during the year, is annually sent to every house in the parish, on the first Monday in November.”

I shall not trouble you with the bill itself, since my extracts will probably be larger than it may be convenient to you to insert, but shall merely transcribe a few paragraphs, with Mr. R.’s illustrations, which I hope may not be in vain.

The hand-bill begins with a notice about Bibles, Prayer Books, &c. It next announces that subscriptions to the Society for Promoting Christian Knowledge, the Church Missionary Society, &c. will be received. Then comes the following paragraph, and its illustration :

‘The quarterly papers for the Church Missionary Society, and the Society for Promoting Christianity among the Jews, will be delivered to the subscribers on Thursdays, 15th of January, 16th of April, 9th of July, 8th of October, at Hambleden School-Room, at six o’clock, and information respecting the above Societies will then be given. Any person who pleases may attend.’

“These quarterly meetings are intended to keep alive the spirit of charity towards unenlightened nations, and are well attended. There is nothing, it is hoped, to which the most rigid observer of due order could object. They are solely meetings of the minister and his flock. No strangers, either to address, or to be addressed, are invited. They are opened with

the evening hymn and a short prayer, and also closed with a psalm and a prayer. The simple detail of Missionary progress occupies about one hour and a half, and such articles of natural curiosity, connected with scripture history, or with the missionary labours, are introduced, as may tend to enliven and instruct those who are present. Pomegranates, olives, dates, the Esquimaux works, Moravian baskets, Indian bows and arrows, New Zealand dresses, idols, myrrh, aloes, and cassia, or any thing else that can elucidate the subject, are occasionally produced. There is no collection made for the Missionary cause, but the quarterly subscriptions are received, and any trifling donations that may then be offered, are accepted."

The next paragraph relates to a lending library, which has been twenty-three years established at Hambleden, and is succeeded by the following important notice and observations:

'The Holy Scriptures are read and explained in Hambleden Schoolroom, Tuesdays, eleven o'clock; Skirmett, at Sam. White's, Fridays, one o'clock, &c. Any person who pleases may attend.'

The foregoing notice forms the most important feature in the hand-bill. It seems to be an engine of great utility, and has been now for so many years in constant exercise as to bear the recommendation, not of experiment, but of experience. When the ministers of the established Church look minutely into the state of their flocks, they cannot but feel considerable pain at the consciousness of the responsibility that exists, of giving individual spiritual food to all their sheep. Time and strength can never be found for rendering domiciliary visits of any great use in explaining scripture (at all events to a large number,) and the pulpit will not allow of that familiar exposition which necessarily must be used to convey correct ideas to an uneducated mind. No one but those accustomed to question the poor, or to be questioned by them, can form an idea of what, by way of explanation, they require. It is not only line upon line, and precept upon precept they need, but it is almost word by word, and

letter by letter. Nor must it pass our observation, that the most valuable part of our flocks (because to them is committed the teaching of the infant mind) are often, for a great portion of their lives, excluded from the public service of our Church.

A young wife, to whom we naturally look as the instructress of her children, finds herself soon incumbered with a family; she cannot bring them to Church, for the infant will seldom allow her or the congregation to attend. And the consequence is, that for ten or twelve years, we frequently miss mothers altogether from Church service. They come when their infants are baptized, and that is all. Now, at these cottage readings, they are able to attend, and many eagerly take advantage of them. It is by no means unusual to see eight or ten children in arms, and if one is restless, the mother can easily retire, and, being near her own home, the fatigue of carrying the infant is not regarded. So with the aged and infirm: to walk two or three miles to Church and back, is no easy matter, and for the minister to wait on each such individual, is altogether impracticable. Thus, the declining years of many of our people are not cheered by the lamp of life, and when they require the sinking eye of mortality, if not daily, at all events weekly, to be raised to the cross of the Saviour, there is no kind voice to direct it, and they are not kept in that watching and praying state which their appointed shepherd, and the Church to which he belongs, would most earnestly desire. The plan adopted at these readings is very simple. The time fixed in the hand-bill is always punctually observed, and before the bell is rung, the little flock may be observed preparing for the summons. The clergyman rings the bell himself, and on entering the room, a short prayer is offered up. The portion of scripture is then begun in continuance with the last reading. From ten to thirty verses are gone through, almost word by word, with the distinct meaning of every passage, and its reference to others, and explained as simply as possible. The whole passage is then repeated in a

sort of paraphrase; and lastly, the practical duties arising from its consideration, are summed up under three particular heads. This, with the Lord's Prayer and another, comprising any prominent features of request, suggested by the portion read, occupies one hour, after which the little party retires. The portions of scripture at present under reading, are, at two houses, the middle chapters of St. Mark, and at Hambleton School-room and Skirmett, the book of Genesis. At the hamlets, where there is only a monthly reading, the subject is not always taken in continuance with that of the former month, but is a parable, or any other instructive passage in the Old or New Testament, which may be began and concluded in one reading. The attendance, considering the hour, (which is never later than two o'clock) is very good. In general, when there are four readings in the week, there will be from eighty to ninety persons present at the four cottages. Let it, however, be named, that at the commencement of this sort of parochial instruction, the attendance was very scanty. There have been sometimes not more than four or five hearers. During harvest time, the reading is necessarily suspended, but that is the only intermission. The following are the appendages requisite to these cottage lectures:—About eight pica Bibles or Testaments, a dinner bell, a door scraper, a door rug, some matting, a few benches, and a little fuel. And in the selection of the house, attention to our Lord's direction, St. Matt. x. 11. so as to meet at the dwelling of the most respectable cottager, by whom you are bid welcome. Of course the male attendants bear a small proportion to the female, about twelve or fourteen weekly; but sickness or weather interfering with out-door labour, often increases their number. The little congregations do not now vary much in number. Of course these readings are not intended to supersede the minister's visits to separate cottages, or attendance on the sick individually.'

Then follow notices about Sunday and Adult Schools, the Holy Communion, &c.

'Such parents as wish to send their children to the Sunday School, may apply to the Rev. H. C. Ridley. The present number of scholars is 131 girls, and 109 boys.'

'It is thought better to give this general notice, than individual invitation, as in this and every other privilege, it is desirable that the parishioner make the request to the minister, not the minister to the parishioner. Of course, in so extensive and scattered a parish as Hambleton, there must be many dame's schools on the week days, (seven or eight,) besides a lace school in Hambleton for thirty-six girls, and a school for nearly as many boys; but, on the Sunday it is advisable to bring all the pupils together, to examine their proficiency, and to bring them up in the nurture and admonition of the Lord. The Sunday School opens at nine o'clock in the morning, and closes immediately after evening Church. It is divided into twenty-seven classes, or occasionally more, and taught by a very large proportion of gratuitous teachers. The school began with fourteen girls, twenty-two years since. The instruction is similar to that of other Sunday Schools. Soon after the Church bells announce the hour for public worship, the children prepare to start, and in order to prevent talking by the way, they sing a psalm from the school door to their seat in Church. The 95th or 84th psalms are generally selected. The number of scholars is now 240, and it is gradually increasing. The children from a distance bring their dinners with them during the summer; and those in the village go home for dinner. The remainder of the year they are provided with a thick nutritious soup, made on Saturday at the Rectory house, and carried down to the school that night. It is warmed during Church hours on Sunday morning, two children and one school mistress remaining at home and taking care that every thing should be ready, table cloths spread, and the soup placed on the tables, in red porringers, with a spoon in each, by the time that the morning service concludes. Each child, when it has finished its meal, carries the porringer into the hall, and they are all washed and put.'

the school room on Monday morning. In order to provide that no soup should be wasted, which, in the event of a wet Sunday might be the case, there are sixteen block tin cans with covers, wherein whatever remains is placed, and sent to the distant sick or indigent, by the children that are present. On the Sunday following, the cans are brought back to school. Nearly the whole of the first and second class of boys are plough-boys, or labourers, who have for some period left the day-schools. A Sunday school, well conducted, is a most important feature in a large parish. It keeps up a connexion between the minister and his flock, and enables him to press those solemn duties home to the hearts of its members, which at ten years of age, when they go to day labour, they too often forget. The girls are all dressed alike, in straw bonnets, check aprons, and blue check tippets. The boys in long white pinnars with sleeves. In the first week of November, the summer clothing is put by, (viz. the tippets and pinnars) and grey druggat cloaks are delivered in their stead. These continue in use till the first week in May, when they are returned, repaired, baked, and put by till wanted. Pepper is strewed between the layers of cloaks to preserve them from moth.

‘Any person wishing to be instructed concerning the Holy Communion, is invited to attend at the School-room, Hambleden, at five o’clock, the evenings of the Sundays on which notice has been given at Church, of the celebration of the Communion on the following Sabbath.’

‘There are seven or eight Public Communion Sabbaths in the course of the year, at Hambleden Church, and no one can doubt the necessity of instruction preparatory to participating in the holy rite. On the Sunday preceding the Communion, the whole of the invitation in the Prayer Book is read, and those who wish for instruction are invited to attend that evening in Hambleden School-room, at five o’clock. The number that come, is from 150 to 200, and the opportunity is taken to explain, in connexion with the sacrament of the Lord’s Supper, the great principles of religious knowledge, the fall of man, the consequent

corruption of human nature, the promise of a Saviour, and redemption through his blood, the necessity of the regenerating and sanctifying influences of the Holy Spirit; then the institution of the sacrament, the duties of communicating, and the particular fast and festival approaching. It occupies about one hour and a half, and is listened to with great attention. Many are present at four or five lectures before they become communicants, and the increase of numbers at the Lord’s table is gradual. At Easter and Christmas, there are about 120 communicants. On other occasions, about ninety. After Easter, there are about eight or nine private communions at the different hamlets or cottages, for those whose age or infirmities present an obstacle to their attendance at Church.’

‘The evening school for teaching grown up persons, and those who go to daily labour, to read and write, will open in Hambleden School-room, on Tuesday, November 11, at half past five o’clock, and be open from that hour till eight, on Tuesdays and Fridays, during the winter. The women and girls will be taught at the Rectory house, on the same evenings, at the same hours. The number of scholars last year, was 131. It is intended to open the sewing school for lace-makers, soon after the evening school closes. Nearly seventy attended last summer.’

The adult school is a most valuable addition to an agricultural parish, and though attended with considerable fatigue, fully repays the minister who undertakes it. Let it be noticed, that at the weekly schools of a country parish, and even at the national ones in the neighbourhood, few boys can be retained after ten years of age. From that period till they reach manhood, they must be indebted either to Sunday Schools, (which they usually quit at 15) or adult schools, for keeping up the knowledge they have acquired. There are many also who have not had the same advantages with themselves in younger days, who, when they come to an age to be able to appreciate the value of knowledge, feel their deficiency. To them the adult school is open. They come if they please, but no invitation, except the general one in the hand-bill, is given.

Nothing can be more gratifying than their attendance; 108 were on the list last year, and the average present was above 90. There is no limit to age; 'the going to daily labour' constituting any admissible pupils. The scholars are divided into nine or ten classes, according to their proficiency, taking care not to put quite lads with men grown up. The six head classes read the Testament, and answer scriptural questions arising out of their reading, one hour and a half. The other classes read the psalter or spelling books for the same time. They then all go through the arithmetical tables, write for three quarters of an hour, and sum till eight o'clock. The evening hymn, or a psalm is then sung, and two or three short prayers are read. The general conduct of the scholars is most pleasing, and their progress in reading, writing, and understanding scripture, most encouraging. When the day lengthens, so as to call for their protracted labour in the field, the school is closed. Their copy-books and pens are given to them on the last night, and generally a book is presented to each. The females, (of whom the greater part are the first class Sunday School girls, and teachers, and some few others, in all about 92,) attend at the Rectory house on the same evenings. The plan of their instruction is the same as at the school-house.

'Any young men desirous of reading the scriptures, and having them explained, are invited to attend at Hambleton School room, on Sunday evenings, from six to seven o'clock, as during the last year'

The Sunday evening reading has only been tried one year, but promises to be of much use, in establishing in the minds of all the flock, the great truths of scripture, which they have been either taught at school, or of which they are still ignorant. The invitation was, in the first instance, given to young men alone; but admission was soon so sought by the aged, that none are now excluded. A class of about twelve young men read the portion of scripture, verse by verse, and it is commented on and explained familiarly as they proceed; then paraphrased, and practical duties insisted on. From

Easter to Michaelmas, females are allowed to occupy one of the rooms, and the men the other, the class table being placed in a wide door-way between the two rooms. The reading is preceded by singing the evening hymn, and is concluded with a psalm and prayer. The attendance is very regular, and great satisfaction expressed. From 150 to 200 are usually present. The bell rings punctually at six, and the whole is concluded by half past seven.'

I pass over the notices about the Savings' Bank, supply of fuel, potatoes, child-bed linen, clothing, &c. as also those relating to confirmation, vaccination, &c. and merely trespass upon you with Mr. R.'s closing paragraph, and one or two observations which the perusal of the tract has suggested to my own mind.

'In the foregoing little account, it is hoped that there is nothing exceptionable, and that all is done according to due order. The simple object throughout, is to bring the members of the flock to know God and Jesus Christ whom he hath sent, and to love their neighbours as themselves, and this through the instrumentality of their minister. His charge is "to preach the word, to be instant in season and out of season, to reprove, rebuke, exhort with all long suffering and doctrine." May he who will not overlook the cup of cold water given for his name's sake, bless the endeavours of the 10,000 Parochial Ministers ordained to preach the Gospel in this Island!'

'Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.'"—2 Cor. ix. 10.

The first observation I would make, is, how exceedingly important are the labours of a parochial minister, and what incalculable blessings may reasonably be anticipated from a steady adherence to such measures as Mr. Ridley has been adopting for the last twenty years.

The next observation I would add, is, that it is of great importance that persons desirous of doing good should

not attempt more than they can steadily and perseveringly pursue. The stated reading and exposition of scripture; the superabundance of Sunday and Adult schools; the visiting of the sick, &c. will require considerable time. The young minister, therefore, will do well, before adopting such plans, to pause and consider whether he can undertake all these plans, without sacrificing that time which private devotion, study, meditation, preparation for the pulpit require. Let him feel his way gradually, and not attempt too much at once. It is easy to increase, but not so easy to relinquish, labours of this kind.

Convention of Connecticut.

THE annual Convention of the Protestant Episcopal Church in the State of Connecticut, assembled in Christ Church, Hartford, on Wednesday the 3d day of June last, and was composed of the bishop of the diocese, and thirty-eight clerical members, and fifty-seven lay delegates, representing thirty-seven parishes. The Rev. Wm. Jarvis was chosen secretary, and Wm. R. Hitchcock was appointed assistant secretary. Morning prayer was read by the Rev. Smith Pyne, rector of Christ Church, Middletown, and the sermon delivered by the Rev. Hector Humphreys, professor of languages in Washington college, and rector of St. Luke's Church, Glastenbury.

The Right Rev. Bishop Brownell, agreeably to the 45th canon of the General Convention of 1808, delivered his annual address, which was inserted in our number for July, p. 197.

Union Church in Hitchcocksville, was received into union with the Convention of the Church in this State.

A report of the proceedings of the Society for the Promotion of Christian Knowledge was presented, read, and accepted.

A committee of three was appointed on the proposed alterations in the liturgy, who reported the following resolution, which was unanimously adopted, as expressive of the sense of this Convention:—

"Resolved, That the alterations in the liturgy, proposed by the General Convention of the Protestant Episcopal Church, are considered by this Convention as inexpedient."

The following gentlemen were elected the *standing committee*: The Rev. Harry Croswell, the Rev. N. S. Wheaton, the Rev. Reuben Sherwood, the Rev. David Baldwin, the Rev. Hector Humphreys.

Trustees of the General Theological Seminary.—The Rev. Daniel Burhans, the Rev. Harry Croswell, the Rev. Truman Marsh, the Rev. Bethel Judd, Nathan Smith, Samuel W. Johnson, Richard Adams, Burrage Beach.

Delegates to the General Convention.—The Rev. Harry Croswell, the Rev. Nathaniel S. Wheaton, the Rev. Daniel Burhans, the Rev. Reuben Sherwood, Richard Adams, Samuel Tudor, Philip S. Galpin, Samuel W. Johnson.

A report from the committee on the Church Scholarship Society, was read and accepted; and the constitution of that Society was amended.

A report was also received and read from the committee on so much of the Bishop's address as related to the Episcopal Academy at Cheshire; and the following resolution was thereupon passed:—

"Resolved, That in the opinion of this Convention, it is inexpedient that the same gentleman should fill the offices of Principal of the Episcopal Academy at Cheshire, and pastor of the Episcopal congregation in that place."

The committee on the state of the Church made a report, the closing paragraph of which is as follows:—

"Churchmen have reason to be thankful for the sacredness of their ministry and sacraments, for the purity of their formularies, and the hopeful stability of their doctrines and institutions; but to commend the Church to them that seek the truth, it becomes us to adorn the doctrine of God our Saviour in all things. The Church built upon the Apostles and Prophets, Jesus Christ himself being the chief corner stone, will never fail, nor can the gates

of hell prevail against it; but they who will hasten the time when *men shall see eye to eye*, must be valiant for the truth to that end. Churchmen who love the Church, will not let present attainments satisfy their expectations; *but forgetting those things which are behind, and reaching forth unto those things that are before, they will press toward the mark for the prize of the high calling of God in Christ Jesus.*"

The following resolution was unanimously adopted:—

"Resolved, That this Convention views with gratification the enlarged operations of the Domestic and Foreign Missionary Society, and deeming it an institution highly deserving the support of the members of the Church in this diocese, urges upon every parish which does not already extend aid to it in some other mode, to make an annual collection in aid of the Society, after a sermon on the duty and need of missions, by the minister."

The parochial and missionary reports submitted to this Convention, are extremely interesting, affording abundant and gratifying evidence of continued increase to the numbers, and strength of our Zion in this portion of the Lord's vineyard. We collect from them the following aggregate, viz.—Baptisms (adults 64, children 416) 480; marriages 174; communicants 3322; funerals 320. Sunday schools, in connection with the General Protestant Episcopal Sunday School Union, are in successful operation in most of the parishes, and they are generally supplied with libraries.

The Church in this diocese consists of the bishop and 58 clergymen, and 78 congregations.

Convention of Massachusetts.

THE Convention of the Protestant Episcopal Church in the State of Massachusetts, was held in St. Paul's Church, Boston, on the 17th and 18th of June, 1829. There were present the Right Rev. Alexander V. Griswold, D. D. Bishop of the Eastern Diocese, seventeen presbyters, six deacons, and thirty-three lay delegates, representing

sixteen parishes. The Rev. Thomas W. Coit was chosen secretary, in the place of the Rev. Benjamin C. Cutler, who declined a re-election; and Henry K. Newcomb was appointed assistant secretary, and Thomas W. Phillips was chosen treasurer. Divine service was conducted by the Rev. John West, rector of St. Thomas's Church, Taunton; the sermon, from Luke xi. 2. "Thy kingdom come," by the Rev. Joseph Muenscher, rector of St. John's Church, Northampton; and the Lord's supper administered by the Bishop, assisted by the Rev. Mr. West.

"A report of certain proceedings of an Ecclesiastical Society in Piedmont Square, in the city of Boston, calling itself by the name and style of Grace Church, was read:—Whereupon it was voted to appoint a committee of five to report on said proceedings during the sittings of this Convention. Rev. Dr. Morss, Rev. Messrs. Potter and Doane, E. A. Newton, and John Edson, were appointed the committee;" who afterwards reported the following preamble and resolution, which were adopted.

"Whereas a number of persons in this city have organized themselves into an Episcopal Congregation, under the name and style of Grace Church, and have applied to be admitted into connexion with this Convention; and whereas it is understood that the person now officiating for them is a clergyman of the Presbyterian order, who has applied to the standing committee to be received as a candidate for Episcopal orders; and whereas such application is now pending before that body, and should it pass, there will be no doubt that this congregation will be admitted into connexion with this Convention:—

"Therefore, Resolved, that the consideration of this subject be postponed till the standing committee shall have acted definitively upon the aforesaid application, and that the delegates from the congregation of Grace Church, here in waiting, be furnished, if they desire it, with a copy of this resolution."

A committee having been appointed to consider of the expediency of ~~accepting~~

ing the first article of the constitution, they reported the following amendments, which was accepted, and, agreeably to the constitution, lies over one year for final consideration:—Voted, that instead of the words "Churches in this State," there be substituted the words "Church in this Commonwealth;" and that instead of the words "ministers of said Churches," there be substituted the words "clergy of the same."

The following gentlemen were appointed the *standing committee*:—The Rev. Dr. Gardiner, the Rev. Mr. Boyle, the Rev. Mr. Edson, Dr. J. C. Warren, Thomas Clark, and George Brinley.

Delegates to the General Convention:—The Rev. Dr. Gardiner, the Rev. Dr. Morss, the Rev. Mr. Potter, the Rev. Mr. Edson, Dudley A. Tyng, Stephen Codman, Edward A. Newton, Edward H. Robbins, jun.

Trustees of the General Theological Seminary:—Rev. Dr. Eaton and James Bowdoin.

"*On motion* by Mr. Newton, Resolved, that this Convention continues to view with satisfaction and devout gratitude to Almighty God, the evident increase of the missionary spirit in the Church, and especially the interest and patronage bestowed upon the Domestic Missionary Society of this State; and would renewedly urge every parish in the diocese to be zealously active in affording it their support."

"*On motion* by Mr. J. W. Ingraham, Resolved, that this Convention continues to view, with deep interest, the cause of Sunday schools in our Church, and that it considers it the bounden duty of every parish to establish and support one or more Sunday schools within its boundaries.

"*Resolved*, that it be earnestly recommended to every Sunday school in the Church in this State to become immediately connected with the Massachusetts Episcopal Sunday School Society, or the General Protestant Episcopal Sunday School Union; and that the clerical members of the Convention, and the lay delegates of those Churches which are not supplied with

clergymen, be requested to use their exertions in behalf of said societies.

"*On motion*, Resolved, that a committee of three clergymen and two laymen be appointed, to inquire into the expediency and practicability of adopting some plan for Theological education in the Eastern Diocese, and to present a memorial on the subject to the next Diocesan Convention. Rev. Messrs. Baurry, Doane, and Potter, E. A. Newton and Henry Codman, were chosen this committee.

"*On motion*, Resolved *unanimously*, as the sense of this Convention, that it is inexpedient to make any alterations in the liturgy."

The parochial reports, condensed in a tabular form, present the following aggregate:—Baptisms (71 adults, 264 infants) 331; marriages 64; communicants 1032; funerals 119. This, however, is not to be considered as a true state of the Church in this diocese, several of the parishes having made no returns.

The next Convention is to be held in Trinity Church, Boston, on the third Wednesday of June, 1830.

Convention of Delaware.

THE Convention of the Church in this State was held in Christ Church, Dover, on the 6th of June, 1829. There were present three clerical members, and fourteen lay delegates. The Rev. Daniel Higbee was chosen president, and Evan H. Thomas secretary. Morning prayer was read by the Rev. Isaac Pardee, rector of Trinity Church, Wilmington, and the sermon preached by the Rev. Stephen W. Prestman, rector of Immanuel Church, Newcastle, and St. James's Church, Stanton.

The following reports were received from the Right Rev. Bishop White, and the Right Rev. Assistant Bishop Onderdonk:—

"PHILADELPHIA, May 25, 1829.

"Having been requested by the Standing Committee of the Protestant Episcopal Church in the State of Delaware, provisionally to act in the duties of the Episcopacy for the said State, I certify, that in compliance with

the request, I have received letters of dismission from the Right Rev. Bishop Hobart, in favour of the Rev. Isaac Pardee, who is accordingly now a minister of the Church in Delaware.

In the same character I have granted letters of dismission from the Church in the said State, to the Rev. Pierce Connelly, the Rev. John For- man, and John Wiley, jun. a candi- date. For information of further acts of the Episcopacy, I refer to a report which will be made by the Right Rev. the Assistant Bishop of the Church in this State, grounded on his personal visitations made at my desire.

WM. WHITE, *Bishop of the Prot. Epis. Church of the Common- wealth of Pennsylvania.*

P. S. June 1 I have this day re- ceived from Bishop Griswold letters dimissory in favour of the Rev. Joseph H. Coit, and have admitted him into the diocese of Delaware.

W. W.

To the Convention of the Protestant Episcopal Church in the State of Delaware.

BRETHREN THE CLERGY AND THE LAY DEPUTIES,

In fulfilment of an intimation given in my last communication to you, and by the request of Bishop White, and as his representative, I visited, last March, the lower part of your diocese. The duties then and since performed in Delaware, I now re- port to you, in conformity with the 45th canon of the General Con- vention. On the 16th of March I entered your State from the lower part of the Eastern Shore of Maryland; on the 17th I visited and preached in Prince George's Church, Dagsborough, in the morning; St. John's, Little Hill, afternoon. On the 18th, Christ Church, Laurel, morning; St. Paul's Church, Georgetown, evening. On the 19th, St. Paul's, Georgetown, morning; St. George's Chapel, after- noon; St. Peter's, Lewes, evening. On the 20th, St. Peter's, Lewes. On the 21st, Dover, evening. On Sunday, 22d, Dover, morning; St. Peter's, Smyrna, evening. On the 23d, Ema- nuei Church, Newcastle, evening.

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On Sunday, May 30, I visited and preached in Trinity Church, Wilming- ton, in the morning; and in the place temporarily occupied for worship in town by that congregation, in the af- ternoon. In the evening of the same day I preached to the new Episcopal congregation, formed last year in that borough, by the name of St. Andrew's Church. The following confirmations have been held, viz.—Dagsborough, 1 person; Laurel, 4 persons: George- town, 5; Lewes, 17. The above were the first administrations of this rite in the county of Sussex. In Trinity Church, Wilmington, 20 persons were confirmed. The congregation of St. Andrew's, Wilmington, are erecting a Church, and Trinity Church is about erecting an additional place of worship in the town. By request of the ves- tries, respectively, I consecrated, in March last, the following churches:— Christ Church, Laurel; St. George's Chapel, and St. Peter's Church, Lewes, all in Sussex county. In the course of these visits I have twice adminis- tered the rite of baptism. I have every where been again received with the most respectful attention and kind hos- pitality, which I take this opportunity of gratefully recording.

I am, Rev. Brethren and Gentlemen, your affectionate friend and servant in the Lord,

H. U ONDERDONK,
Wilmington, June 1, 1829.

The following resolution was read and adopted *unanimously*,—

Whereas, an invitation, under the twentieth canon of the Protestant Episcopal Church, has been hereto- fore given to the Right Rev. William White, D. D. Bishop of Pennsylvania, to visit and perform the Episcopal of- fices in this diocese, which invitation was kindly accepted; and the said Right Rev. Bishop has been pleased to appoint the Right Rev. Henry U. Onderdonk, Assistant Bishop of the diocese of Pennsylvania, to visit and perform the Episcopal offices within the diocese of Delaware; and this Convention, fully impressed with the importance to the interests of the Church in this diocese; of the Episco-

past visits of the Right Rev. Bishop Onderdonk:—

Be it therefore *Resolved*, by the Convention of the diocese of Delaware, that the said invitation heretofore given to the Right Rev. Bishop White, be and the same is hereby extended to the Right Rev. Henry U. Onderdonk, as Assistant Bishop, and that the said Right Rev. Bishops be and each of them is hereby invited, jointly and severally, to visit and perform the Episcopal offices within this diocese; the Right Rev. Wm. White as Bishop, and the Right Rev. Henry U. Onderdonk as Assistant Bishop.

A committee having been appointed at the last Convention to consider and report to this Convention in relation to the communication of the Secretary of the late General Convention, reported as follows:—

That it is inexpedient for the Convention of this diocese to concur in the first and second resolutions contained in the said communication; and the said committee respectfully recommend that the Convention of this diocese approve of the third and fourth resolutions contained in the said communication, and they also recommend the propriety of altering the second clause of the eighth article of the Constitution of the Protestant Episcopal Church in the United States, by adding the words '*or the articles of religion*' after the words '*other offices of the Church*.'

The following gentlemen were elected *Delegates to the General Convention*:—The Rev. Stephen W. Prestman, the Rev. Daniel Higbee, the Rev. Isaac Pardee, and William T. Read, John Cummins, Samuel Paynter.

Standing Committee:—The Rev. Stephen W. Prestman, the Rev. Daniel Higbee, and Nicholas Ridgely, John Cummins.

The following preamble and resolution were read and unanimously adopted:—

Whereas, Trinity Church, Wilmington, has always been represented in this Convention, and elects, as its *rector*, a clergyman of the Protestant Episcopal Church, be it therefore *Resolved*, by this Convention, that

Trinity Church, Wilmington, has been, and is at all times, entitled to be represented in the Convention of the diocese of Delaware.

And in regard to the Sunday school system, the following resolution was passed:—

Resolved, That the Convention of the diocese of Delaware highly approve of the General Protestant Episcopal Sunday School Union, as being the only institution capable of supplying the wants of the Protestant Episcopal Church for the purposes of Sunday School instruction; and that it be and is hereby recommended to the churches within this diocese, to form Sunday School Societies auxiliary to the General Protestant Episcopal Sunday School Union.

The parochial reports present the following aggregate:—Baptisms (8 adults, 27 children) 35; marriages 29; communicants 172; funerals 28.

The next Convention is to be held at Smyrna.

For the Christian Journal.

Sermons upon Religious Education and Filial Duty, by the Rev. J. M. Wainwright, D. D. Rector of Grace Church, City of New-York. New-York: T. & J. Swords, G. Long, E. Bliss, and G. C. & H. Carroll. 1829.

In many respects, the prospects of the Church are cheering to her sons. In none more so than in the increasing attention paid to the religious education of her youth. Episcopal charges and addresses,* parochial reports, periodical publications,† the active and efficient operations of general, diocesan, and parochial societies, all bear evidence to the interest that is taken in this immensely important subject,

* See the last addresses of Bishops White, Brownell, and Hobart; and particularly the charge of Bishop Croes to the last Convention of the diocese of New-Jersey:—a production which, for sound sense and practical utility, is worthy of a Gibson or a Secker.

† Our fellow-labourers of the Register and of the Watchman, are especially deserving of praise for their repeated and eloquent appeals to the good sense and piety of Episcopalians in behalf of Sunday Schools and the kindred branches of religious instruction.

by those who have the power to propagate that interest, and render it productive. Among the 'cloud of witnesses' to this effect, the work before us is by no means the least remarkable. It is the earnest, affectionate, and forcible call of a parochial clergyman upon those whom the providence of God has committed to his care, to discharge one of the most important of their relative duties in a manner becoming their character as immortals, and their profession as Christians. It is precisely that kind of effort which we like to see exerted, the effort of a responsible person in his own peculiar sphere. First in the pulpit, and now, at their request, from the press, the author has undertaken to impress proper views of the momentous business of education upon the members of his parish. We trust that his zealous and well directed effort will not be destitute of full effect. Happily, its utility will not be confined to those for whom it was chiefly intended. The reading public are put in possession of one more testimony to the nature and extent of their duty to the rising generation. Sound reasoning and impressive eloquence are presented in an accessible form, and will not fail to excite attention to the subject, and do good.

'The chief design of education,' 'the best means of promoting this design,' and 'the reward that will attend its promotion,' are stated by Dr. Wainwright as the subjects of his course of sermons—a course preached, in consequence of the author's well founded opinion that 'the pulpit is the appropriate place for exhorting Christian parents to the study' of their duties as such, 'and the examination of a subject vitally connected with the moral and religious improvement of the community,' in his parish church, on the mornings of the four in advent of the present year.

The first two Sermons are devoted to an examination of the true nature and obligation of religious education. The futility of the common distinction between religious and secular education—as if man could live and prosper in his present state with a training in which reference to a future should have

no part, or as if the religious character and views were in no wise liable to alteration by the mode of preparation for worldly intercourse and business—is well exposed. The prevailing errors in the estimate of the comparative value of what are thus shown to be in reality only collateral branches of the great work of education are pointed out, and urgent motives for the adoption of a different course of thinking and action, stated with much force. The absurd and dangerous preference so commonly given to ornamental studies is made an object of particular attention, and its tendency laid open to contempt and abhorrence with much ability.

"The true Christian," says Dr. W. (we cannot refrain from quoting at least a *small part* of his manly representations of this subject) "may possess a mind disciplined in all the severities of intellectual research, richly furnished with all the secrets of physical science, and polished by all the ameliorating influences of elegant literature; he may also be accomplished in all the outward graces and observances demanded by the votary of the world. We may desire these things for our children, and may bestow thought, and labour, and expense, upon their attainment. But should we desire these things alone, or principally? Should we show that in our estimation they are of the highest importance? Should we allow them wholly to take place of moral and religious culture, or at least crowd it into a few reluctant moments given only upon the Lord's day? Should we permit studies that are only worldly to engross the whole of every week day, and press so heavily upon our children, as that they can think of nothing else; and in order to gratify their excited ambition of keeping pace with their fellows, are induced to employ a part of the sacred day of rest in harassing studies? When we pursue this course, we are most unkind; yes, most guilty in debasing the moral and spiritual character of our children; for surely that parent is thus culpable, who magnifies into the greatest importance the studies of history, geography, languages, and attends little to the Bible and to moral discipline. It is lamentable to see how parents will thus degrade their offspring, and by worldly conduct and conversation, teach them to suppose that their condition here is the grand point to be attended to—that their immortal existence is a question of *small importance*, and requires little consideration."

"We hear so much said in our churches

nity about the importance of education, that no one can for a moment suppose it to be neglected. Any person who will pay attention to the anxious inquiries made about schools, the qualifications of different instructors, and the comparative merits of different systems of discipline, and who knows also the large amount of money that is expended in this city in the various departments of education, will be convinced that we are alive to the importance of having our children *trained up in the way we think they should go*. But amidst all this discussion, who ever hears much about teaching the principles of religion? Who hears parents express a supreme desire that their children should be made to walk in the road that leads to heaven? They are sufficiently strenuous about their going the way that leads to riches and worldly distinction, and would have them walk in it with dignity and grace. This being the case, we cannot be surprised to find our schools, as unhappily most of them are, in a state of feverish emulation, contending which shall crowd the greatest quantity and variety of lessons into a given space of time, whilst those persons who urge the importance of religious instruction both at home, and in the opportunities afforded by the church, are told, that truly the exercises of the school are so burdensome, as to preclude the possibility of attention to other things. We mean not to cast the slightest reflection upon the many highly respectable individuals who are engaged in the honourable profession of teaching. The fault does not rest with them. It is their interest to supply the peculiar demand that is made upon them. In our complaints, as regards the present system, our charge is against you, parents, who have not formed a just conception of the true design of education. Had you done so, we cannot believe that children (as we fear is too often the case,) would be pressed to application to the injury of health; that emulation would be the only, or the highest, motive to exertion; and that worldly studies would be allowed to absorb the mind to the exclusion, or at least the neglect, of religious and moral truth."

An earnest exhortation to parents to fulfil their duties to their children as becomes their Christian belief and hopes, strengthened by a pathetic representation (which we have too good reason to know to be true to life) of the death-bed of a child beloved, but beloved rather as an earthly good or worldly toy, than as a fellow heir of immortality, and so trained in spiritual ignorance, concludes this division of the course, with the second sermon.

The *means of conducting* a religious education form the subject of the third in the series. Brevity is necessarily studied, and precludes more than a very rapid sketch of the subjects of instruction and mode of discipline which Dr. W. would recommend, and a plain and impressive statement of the need and value of good example. Simplicity, affectionateness, and progressive development, are the qualities most strenuously insisted on in religious instruction. The being of God, his attributes, human accountability, the divine superintendence, and hence the duty and privilege of prayer are the subjects pointed out in the order supposed to be most eligible. Then, the perusal of the sacred volume is to be inculcated.

'At a more advanced period,' 'the principal doctrines of revealed truth, as the fall and depravity of man, the atonement by Jesus Christ, and the influence of the Spirit of God in converting and sanctifying the soul, and the nature and constitution of the Christian Church.' P. 59

On this point, and on this alone, we differ from Dr. Wainwright. *Our method of training the infant 'servant and soldier of Jesus Christ,' would be, in the first place, to teach him to lip his Master's name, and to know his banner.* Some experience, as to the relative value of both methods, has settled us in the firm conviction of the decisive superiority of the latter. Let the young mind be led 'to God *through Christ.*' Let it *first* be taught to know and love its Saviour, *then* to adore the Father whose 'love was made manifest' by 'sending' him.

The 'principal doctrines of Christianity' are very far more easy of comprehension to the infantile mind, than they would suppose who have never been conversant with its operations, or have never accurately scanned its grasp. They are even more so than the simpler, but abstract, truths relative to the existence, character, and relation to his creatures, of the Deity. More interesting, more distinctly impressible upon the tender heart and yet feeble intellect, they unquestionably are. Let religious instruction then, be, from its

beginnings, decidedly Christ-

question as to the propriety of giving distinctive principles of belief and worship, is thus summarily and judiciously decided.

the parents in doubt themselves what the Scriptures teach? Are we certain in what church to enrol our children as members? It is high time, they have become responsible for the education of immortal beings whom we have brought into the world, that we should decide upon these important

The heads of a family ought not to be in uncertainty whether or not to be so, and what form of Christianity to profess. And their own minds once settled in their own views settled in regard to which is the most important subject in an inquiry, can they hesitate about giving their children in what they think to be the truth? Can they refrain from communicating to those interesting whom they most love, the principles which they are governed, the by which they are sustained? Sure-

If we are in earnest about our religion, if we fully acknowledge its value, and feel its value, and realize its value, we shall use unceasing pains to educate our children in our own principles. While we teach them the great principles of charity, candour, and force, in regard to the opinions of others, we shall not hesitate to say, My worship thou the God of thy Father, feel with him at the same altar, and offer the same sacrifice."

the subject of *discipline*, the of Dr. W. appear to us uncommonly judicious and important. Their sentiment is—*gentleness*, but *unshakenness*. Chastisement is not disapproved for fastidious delicacy or mis-tenderness. Reward is set higher than mere token of approbation or the purchase of exertions, and placed in the affection of the parents, the desire of their love, the fear of giving them pain.

Under the head of the *blessings* commended upon a religious education, the sermon contains some judicious observations on the extent in which it may be expected, and the obstacles principally arising from the past errors, that too often render attempts at religious education devoid of effect. Sound judgment, faithfulness, consistency, and an equal accord-

ance of indulgence and severity, must combine in the parent, to afford him a reasonable hope of success in his endeavours.

These requisites secured, "if, in a limited number of instances an early religious education fails either in whole or in part, of producing a corresponding result, we may yet have entire confidence in the general operation of the principle contained in our text. God has appointed means to be used to the attainment of every end; and when both are in conformity with his declared will, we cannot doubt that he will command a blessing upon them. Without the influence of this blessing, we know that all our designs are nothing worth, and all our efforts will be unavailing. His spirit must encourage parental solicitude, and sanctify parental instruction, admonition, and example. Placing their reliance then upon the goodness and power of God and his promises, let earthly parents assiduously direct their thoughts, their prayers, and their exertions, to the religious education of their children, and let them not doubt concerning the accomplishment of their good purposes and desires."

To the course of sermons addressed to parents, is appended a *5th* on 'filial duty,' intended for the younger portion of the author's charge, in which the nature and duty of filial obedience are explained, and enforced by the example of the Saviour, as given in the transaction recorded, Luke ii. 41-52.

We repeat the opinion with which our brief abstract was commenced,—this work will do good. If the purpose for which it was composed, has prevented the degree of fulness in the discussion of its important subjects which might have been desirable, it has secured an attractive form, and attaches no slight degree of interest to the book itself. If the nature of the subject has precluded novelty or originality, the affectionate earnestness of manner, and well chosen language, cannot fail to draw attention.

From the Oneida Observer.

Visitation of Bishop Hobart to the Oneidas.

On Tuesday, the 21st ult. the Right Rev. Bishop Hobart made his usual Episcopal visitation to the Indian settlement at Oneida.

we were fortunate enough to be present and witness the interesting services in the Church on that day. Information having been previously given them of the Bishop's intended visit, a party of fifty or sixty Indians, on horseback, with their chiefs and interpreter, came out about four miles to meet him, and to escort him to the Church. This was a novel and gratifying spectacle; and the little groups of Indian women and children that might be seen hurrying across the fields towards the Church, as the procession approached, added much to the novelty and interest of the scene. On arriving at their house of worship, the Bishop and his attendant clergy took their seats in the Church, when the services commenced with a few verses from the psalms, translated into Indian, and sung by about one hundred natives in the gallery, with whom many of those below united. The usual service, which consists of a literal translation from our excellent liturgy, was read by their catechist and teacher, in which the whole congregation united with much apparent seriousness and devotion. The responses were made in an audible and solemn tone, and the hymns of praise were chanted forth by hundreds of voices, in a manner which proved that they "sung with the spirit, and with the understanding also."

Immediately after prayers, the holy rite of confirmation was administered to ninety-seven native Indians, who had been previously instructed for that purpose; and after that about fifty partook of the holy sacrament of the Lord's supper. Never have we witnessed a more interesting and solemn scene. To behold nearly one hundred of these, once wild sons of the forest, not only civilized, but christianized, and coming forward of their own accord, to "renew and ratify the solemn vow which was made at their baptism," publicly renouncing their idolatry, and openly "professing the faith of Christ crucified," what heart could remain unaffected at the sight?

The nature of the service was evidently perfectly well understood by

them, and if we may form an opinion from the seriousness and humility of their demeanour, (and it is only by 'the outward appearance' that man can judge,) they all came forward with sincere and pious resolutions of living agreeably to their solemn engagements. Too much praise cannot be given to Mr. Davis, their excellent and indefatigable teacher, for the zeal and disinterestedness with which he has devoted himself to their religious instruction; but we trust he looks far above mere human applause, for the reward of his unwearied labours. That blessing, without which "Paul may plant and Apollos water" in vain, has been abundantly poured upon his faithful exertions. We rejoice to hear that he is soon to receive orders in the Church, and will then be enabled himself to administer the ordinances of religion to the interesting flock.

After confirmation, and the communion were administered, the Bishop addressed them, through the medium of an interpreter, in his usual affectionate and impressive manner; but in the plainest and most simple language, suited to their comprehension. He was listened to with the profoundest attention and respect, for they look up to him as their spiritual father, and always address him by that endearing title. We have obtained a copy of this address, with permission to publish it, not doubting that it will be read with interest by every one who feels the importance of civilizing, instructing, and converting the few that remain, of those numerous Indian tribes who are now fast fading from the land.

At the request of some of their chief men, the Bishop, on Thursday last, met about two hundred chiefs and warriors in council, on their ancient council ground at Butternut-grove.

The warriors, as they are termed, or principal men of the nation, to the number of one hundred and eighty, were seated on the ground in a large circle, and within that, about fifteen or twenty chiefs were ranged in a circle around the Bishop and his attendant clergy, for whom chairs had

been provided in the centre. One of the chiefs then rose and explained, through an interpreter, the object of this council, which was to obtain his advice in relation to some difficulties at present existing in a remote part of the tribe. The Bishop gave them the solicited advice, in a most friendly and affectionate manner; and after he sat down, the council was addressed by "the chief orator of their nation," in a most animated, and judging from the effect produced, in a most eloquent manner. The whole scene was highly picturesque, and would have afforded an admirable subject for the pencil of the artist. The chiefs and warriors, ranged after their ancient custom, in concentric circles around their spiritual "Father," listening with respectful and profound attention to his Christian council; the numerous little groups of Indian women and children, scattered all around, and as near the outer circle as they could conveniently approach, and where they might hear the different speakers,—the beautiful grove, waving its rich foliage above their heads,—the luxuriant fields of grain around, the fruit of their own labour and industry, formed altogether a picture on which the eye of a Christian or the painter might repose with delight. It brought to our minds the celebrated interview and treaty of William Penn with the Indians of Pennsylvania.

At the conclusion of the council, the head chief presented the Bishop with a string of *Wampum*, in the name of the whole tribe, as a token of respect, and a solemn pledge of their unshaken fidelity.

Bishop Hobart's Address to the Oneidas, July 21st, 1829.

My Children,—I have come among you to inquire concerning your welfare and your progress in the knowledge and service of God, and of your Lord and Saviour Jesus Christ.

My Children,—I hope you constantly bear in mind, that to save your souls, should be your great business, and your supreme concern. What will it profit you, if you gain every thing in this world, and lose your

souls? For then, when death separates you from the world, you will be miserable for ever.

My Children,—obtain the favour of God, and love and serve him, and then you will save your souls, and be happy with God for ever.

My Children,—in order to obtain the favour of God, you must repent; you must be sorry for all your sins; you must resolve to sin no more, and you must do all that God has commanded you to do.

My Children,—but even then, you cannot expect the favour of God, unless you trust your whole heart to his mercy, through your Lord and Saviour Jesus Christ. Him God sent to be your Saviour, to bear in your stead the punishment due to your sins, that God might be just, and yet pardon those who had rebelled against him; you must believe that for the merits of Christ, for what he has done for you, God will pardon and accept you, and bestow on you his favour.

My Children,—you ought to love God. He has not only made you; he not only preserves you; but he so loved you as to give his only begotten Son to die for you, that you might live for ever. There cannot be a greater love than this, which God has shown to you. You therefore ought to love him, who so loved you; you ought to love him with all your mind, and all your soul, and all your strength.

My Children,—you ought also to love your blessed Saviour, for it was he who died for you; it is he who now intercedes for you, prays to God the Father, not to punish you as you deserve, but to pardon, and bless, and save you. If you would love your earthly friend, who would save you from temporal evil, from temporal death, how ought you to love Christ, your heavenly friend, who saves you from everlasting evil, from eternal death, and procures for you everlasting life and glory.

My Children,—if you love your God and Saviour, you will always seek to do what they command, which is pleasing to them. You cannot

them, if you do those things which displease and offend them.

My Children,—all sin is displeasing to your God and Saviour, because sin is doing what they have forbidden, and what will render you miserable here and hereafter, and for ever.

And every thing which is pious and good, is pleasing to your God and Saviour, because it is this which they have commanded, and which will make you happy here and hereafter.

You must always seek to avoid that which is evil, and to do that which is good. You must avoid idleness and drunkenness, and cheating, swearing, and neglect of God and his worship and service; and you must be industrious and sober, honest and pious, praying to God every day; and especially on Sunday, his holy day, you must worship him in his holy temple.—But,

My Children,—you cannot do all this of yourselves. You certainly must know and feel, that you are weak and guilty, and depraved creatures, that often you are not disposed to do good, and that when you are, some evil thought, or desire, or passion, prevents you from doing what is good, and leads you to do that which is evil.

My Children,—your God and Saviour hath sent his Holy Spirit to enable you to avoid sin, and to do that which is good. It is his Holy Spirit which secretly, and in a way which you do not know, makes you holy in heart and life. It is this his Holy Spirit that makes you see and love that which is true and good, which subdues all your evil passions, which enables you to think good thoughts, to speak good words, and to do good actions.

My Children,—how necessary then it is that you should have God's Holy Spirit. God gives his Spirit to all men, to enable them to repent and believe, and serve him. But especially, he gives his Spirit to his Holy Church, to all who are baptized, and thus admitted into the society of true believers. He gives his Holy Spirit also, in the ordinance of confirmation,

to all those who sincerely take upon them the promises of baptism, and on whom his ministering servant, the Bishop, lays hands after the example of the Apostles. He gives his Holy Spirit to all those who, in the Holy Communion, eat the bread and drink the cup in remembrance of the death and passion of the Lord Jesus Christ. God gives his Spirit also, when we pray to him for it, especially in this his holy temple.

My Children,—let me then beseech you not to forsake the assembling of yourselves together to worship in this holy place. Here you will have the words of eternal life. Here you will have the true ministry, and sacraments, and ordinances of Christ.

Here Jesus Christ will meet with, and pardon and bless you; here God will listen to your prayers, and will give to you his Holy Spirit; here, by the sanctifying influence of that Spirit, you will be made fit for the kingdom of heaven.

My Children,—never then leave the Church where you have all these blessings, (all that is necessary to make you holy and happy here and for ever.) Do not listen to those who would tempt you to leave it. When a man is in a safe and good path, why should he seek any other?

You are now, while you continue in the Church to which you belong, in a path which will lead you to heaven. It will be foolish, it will be wrong in you to choose any other. Worship God as you have been accustomed to worship him; hear the instructions of him who is set over you, and you will be sure of being led in the right way to heaven.

My Children,—these are my parting words. When I come again, I hope I shall hear you have not neglected them. They are given to you in much love, with an earnest desire that they may do you good.

My prayer for you is, that you may be prosperous and happy in this life, and for ever happy in the life which is to come. May God grant this for the sake of our Lord and Saviour Jesus Christ.

For the Christian Journal.

Reminiscences of a deceased Clergyman.

It is truly interesting and delightful to witness the power and efficiency of evangelical truth, when brought to bear directly and fully upon the human mind. This view of its moral and inherent force cannot fail to deepen and strengthen our conviction of the divine origin of the Christian religion.

To see the simple, unembellished truths of the Bible, after learning and eloquence, and powers of reasoning that seem allied to angelic intellect, have exerted and exhausted all their force in the effort "*to convert a sinner from the error of his way,*" and accomplished nothing—to see the simple, unembellished truths of the Bible proclaimed perhaps by the humblest and most obscure herald of the cross, becoming "*the power of God unto salvation,*" awakening from the deep slumbers of spiritual death, and arousing to anxious solicitude about eternal things, those very minds which had remained uninfluenced and unmoved by all the gigantic powers of the most exalted human intellect, clothing its conceptions in language the most beautiful, and uttering its glowing sentiments in tones the most thrilling; surely this cannot fail to convince us most conclusively, that there is a moral power and divine reality in the truths of the Gospel. We have often witnessed instances of this kind; men of the most exalted talents, capable of presenting their thoughts in the most captivating form, and in their utterance, of imparting to them all the charms and power of melody, have often laboured, and laboured in the attempt to "*convert the sinner from the error of his way*" to no effect. It was not because they had talents and eloquence that they were unsuccessful, but because they were not wielding the right weapons, *the plain, naked truths of the gospel.*

Every unconverted sinner, with all his acknowledgments of being what he should not be, is clad with ideas of his own excellence and righteousness, which, like an impervious coat of mail, can be pierced by no weapon, but

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"*the sword of the spirit, which is the word of God.*" It is the truths, the plain, unvarnished truths inscribed upon the pages of the New Testament, that become to the hearts of men "*sharper than any two edged sword,*" and "*mighty to the pulling down of the strong holds*" of sin. As a matter of taste as well as of conscience, it becomes the minister of Christ, in his exhibitions of divine truth, to adhere to the simplicity of the gospel.

"I seek divine simplicity in him
Who handles things divine; and all besides
Tho' learn'd with labour, and tho' much admir'd
By curious eyes and judgments ill-inform'd,
To me is odious."

The foregoing remarks have been suggested by the continuation of that conversation, the commencement of which we related in the last number of the Christian Journal.

"A lady," continued my much respected friend, the Rev. Mr. H——, "a lady was attached to the congregation, of considerable wealth and influence. It often occurred to me, that if she was ardently pious, she had, in an eminent degree, both the means and ability of being extensively useful. But nothing was more foreign to her than religious seriousness. She was the gayest among the gay, and excessively devoted to all the dissipations and fashionable amusements of the day.

From the influence of education, she had formed an attachment to the Episcopal Church, amounting almost to bigotry. She was always regular in her attendance upon public worship, uniform in her contributions to charitable purposes, and among the first to admire sermons that contained glowing and impassioned appeals to the heart, but yet an utter stranger to personal religion.

It has ever been my study, in composing sermons, to delineate traits of character, to portray habits of thoughtlessness, and describe modes of evading the force of divine truth, from what I actually witnessed among my own people. Hence I never sit down to write a sermon without having some one, or a number of my people, particularly before my mind's eye. The spiritual com-

dition of Mrs. V—— (that was the name of this lady,) was the subject of frequent and fearless delineation. But all my efforts to excite in her mind religious sensibility, were fruitless and unavailing. If at any time a momentary impression was produced, it was as transient as the early dew or morning cloud. At the end of five years, Mrs. V——, though having attended upon my ministry during that period, was just the same vain, thoughtless, worldly minded woman that she was before.

When I began to have a more deep and consistent view of the Gospel scheme of salvation, I immediately altered my mode of preaching. It became my constant effort to exhibit in every sermon, and that in the plainest manner possible, these truths, that all mankind are under the curse of the law, and sentenced to eternal death; that there is no way of escape or deliverance but through Christ; that the grand requisition of the gospel, and that by which alone the soul can be brought into union with Christ, is *faith*; that this faith is the abandonment of all those props upon which we have hitherto leaned, and an exclusive reliance upon the crucified Son of God for justification and life; that this faith embraces Christ as our all, our best portion and richest inheritance, cordially acknowledges him in all his offices and characters, as our mediator, intercessor, and advocate, as our prophet, priest, and king; and that the reception of this faith into our minds, will be the starting point or commencement of a new and holy life, the beginning of a great moral change in our inner man, and will constitute a new era in the history of our existence. That they who are conscious of no such inward change wrought in their hearts, who are as ardently attached to the perishing things of time as they ever were, and yield as readily to the low, corrupt, and debasing inclinations of their fleshly nature as they ever did, and pass the bleeding Saviour by with the same apathy and indifference that they always have, are most indisputably in an unrenewed state, and over them hangs the curse of God's violated and insulted law, which ere long will

sink them beneath its tremendous weight into the abyss of unending woe.

Though deeply impressed with these solemn truths, and sincerely solicitous to make a lodgement of them in the hearts of my hearers, the first sermon of this peculiar character that I preached, seemed to be a total failure, and entirely without effect. Countenances that used to beam with intelligence and interest when I was addressing my people, now exhibited a vacant wandering look, or symptoms of uneasiness, as though the subject was dull and unedifying.

I must confess that I was exceedingly mortified, and humbled, and grieved at the result of this my first essay to preach what I now conceived to be the peculiar doctrines of the Gospel. I went home, and flung myself upon my knees, and with many tears poured out my soul in prayer to God; and I here found comfort. Depend upon it, it is no disadvantage to a minister to be thus disappointed—to be thus humbled and brought low at the foot of the cross. God often works in a way and manner unknown to us; he may see fit to produce, through the instrumentality of his ministers, great good, no evidences of which are manifest to them.

In my private meditation and reading of the word of God, I became more and more confirmed in the belief that the views I had recently embraced were scriptural and true; and I resolved, as I was not preaching myself but Christ, I would preach the truth, whether men would hear or forbear, whether it pleased or displeased them, leaving the result entirely to God.

For a number of weeks I continued to preach with a cloud upon my soul, in "*great heaviness and continual sorrow in my heart*," because the truth did not startle the impenitent from their guilty sleep; but my trust was in God, and I at length began to see the benefit of committing the whole matter to his disposal. I was preaching a sermon over which had been shed many tears, and written with many prayers. The congregation appeared unusually solemn. I was considering the sentence that would be finally pro-

nounced upon the mere moralist. I had placed him before the judgment bar, and was listening to hear what claim, what plea he would urge in the face of that Judge, whom, as a bleeding Redeemer, he had rejected upon earth. My eye at this moment happened to rest upon the countenance of Mrs. V——; the big tear stood upon her cheek, and the whole expression of her features bespoke the existence of deep inward emotion and fixed trouble of soul. The sight to me was like dew to the parched ground. I could not but weep. The thought that God in his infinite mercy had begun to touch the hearts of my people, filled me with indescribable emotions. To many, I believe this was truly a solemn day—a day long to be remembered.

Early on Monday morning I called upon Mrs. V——. She met me with great cordiality, but with a sedateness and seriousness of expression unusual to her. On all former occasions, when the subject of personal religion was introduced, she either remained silent, or sought to give to the conversation another turn; but now this seemed the only theme that could interest her.

She at length said, "I wish you to tell me, Sir, how I can be saved, for I feel that I am a lost sinner."

I inquired if she had never felt that till now?

"No!" she replied; "I have always looked at myself through a false medium. The veil that concealed myself from my own view, has but recently been torn off."

On a subsequent occasion, I desired her to favour me with a short sketch of her religious exercises, and the means by which she was first brought to a right apprehension of her own character, and the way of salvation through Christ.

"From the time," said she, "that I began to reflect upon a state of future existence, which was at an early period, I determined to pursue such a course as would carry me to heaven. I thought I was pursuing that course. - Never did I dream that I had not a valid claim to salvation. I fully believed if I did not commit any heinous *sip*, if I was charitable in giving to the

poor, amiable in my temper, courteous in my manners, and regular in my attendance upon public worship, I should discharge my duty in such a way that I should certainly be saved. The gaieties and amusements of the world, I thought harmless and innocent, and might be participated in without injury or guilt.

"When I heard from the pulpit threatenings addressed to *sinners*, I supposed that the openly vicious were meant, and those threatenings therefore gave me no alarm. That I partook of the frailties common to my species, I was sensible; that I was a sinner in this sense, I was conscious. But thinking it my misfortune, rather than my crime, I thrust from my mind all anxiety on this subject, with the idea "that God would not be strict to mark what was done amiss.

"With these views I remained for years perfectly at ease, indulging the pleasing but delusive hope that all was safe. The first thing that startled me from the deep slumbers in which I was reposing, was a sermon you preached upon the text, "For *all* have sinned and come short of the glory of God." Some remarks in that discourse I shall never forget. You told us "that there was not an individual present, however upright, however amiable, however virtuous, that was not so sinful and guilty as to deserve God's everlasting wrath and damnation; and if there was any one present that had any dependence upon his own goodness, and did not look as exclusively to Christ for salvation, as if he had never performed one good action, that individual would perish."

"These were new ideas to me; I could not credit them. I certainly thought myself better off, and more sure of heaven than the worst of sinners. As far as my good actions go, I am sure they will save me. Such was my conclusion. Still I was uneasy. I began to read the Bible more attentively; I began to reckon up at the close of each day, my good deeds, to see if I had not enough to balance those I knew to be wrong. The more I read, and the more I examined myself, the more uneasy I became; I be-

gan to doubt whether I did any good thing. Another sermon that you preached, placed before me my sins in such a light, that I gave up myself as lost, and was on the very borders of despair. O how beautiful, how transcendantly glorious did Christ then appear, when revealed to me. Then I was deeply and perfectly convinced that if he had been any other Saviour than an entire and altogether Saviour; that if I was not saved in the same way that the vilest sinner would be, I should infallibly perish."

This is a brief sketch of the account she gave of the manner in which she was first aroused to a sense of her condition. This, thought I, is a lesson intended to teach me to do my duty, and not be discouraged, though I see no immediate results. The very sermon to which she referred her first serious impression, was the one which gave me so much uneasiness, because it was heard with so little interest. I was now more fully determined to know nothing among my people, "save Jesus Christ and him crucified." The blessing of God attended the word spoken.

In less than three months I administered the communion to forty new communicants. O how lovely did the Church of Christ then appear—an ark into which precious souls were gathered, and over them were spread the outstretched wings of covenanted mercy.

Such was the substance of the conversation which was started by the inquiry, "What kind of preaching will be most successful in saving souls?" If desired by our readers, some further account of the Rev. Mr. H— may be given.

IRENEUS.

THE attention of some of the congregations in this city and in other parts of the diocese, having been recently directed to the subject of Domestic Missions in the United States, in a very excellent and eloquent discourse, by the Reverend Mr. Weller, late Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, we have requested and obtained for

insertion in this Journal, an extract from that discourse, relating particularly to the present state and prospects of missionary exertion in this country, under the direction of that society. This extract contains a full and accurate statement of the spiritual wants of our new settlements, with an animating description of the opportunities now presented for the propagation of the Gospel, through the ministry and worship of our Apostolic Church, and arguments drawn from well established facts, for the necessity of immediate zealous and persevering efforts in that work and labour of love. We love that the account here given will awaken in the breasts of our readers the same deep interest in the cause which it was the purpose of the Rev. preacher to advocate, as was produced by the sermon among the generality of those who had the gratification to hear it; and that the members of our communion will be induced, by the considerations which it offers, to contribute liberally of their earthly substance to the relief of those who are living without hope and without God in the world.

The Green-Bay mission we would particularly commend to the patronage of Episcopalians, because, from some peculiar circumstances connected with it, and the character and situation of those who are its objects, as will appear from the extract, it stands most in need of present and efficient support.—*Ed. Christ. Jour.*

Extract from a Sermon in behalf of the Domestic and Foreign Missionary Society, by the Rev. George Weller.

The chief labours of this Society have been in endeavouring to promote the dissemination of the Gospel among our own fellow citizens, our own brethren in the Southern and Western States and Territories. Until within the last nine or ten months, there were but three missionaries employed even there. This number has, in that time, been increased to eight, and it is contemplated to go on to increase the number as fast as the means of the Society will allow.

Four or five could be added to this number in the ensuing autumn, should the Society possess the means for their support.

What a claim has this region upon the sympathy and aid of the Christian philanthropist! Take up a map, and ascertain its extent. From lake Erie on the north, to the gulf of Mexico on the south, between the original United States on the one side, and the Rocky mountains on the other, spreads a tract of country which cannot be traversed, from one extremity to the other, by the most rapid traveller, with the aid of all the advantages of modern navigation, so speedily as he could cross the Atlantic, and place his feet upon the old world. Take up your statistical tables, and estimate, if you can, its almost infinitely increasing population. Again take up your map, and compare its boundaries with those of the Atlantic States. I can remember the day, when a tour beyond the Alleghany mountains was the subject of admired volumes. Our very youth can recollect when this region was a mere appendage to the atlantic country; and now it is itself an empire, all but immeasurable in its extent and population. In this region, to whose future extent and future power no limits can be assigned, there are, as I am well satisfied, as many members of our Church without a ministry, churches, or ordinances, deprived in fact of the means of grace, as there are in all the rest of our country, in the enjoyment of those privileges. Does any one inquire, what is the number of our churches and ministers in that region? I will answer him. Excluding Ohio, which is an organized diocese, and partially provided for; in Michigan, we have three congregations; in Missouri, one; in Kentucky, three; in Tennessee, three; in Mississippi, four; in Louisiana, two; in Alabama, two; in Florida, four; in all about *twenty-two*! For these congregations only *eight* churches have been built! There are but *nineteen* ministers of our Church in the whole region! Of these, *eight* have been sent thither by the *Domestic and Foreign Missionary*

Society, and five of these within the last nine or ten months. And this is all the provision which our Church has made for her own children scattered over this immense tract of country! If we do not soon arouse to the work; if we wait only till another generation shall have passed away, the field will be sown, and the harvest gathered in by others.

Foreign priests, educated in all the arbitrary principles of the least enlightened parts of Europe, supported by money from Rome, are every year pressing in numbers into the valley of the Mississippi. It is but ten years since the first missionary of the Church of Rome entered the state of Kentucky, where there is now a bishop, with, it is said, forty-seven churches under his jurisdiction. Three hundred communicants now assemble around one altar of that Church in a town of Ohio, where, in 1822, according to the missionary's own statement, the utmost number was but five! They have already colleges and schools under their control, by which they are enabled to exercise great influence over the children of Protestants. Nunneries and charity schools established in every direction, aid extensively in strengthening this influence. Already do their publications in Europe boast of the numerous converts which they have made in Western America from Protestantism; and societies have been formed in Europe, one at least of them aided by royal munificence, for planting these foreign missionaries all over our Western country.

In some parts of that region, there is no appearance of a Christian Church or ministry; in others, rude and ignorant men have assumed the office of preaching the Gospel; and in others, anti-christian heresies, under the influence of similar preachers, are rapidly gaining followers; and throughout large portions of it, missionaries of almost every denomination but ours, are pressing vigorously on, and loudly proclaiming their success.

Many who have emigrated to that country, have lived from the period of their emigration to the present

hour, without the means of grace! Many such, as on God's holy day, they turn their thoughts to the distant homes of their youth, fancy they can hear the sound of the church-going bell, which calls you to the worship of God; in imagination follow you to his house, and would cheerfully submit to almost any privation to be permitted to appear among you! There many mothers look with swimming eyes upon beloved children, growing up unbaptized, without religious instruction, without the means of grace, and long, with their whole souls, to place them where these privations cannot be felt! In the fulness of Gospel privileges which you enjoy, you are utterly unable to conceive the bitterness of these privations—you cannot imagine the sorrows of hearts thus wholly deprived of the ordinances of our holy religion.

The Domestic and Foreign Missionary Society, an institution called for alike by the servants of the Gospel and the spirit of the age, is now making strenuous efforts for sending pious and devoted missionaries into this region. Within the last few months, it has enjoyed, in some degree, the smiles of the great Head of the Church. I trust ~~he~~ has already put into your hearts the desire, according to your ability, to aid them in this benevolent and holy work. Indeed, in the work before them, they are, and can only be, your representatives, being put in trust by the Church of which you are a part. To the members of the Church at large, then, they must look for that support without which their efforts must fail. They are not, at present, in possession of funds sufficient for the expenses of the present quarter. The missionaries in the Southern and Western country, all pious and estimable men, receive very limited salaries, and in no case sufficient for their support, and we are unable at present even to discharge their claims. Our sister Church in England raises, annually, immense sums for this sacred purpose, and nearly every other denomination in our country have funds for sustaining missions far greater *than ours, and in some cases twenty-*

fold. The Society will require for its actual expenses this year, at least \$7000, while its present available income is scarcely half that amount. If each of our established congregations would give to the Society, annually, the small sum of one dollar for each of its communicants, the Society would have an income more than equal to its present wants.

The Society are also about to commence, at Green-Bay, in Michigan, a missionary and education establishment, to aid in instructing, civilizing, and christianizing the Indians, who are numerous in that vicinity, upon a plan similar to that which has been acted on with much success by several other societies in this country. For this purpose Green-Bay affords an admirable opening, and the government of the United States has allowed the Society the occupancy of a very eligible tract of land for a farm, and the sum of \$1000 a year for three years, and \$1500 a year thereafter, being the amount of an appropriation required by a treaty held with these Indians. The annual expense to the Society will therefore be comparatively light. About the sum of \$1500 will, however, be immediately needed, for erecting some suitable, but plain buildings, purchasing implements of agriculture, and other necessary articles. The institution will be under the superintendence of the Rev. Richard F. Cadle, formerly missionary at Detroit, in whose prudence, ability for the work, and devotion, great confidence is reposed. Arrangements have been made for commencing the necessary buildings forthwith, and it is hoped to have the mission in operation before the close of the present season.

The Menomonic Indians, for whose benefit, in common with that of the white settlers at Green-Bay, this mission is intended, are upwards of 4000 in number, and mostly reside within a few miles of the white settlement. They possess the usual traits of the Indian character, except that they are believed to be more tractable than is usual with their race. They are totally without instruction of any sort,

but have expressed a desire for the establishment of schools among them for their children. There are supposed to be in and about the settlement at Green-Bay, about two hundred *half breed* children, without any public school education, and most of them without any education at all. There are about eighty families in the settlement, who have no regular religious services, and of course most of them neglect the worship of God altogether.

The *object* of this mission will be to take the charge of as many Indian and *half breed* children, as the means of the Society will allow, and train them up in the habits of civilized life. They will be taught the common branches of an English education. The boys will be instructed in tilling the soil and the mechanic arts; and the girls the usual domestic arts and employments. They will enjoy opportunities for instruction in the principles and duties of our holy religion, and in common with the white settlers, the regular worship of God.

This benevolent work will, doubtless recommend itself to every benevolent heart.

The General Convention.

ON Wednesday, August 12th, the General Convention of our Church assembled in St. James's Church, in Philadelphia. It was opened with morning prayer by the Rev. Francis L. Hawkes, of Connecticut, a sermon by the Right Rev. Thomas C. Brownell, D. D. LL. D. of the same diocese, and the administration of the holy communion by the Right Rev. William White, D. D. of Pennsylvania, the Presiding Bishop, assisted by other Bishops present.

In the House of Bishops there were present all its Right Rev. members except Bishop Bowen, of South-Carolina, and Bishop Chase, of Ohio.

The House of Clerical and Lay Deputies was composed of the following members:—

Maine. The Rev. Norris M. Jones.

New-Hampshire. The Rev. Charles Burroughs.

Massachusetts. The Rev. James

Morss, D. D. the Rev. Alonzo Potter, the Rev. Theodore Edson, the Rev. Alfred L. Baur, Edward A. Newton.

Vermont. The Rev. Abraham Bronson, the Rev. Joel Clapp, the Rev. Sylvester Nash, Cyril Fuller.

Rhode-Island. The Rev. Nathan B. Crocker, D. D. Alexander Jones, Nathaniel Searle, Stephen T. Northam.

Connecticut. The Rev. Daniel Barhans, the Rev. Francis L. Hawkes, the Rev. Nathaniel S. Wheaton, the Rev. Reuben Sherwood, Fitch W. Taylor.

New-York. The Rev. David Butler, the Rev. Thomas Lyell, D. D. the Rev. Benjamin T. Onderdonk, D. D. the Rev. Henry Anthon, James Emott, Stephen Warren.

New-Jersey. The Rev. Charles H. Wharton, D. D. the Rev. John Croes, jun. the Rev. Clarkson Dunn, the Rev. William L. Johnson, Mark W. Collet, Thomas Chapman, Thomas Sinnickson.

Pennsylvania. The Rev. James Montgomery, D. D. the Rev. Jackson Kemper, D. D. the Rev. Jehu C. Clay, the Rev. John H. Hopkins, William Meredith, Horace Binney, Edward J. Stiles, Nathaniel P. Hobart.

Delaware. The Rev. Stephen W. Presstman, the Rev. Daniel Higbee, the Rev. Isaac Pardee, William T. Read, John Cummins, Samuel Paynter.

Maryland. The Rev. William E. Wyatt, D. D. the Rev. John Johns, the Rev. William M. Stone, Alexander C. Magruder, Samuel J. Donaldson, Robert H. Goldsborough, Ezekiel F. Chambers.

Kirginia. The Rev. Edward C. McGuire, the Rev. Reuel Keith, D. D. the Rev. Henry W. Ducachet, M. D. the Rev. Nicholas H. Cobbs, Philip Nelson, Carter Berkeley, James M. Garnett.

North-Carolina. The Rev. John Avery, the Rev. William Green, the Rev. Philip Wiley, the Rev. Charles P. Elliot, Edward L. Winslow, William Norwood, James W. Bryan, Gavin Hogg.

South-Carolina. The Rev. Christopher E. Gadsden, D. D. the Rev. Allston Gibbes, the Rev. Christian Hanc-kell, John Potter, Philip Tidman.

Georgia. The Rev. Edward Neale.

ville, George Jones, J. B. Read, Edward F. Campbell, Gerard McLaughlin.

Ohio. The Rev. John P. Bausman, the Rev. Nathan Stem.

Mississippi. The Rev. James A. Fox, Justin W. Foote.

Kentucky. John E. Cooke.

The Right Rev. Bishop White,* as senior bishop, presided of course in the House of Bishops, and the Rev. Bird Wilson, D. D. was appointed the Secretary of that House. In the House of Clerical and Lay Deputies the Rev. William E. Wyatt, D. D. was appointed President,† the Rev. Benjamin T. Onderdonk, D. D. Secretary, and the Rev. William C. Meade, Assistant Secretary.

One of the most interesting subjects which occupied the deliberations of the Convention arose out of the election of

* This venerable prelate (probably the oldest Bishop in Christendom) presided at the meeting in 1784, which originated the measures whence emanated the organization of our Church throughout the United States; was a member of every subsequent meeting connected with the same object, and of every General Convention; and has presided in the House of Bishops at every such Convention from the third in 1795.

† A rude and most unchristian attack was made upon the House by the Philadelphia Recorder for this appointment. It is astonishing how easily little, disingenuous, and party-warped minds will suspect in others what would be so natural in themselves. The Recorder had just before pronounced the Convention to be an august and venerable body; and yet could accuse it of being governed by electioneering views. It had, for some time before, been talking much of Christian love, the subsidence of party feeling, &c. &c., and exhorting the members of the Convention to separate the judgment of every measure from the influence of party views; and yet, to suit its own purposes, it could sit in most unrighteous judgment on one of their most solemn acts, and endeavour, in the outset, to excite party feeling against their *august* and *venerable* body. If we could merge our general feelings as Christians, valuing consistency in evangelical professions, and as churchmen, zealous for the honour and purity of our Church, in our more particular application of such feelings to the elevation of the individual concerned to the high and responsible station for which he is evidently the choice of his diocese, we would wish to encourage such ebullitions of party animosity; because their natural tendency is, with all well regulated minds, directly the reverse of that intended. The House of Clerical and Lay Deputies cannot need vindication from our or any other hands, any more than it can be in the power of the Recorder to detract from its true character and standing.

the Rev. William Meade, D. D. as Assistant Bishop of the diocese of Virginia. To the fitness of that reverend gentleman for the office to which he had been elected there was none other than the most favourable testimony borne. A difficulty, however, arose from the circumstance of his having been chosen without the right of succeeding the present diocesan. This presented two objections. First, the terms of his election were such as might render him, at the demise of the present diocesan, a bishop without jurisdiction, an officer unknown to our constitution, and, as was contended, to the whole current of ecclesiastical history. This presented a difficulty on constitutional grounds. It was also contended, secondly, that if his election as Assistant Bishop placed him permanently in that office, whoever might be the diocesan there might thus be introduced the most unwholesome precedent of an Assistant Bishop in a diocese, to the episcopal supervision and care of which the Bishop was perfectly competent. These possible evils, as connected with the terms of Dr. Meade's election, were, it is believed, unanimously acknowledged. By a majority of the Convention, however, they were not considered sufficient to justify the withholding of consecration; especially in anticipation of what afterwards passed nearly unanimously, a canon declaring that Assistant Bishops shall, in all cases, succeed their diocesans. Such being the opinion of a majority, Dr. Meade was recommended to the House of Bishops, and consecrated on Wednesday, August 19; on which occasion morning prayer was read by the Rev. Henry W. Ducachet, M. D. of Virginia, and the sermon preached by the Presiding Bishop, who, also, of course, aided by his Right Reverend Brethren, was the consecrating Bishop.

It is gratifying to remark, that in the discussions which arose out of Bishop Meade's case, the most unequivocal testimony was borne, by all parties, to his worth and fitness for his new office. So full and strong was this testimony, that it might be expected that justice would have been done to those who, on other grounds, thought it their duty to

oppose his consecration. Such, however, was not the fact. The most unchristian assertions and intimations to the contrary have been made; and those who made them may enjoy whatever ease Christian principles may allow to their consciences.

One point, however, the discussions on this subject may be considered as having finally settled in the unanimous opinion of the Convention, as it is now authoritatively settled by law, in accordance with every principle of sound policy, that Assistant Bishops ought, of right, to be the successors to their dioceses.

Two new dioceses, those of Tennessee and Kentucky, were received into union with the Convention.

With the exception of the above, few matters but those arising out of the ordinary routine of business, occupied the attention of the Convention. When its journal is published, we shall give our readers an abstract of it.

The following document was unanimously passed in the House of Deputies:

"The members of this House, at the close of its session, desire to express *collectively*, what is felt *individually*, their unfeigned gratification in relation to the general tenor and character of their deliberations. Although several subjects, themselves of weighty consideration, but rendered still more interesting by their intimate connexion with various and peculiar views and opinions, have been discussed, generally with zeal, sometimes with warmth; yet if these have ever been disproportioned, in the judgment of some, to fitness and strict propriety, we have the pleasure and comfort to know that they have vanished even before the occasion which gave rise to them had passed away, and given place to return of feelings worthy of the individuals immediately concerned, and highly creditable to their hearts and understandings.

"The results of the proceedings, doubtless, have not conformed to the wishes of all, but there is discernable neither the spirit of triumph nor the sense of defeat; and while all entertain the belief that all have been under

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the guidance of pure motives, they heartily join in the desire that the good intended may be more than fulfilled, and that the evil apprehended may never come.

"In one respect the members of this House feel special cause for thankfulness and congratulation—that while reciprocal esteem has more and more increased since the first day of the session, even in the opposition of opinion, a review now shows that the influence of party feeling, anxiously apprehended by many, if it had found an entrance here at all, is disappearing, and that there are not wanting reasons for hope that ere long it will have disappeared altogether.

"Encouraged by, and cherishing this hope, while the members of this House separate with strengthened sentiments of mutual confidence, they will go to their respective homes and dioceses, looking for aid to the source of "all good counsels and all just works," with the purpose, as far as in them lies, to endeavour to restore peace where she has been lost, trusting that the time is not distant when, in an increased, single-hearted, and consistent attachment to our beloved Church, her doctrine, discipline, and worship, and an unmingled desire of advancing her prosperity, shall be merged every party and arbitrary distinction, and when Churchmen shall be known as such by their devoted attachment to these, by mutual tolerance as to things left indifferent, by forbearance and kindness towards each other in all things, and by the cultivation and practice of Christian virtues and graces—above all, by charity towards all.

"Ordered, that this minute be entered on the journal as the last act of this session."

The following canons were passed during the session:—

CANON I. *Of those who have officiated as Ministers among other Denominations of Christians, and apply for Orders in this Church.*

SECT. 1. When a person who has been acknowledged as an ordained minister among any other denomination of Christians, shall apply for orders in this Church, the Bishop to whom application is made,

being satisfied, on examination according to the Canons, that he is a man of piety and unexceptionable character; that he holds the doctrines of the Church, and that he possesses all the literary and other qualifications required, and being furnished with testimonials from the Standing Committee duly convened, may ordain him as soon as is convenient. And the Standing Committee may receive testimonials of his piety, good morals, and orderly conduct, from twelve members of the denomination from which he came; provided the members of the Committee have such confidence in the persons thus testifying, as to satisfy them of the correctness of the testimony; and also a testimonial to the same effect from at least one clergyman of the Protestant Episcopal Church. In all such cases, the Standing Committee may insert in their testimonials, the words "we believe him to be sincerely attached to the doctrines and discipline of the Protestant Episcopal Church," instead of the words, "and hath not written, taught, or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church."

SECT. 2. When any person, not a citizen of the United States, who has been acknowledged as an ordained minister among any other denomination of Christians, shall apply for orders in this Church, the Bishop to whom application is made, shall require of him, (in addition to the above qualifications) satisfactory evidence that he has resided at least one year in the United States previous to his application.

The XVIIth Canon of 1808, and the IVth and Vth of 1820, are hereby repealed.

CANON II *Offences for which Ministers shall be tried and punished.*

If any minister of this Church shall be accused, by public rumour, of discontinuing all exercise of the ministerial office without lawful cause, or of living in the habitual disuse of public worship, or of the holy eucharist, according to the offices of this Church, or of being guilty of scandalous, disorderly, or immoral conduct, or of violating the Canons, or preaching, or inculcating heretical doctrine, it shall be the duty of the Bishop, or ecclesiastical authority, to see that an inquiry be instituted as to the truth of such public rumour. And in case of the individual being proceeded against and convicted, according to such rules or process as may be provided by the Conventions of the respective dioceses, he shall be admonished, suspended, or degraded, as the nature of the case may require.

The XXVth Canon of 1808, is hereby repealed.

CANON III. *To govern in the Case of a Minister declaring that he will no longer be a Minister of this Church.*

If any minister of this Church, against whom there is no ecclesiastical proceeding instituted, shall declare to the Bishop of the diocese to which he belongs, or to any ecclesiastical authority for the trial of clergymen, or, where there is no Bishop, to the Standing Committee, his renunciation of the ministry, and his design not to officiate in future in any of the offices thereof, it shall be the duty of the Bishop, or, where there is no Bishop, of the Standing Committee, to record the declaration so made. And it shall be the duty of the Bishop to displace him from the ministry, and to pronounce and record, in the presence of two or three clergymen, that the person so declaring, has been displaced from the ministry in this Church. In any diocese in which there is no Bishop, the same sentence may be pronounced by the Bishop of any other diocese, invited by the Standing Committee to attend for that purpose. In the case of displacing from the ministry, as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the Standing Committee in every diocese wherein there is no Bishop. And in the case of a person making the above declaration for causes not affecting his moral standing, the same shall be declared.

The VIIth Canon of 1820, is hereby repealed.

CANON IV. *Concerning Ministers removing from one Diocese or State to another.*

SECT. 1. No minister removing from one diocese to another, or coming from any state or district which may not have acceded to the Constitution of this Church, shall be received as a stated officiating minister by any congregation of this Church, until he shall have presented to the vestry thereof a certificate from the Bishop or ecclesiastical authority of the diocese or state to which he is about to remove, that he has produced satisfactory testimonials that he has not been justly liable to evil report, for error in religion, or viciousness of life, during the three years last past; or, in case the party has been subjected to proceedings, or to inquiry, in consequence of any charges subjecting him to censure, the fact of acquittal or exoneration from such charges may be stated in lieu of testimonials in the preceding terms; which testimonials or statement shall be signed by the Bishop or Bishops, or, where there is no Bishop, by the majority of the clerical members of the Standing Committee, or Committees, of the diocese or dioceses wherein he has resided; which Committee, or Com-

mittees, shall, in all cases, be duly convened; or, in case he comes from a state or district not in connexion with this Church, and having no Convention, by three clergymen of this Church. Nor shall any minister, so removing, be acknowledged by any Bishop or Convention as a minister of the Church to which he removes, until he shall have produced the aforesaid testimonial.

SECT. 2. Every minister shall be amenable for any offences committed by him to the ecclesiastical authority of the diocese in which he is canonically resident, at the time of the charge.

The XXXIst Canon of 1808, is hereby repealed.

CANON V. Of Assistant Bishops.

When the Bishop of a diocese is unable, by reason of old age, or other permanent cause of infirmity, to discharge his Episcopal duties, one Assistant Bishop may be elected by and for the said diocese, who shall in all cases succeed the Bishop in case of surviving him. The Assistant Bishop shall perform such Episcopal duties, and exercise such Episcopal authority in the diocese, as the Bishop shall assign to him; and in case of the Bishop's inability to assign such duties, declared by the Convention of the diocese, the Assistant Bishop shall, during such inability, perform all the duties, and exercise all the authorities, which appertain to the office of Bishop. No person shall be elected or consecrated a Suffragan Bishop, nor shall there be more than one Assistant Bishop in a diocese at the same time.

CANON VI. Respecting Churches in which Divine Service is celebrated in a Foreign Language.

When a clergyman coming from a foreign country, and professing to be regularly ordained, shall be called to a church of this communion in which divine service is celebrated in a foreign language, he may, with the approbation of the Bishop of the diocese in which such church is situated, acting with the advice and consent of the Standing Committee, or with the unanimous approbation of the Standing Committee, if there be no Bishop, and on complying with the other requisitions of the canons, settle in the said church, as the minister thereof, without having resided one year in the United States, any thing in the 36th canon of 1808 to the contrary notwithstanding. And when a person, not a citizen of the United States, who has been acknowledged as an ordained minister of any other denomination of Christians, applies for orders in this Church, on the ground of a call to a Church in which divine service is celebrated in a foreign language, the Standing Committee of the diocese to which the said Church belongs

may, on sufficient evidence of fitness according to the canons, and by an unanimous vote at a meeting duly convened, recommend him to the Bishop for orders, and the Bishop may then ordain him, and he may be settled and instituted into the said Church, without his producing a testimonial to his character by a clergyman, from his personal knowledge of him for one year, and without his having been a year resident in this country, any thing in any other canon of this Church to the contrary notwithstanding. *Provided*, That in both of the above cases, the person applying produce a certificate, signed by at least four respectable members of this Church, that they have satisfactory reason to believe the testimonials to his religious, moral, and literary qualifications to be entitled to full credit.

CANON VII. In addition to Canon 33 of 1808.

Where parish boundaries are not defined by law, or otherwise, each city, borough, village, town, or township, in which there is one Protestant Episcopal Church or congregation, or more than one such Church or congregation, shall be held, for all the purposes of the 33d canon of 1808, to be the parish or parishes of the Protestant Episcopal Clergyman or Clergymen having charge of said Church or Churches, congregation or congregations.

Commencement of Columbia College.

THE annual commencement of Columbia College took place on Tuesday the fourth of August last. The procession moved from the College Green at half past 9 o'clock A. M. through Park Place to Broadway, and by Chamber and Hudson streets to St. John's Chapel, (Hudson Square) in the following order:

The Janitor of the College, Students of Arts, candidates for the degree of Bachelor of Arts, former graduates, honorary members of the Philolexian and Peithologian Societies, students of physic, principals of academies, faculty of arts, the President, Trustees of the College, Professors of Theological Seminaries, Professors of the College of Physicians and Surgeons, Corporation of the city, members of the Legislature of the city and county of New York, Judges of the city and Supreme Court, Clergy, strangers of distinction, regents of the University, members of Congress, &c.

vernor and Lieutenant Governor of the State.

When the procession arrived at the Church, the exercises of the day were opened with prayer, after which the candidates for the degree of A. B. delivered their orations in the following order:

1. Latin Salutatory, with an oration De Philosophia Pythagorea. By George F. Allen.—2. On the Extinction of the Indian Race. By William Edgar.—3. On the Indian Character. By Fanning S. Worth.—4. On the Political Influence of the Delphic Oracle on the States of Greece. By Samuel Ogden.—5. Greek Salutatory, with an Oration, Peri homonoias megision tais polesin agathou. By John D. Ogilby.—6. On the Benefits conferred on Russia by Peter the Great. By John D. Van Buren.—7. On American Literature. By Robert J. Dillon.—8. On the Perpetuity of Literary Fame. By Charles R. Swords.—9. On the Contemplation of the Works of Nature. By James A. Carter.—10. On the Connexion between Civil and Religious Liberty. By Richard H. Ogden.—11. The Mind and the External World; a Philosophical Poem. By Thomas E. Blanche.—12. On the Causes of Superiority of Character in Modern Europe. By Thomas W. Ogden.—13. On the Advantages which Application possesses over Natural Talent. By Alfred W. Craven.—14. On the Evils attending the Life of the professed Author. By Theodore A. Bailey.—15. On the beneficial Effects arising from the Study of the Greek and Latin Languages. By Robert Tucker.—16. On the Character of Charles XII. of Sweden. By John T. Irving, jun.—17. On the Illustrious of our own Country. By Benjamin S. Downing.—18. On National Honour. By James Heyward.

Honorary Testimonials were then announced.

Senior Class.—George F. Allen, 1st degree; Peter A. Schermerhorn, 2d degree; Fanning S. Worth, 3d degree.

Junior Class.—B. Franklin Miller, 1st degree; John B. Boggs, 2d degree; Henry Nicol, 3d degree.

Sophomore Class.—Robert Emory,

1st degree; Edwin M. Taylor, 2d degree; Abm. B. Congar, 3d degree.

Freshmen Class.—John J. O'Sullivan, 1st degree; William T. Johnson, 2d degree; William C. Russell, 3d degree.

The degree of Bachelor of Arts was conferred on the following named students of the Senior Class, viz.

George F. Allen, Peter A. Schermerhorn, Fanning S. Worth, Theodore Sedgwick, jun. Benjamin S. Downing, Theodore A. Bailey, Richard H. Ogden, William Edgar, Robert J. Dillon, Thomas E. Blanche, John T. Irving, jun. Charles R. Swords, John D. Van Buren, Samuel Ogden, Thomas W. Ogden, James Heyward, Alfred W. Craven, James A. Carter, Robert Tucker.

The degree of A. B. was also conferred on John D. Ogilby, a former member of the class, present head master of the grammar school of the College.

The degree of master of arts was conferred on J. W. Hamersley, Jacob Harsen, M. D. John Jay, and Daniel Phoenix Riker, Alumni of the College.

The following honorary degrees were then conferred:

That of LL. D. on Clement C. Moore, Professor of Oriental and Greek Literature in the General Theological Seminary, P. E. C., Washington Irving, and James Renwick, Professor of Chemistry and Natural Philosophy in Columbia College.

That of D. D. on the Rev. Jackson Kemper, of Philadelphia.

That of A. M. on the Rev. Antoine Verren, Professor of the French Language and Literature in Columbia College.

The Valedictory address, with an oration on the Genius of Mohammed and his Religion, was delivered by Theodore Sedgwick, jun., and the exercises of the day concluded with prayer.

Union Church, Hitchcockville

ON Saturday the fourth of July, the corner stone of the Episcopal Church, which is in the course of erection in the flourishing village of Hitchcockville, Connecticut, was laid by the Rev. Palmer Dyer, editor of the Episcopal

Watchman, and an address was delivered by the Rev. Hector Humphreys, professor of ancient languages in Washington College, Hartford. The Church is to be built of stone, in the Gothic style, 60 feet in length, and 41 feet in breadth. In this place the Episcopal Church was scarcely known until within the last year. A large congregation having assembled to witness and participate in the solemnities of the occasion, the services were performed in the following order :

1. The ninth selection of psalms.
2. For the lesson was read 1 Chron. xvii.
3. Next followed the prayers, being those which were used at the laying of the corner stone of St. Paul's Chapel, New-Haven, and inserted at p. 176 of our present volume.

4. In a cavity of the corner stone was then deposited a leaden box, containing a Prayer Book, No. 16, Vol. III. of the Episcopal Watchman, and a parchment with the following inscription :

IN THE NAME OF GOD :—*Amen.*

THIS CORNER STONE OF
UNION CHURCH
was laid

BY THE REV. PALMER DYER,
Editor of the Episcopal Watchman,
OF HARTFORD, CONN :

THE MINISTER OF THE PARISH,
JULY 4th, A. D. 1829;

Being the fifty-third anniversary of the Independence of the United States of America :

THE REV. HECTOR HUMPHREYS,
Professor of Ancient Languages in Washington College, being present and assisting ;

THE RT. REV. THOMAS C. BROWNELL,
D. D. LL. D.

Being Bishop of the Protestant Episcopal Church in the Diocese of Connecticut ;

ZOPHAR CASE, and ASAPH PINNEY,
being Wardens ;

LAMBERT HITCHCOCK, JESSE IVES, and
WILLIAM MOORE, jun. Vestrymen ;

GEORGE H. CLARK, Clerk.

WILLIAM WATSON, Architect.

Bishop Chase has received a letter from George W. Marriott, Esq., announcing a bequest in the name of the Hon. Margaret Emma Langham, lately deceased, a daughter of the Right Hon. Lord Kenyon, of £500 sterling. This donation appears the

more strikingly providential, from its amounting to the very sum for which, under his severest pressure, the Bishop had pledged his own personal estate.

Philad. Recorder.

A gentleman of Philadelphia, not an Episcopalian, prompted by respect for Bishop White, has offered to give *one thousand dollars*, provided *nine thousand* more shall be contributed, as a fund for a White Professorship in Kenyon College, Ohio.—*Philad. Rec.*

On Wednesday 26th instant, the corner stone of Zion Church, Little Neck parish, Queen's county, Long-Island, was laid with the usual religious exercises, and an appropriate address delivered on the occasion by the Rev. E. Wheeler.

Episcopal Church in Kentucky.

On the 8th of July, according to previous notice in the newspapers, delegates from the Episcopal congregations at Louisville, Danville, and Lexington, assembled in Christ Church, Lexington. After the performance of divine service by the Rev. Mr. Ward, and a sermon by the Rev. Dr. Chapman, the Convention was duly organized. A constitution was adopted, and delegates appointed to attend the next General Convention at Philadelphia. The Rev. Samuel Johnston, of Cincinnati, was present. —A Domestic Missionary Society for the State was formed. One resolution of the Convention was the following: "Resolved, unanimously, that it be recommended to all families connected with the Church in this diocese, to have religious worship in their families."

Bishop Ravenscroft arrived at Lexington on Saturday the 25th of July, and on Sunday the 26th, he preached twice in Christ Church, and administered the Apostolic rite of confirmation to 71 persons. On Monday night, he preached in the same Church, and again on Tuesday forenoon, when confirmation was administered to an additional number of persons.

St. Andrew's Church, N. Y.—The corner-stone of St. Andrew's Church was laid on Thursday, the 6th August, by the Right Rev. Bishop Hobart, and an address delivered by the Rev. George L. Hinton, the Rector. The Church is to be erected in the centre of a plot of ground on the 127th street containing about nineteen lots.

EPISCOPAL ACTS.

In the Eastern Diocese.

On Wednesday, the 3d of June, 1829, the new edifice of St. John's Church, Wilkesonville, Massachusetts, was consecrated to the service of Almighty God, by the Right Rev. Bishop Griswold. The Rev. Mr. Goodwin is the minister of the parish. Every true Christian must, "yea, and will rejoice," in where little more than three ye

single Episcopal family could be found, there is now an elegant house of prayer, and many members of our communion.

On Wednesday, July 15, in St. John's Church, Providence, Rhode-Island, the Rev. James Everett, deacon, Chaplain in the United States' Navy, was admitted to the holy order of priests by the Right Rev. Bishop Griswold.

The Rev. Mr. Sabine, of Boston, formerly of the Congregational order, was on Friday, the 28th of August, admitted to the order of Deacons, by the Right Rev. Bishop Griswold, at Bristol, Rhode-Island.

In the Diocese of Connecticut.

On Saturday, the 18th of July, the Church in Southington was consecrated by the Right Rev. Bishop Brownell, by the name of Trinity Church. Divine service was performed by the Rev. Dr. Turner, Professor in the General Theological Seminary; the sentence of consecration was read by the Rev. James Keefer, the minister of the parish, and an appropriate sermon was delivered by the Bishop. On the same day the Bishop administered the holy rite of confirmation to 18 persons in St. Andrew's Church, Meriden; and on the succeeding day the same rite was administered to 23 persons in Christ Church, Middletown. On Wednesday, the 29th, the Bishop also administered confirmation to 20 persons in Christ Church, Norwich.

The new Church in Norwich, was consecrated by the Right Rev. Bishop Brownell, on Wednesday, the 29th July, by the name of Christ Church. Morning prayer was read by the Rev. Bethel Judd, of New-London; the sentence of consecration was read by the Rev. S. B. Paddock, rector of the parish, and an appropriate sermon was preached by the Bishop, to a crowded and attentive audience. The Church is built of granite, in the Gothic style of architecture. It is a spacious and elegant structure, and is a new evidence of the pious liberality of that very zealous parish. The day before the consecration of the Church, the pews were rented at the rate of 1260 dollars per annum.

In the Diocese of New-York.

On the 21st of July, the Right Rev. Bishop Hobart delivered a discourse to the Indians in their Church at Oneida, Oneida county, N. Y., and confirmed from 70 to 80 of the natives, and two white persons. The Bishop administered the rite of confirmation to 8 or 10 persons at Rome on the same day.

On Sunday morning, in St. Peter's Church, Albany, Hewlett R. Peters was admitted to the holy order of Deacons, by the Right Rev. Bishop Hobart. Morning prayers were read by the Rev. Dr. Upfold, of St. Thomas' Church, New York; and the sermon preached by the Bishop.

In the afternoon, prayers were read by the Rev. Mr. Reynolds, of Harrisburg, Pennsylvania. After which, a confirmation was held, and the sermon preached by the Right Rev. Bishop Hobart; when 65 persons were confirmed.

St. Paul's Church, in Ferry street, Albany, was consecrated on the morning of the 24th August, to the service and worship of Almighty God, by the Right Rev. Bishop Hobart. The deed of consecration was read by the Rev. Mr. Bury, Rector of the Church, and the sentence of consecration by the Rev. David Brown,

Principal of the Albany Female Seminary. Morning prayers were read by the Rev. Dr. Upfold, Rector of St. Thomas' Church, New-York, and the lessons from the Holy Scripture by the Rev. Dr. Lacey, Rector of St. Peter's Church, Albany. After the service of consecration, the Bishop delivered a very appropriate discourse to a numerous and attentive audience.

The ceremony was highly interesting and impressive. It was in all respects a well-ordered and becoming solemnity. It was one of those bright days of the church, when a fresh and animating spirit was abroad, and when, glowing in her young beauty, a new sister was admitted among the temples dedicated to the Almighty. The weather was remarkably pleasant; and the church was crowded with the participants in, and the spectators of, the solemnities of the consecration; the beautiful simplicity and fitness of which were in unison with the elegant and finished edifice in which they were performed. The address of the Bishop was the deep, fervid, and impressive eloquence which distinguishes that learned and pious prelate. The music of the organ, with the accompaniment by the choirs of St. Paul's and St. Peter's, was rich and full: and the whole were well fitted to leave upon the mind agreeable and solemn impressions.—*Albany Argus.*

In the Diocese of Pennsylvania.

On Sunday, the 9th Aug. in Christ Church, Philadelphia, the Rev. Isaac Pardee, deacon, of Delaware, was admitted by Bishop Onderdonk, to the holy order of priests.

On Sunday, the 16th August, in St. Mary's Church, Hamiltonville, near Philadelphia, Mr. John Swan, a candidate from Maryland, was admitted by Bishop Onderdonk, to the holy order of deacons.

At the same time and place, the Rev. Raymond Alphonso Henderson, deacon, missionary of the Domestic and Foreign Missionary Society at St. Augustine, was admitted to the holy order of priests.

Two persons from distant States without bishops, having expressed a desire to receive confirmation before leaving Philadelphia, that holy right was administered to them, in St. James's Church, on Sunday the 16th August, in the afternoon, by Bishop Onderdonk.

In the Diocese of Virginia.

On the 3d Sunday after Trinity, July 5, in St. John's Church, Richmond, by the Right Rev. Bishop Moore, Mr. Henry B. Goodwin was admitted to the holy order of Deacons. The sermon was preached by the Rev. William F. Lee, from the text, "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

In the Diocese of Quebec.

On the 7th of May, the Lord Bishop of the diocese held a confirmation in the Cathedral Church of Quebec, when three hundred and five persons received that apostolic rite.

On Sunday the 14th, his lordship held an ordination at York, Upper Canada, when the Rev. B. Boswell and the Rev. J. Anderson were ordained priests, and Mr. W. Johnson and Mr. Abraham Nelles were admitted to the holy order of deacons. Mr. Boswell is appointed to a mission in London, where there are two churches built, but there has not hitherto

been any resident clergyman. Mr. Johnson succeeds to Mr. Boswell's charge at Sandwich. Mr. Anderson remains at Fort Erie, where he has the charge of a numerous and zealous congregation. Mr. Nelles is appointed missionary among the Six Nations of Indians on the Gothis River, Upper Canada, where he has been fixed for the last two years, studying the Mohawk language. It is a novel, and certainly not an uninteresting circumstance, that this gentleman brought a set of testimonials to the Bishop written in that language.

On the following day (Monday 15th) his lordship confirmed fifty-one persons at the same city.

On Tuesday the 16th, the Bishop consecrated St. James's Church in Yonge-street, above seven miles from York; and afterwards confirmed twenty-six candidates in the same Church. The venerable Archdeacon Mountain and Strachan, and the Rev. J. Evans and W. Macaulay, assisted in the solemn and impressive service of consecration.

On Tuesday the 23d, his lordship held another confirmation at Montreal, where upwards of a hundred candidates were confirmed.

On Monday the 29th (being St. Peter's day) his lordship again held an ordination in the Cathedral Church at Quebec, when the Rev. James Coghlan, A. B. Queen's Coll. Cant. and the Rev. A. F. Atkinson, Assistant Minister of Montreal, were ordained priests, and Mr. H. Patton, divinity student of the Society, P. G. F. P. was ordained deacon. Mr. Coghlan is engaged to take charge of the duties of the Rev. Dr. Mills, during his absence in England.

Obituary Notices.

Departed this life on Saturday morning the 1st August, the Hon. DUNDAS A. TREW, in the 69th year of his age.

To record the virtues of departed worth is a tribute due to the dead, and a duty we owe to the living. Good examples should not soon be forgotten, and the righteous should be "had in everlasting remembrance."

Bright examples afford the most powerful stimulus to virtue and religion, and continue to shine with undiminished lustre, when those who displayed them are no more. Such was the character of Mr. Tyng. Precious indeed is his memory to those who enjoyed the favour of his acquaintance.

The dignified courtesy of his manners, his superior accomplishments, unstained by any tinge of affectation; but above all, the pure and unsullied, but gentle and benevolent heart, imparted a charm to his society while living, which have left imperishable traces in the memories and affections of his friends. In his death, the town has lost a much respected inhabitant, the country a quiet and peaceable citizen, humanity a man, sensible, intelligent, and amiable, and domestic life beams a loss of virtues, better felt than expressed. Ever ready to administer to the relief of the distressed, and to manifest the kindness of his heart to all with whom he mingled, he has left a large cir-

cle to deplore the loss of a munificent benefactor.

In him the Church has lost a firm, but catholic, an ardent, zealous, and devoted friend, while in his afflicted family a chasm has been made which can never be supplied.

Our years glide swiftly away; they follow in quick succession, like the waves of the ocean; when a few more short years are past and gone, this crumbling fabric will be no more. Let us then who have remained to witness the closing scene in the life of our venerable friend, imitate his virtues, and follow the paths which he has trod before us; then at the close of life, we shall not feel that pungent remorse for past transgressions which harrows up the soul, but shall enjoy the consciousness of a well spent life, and hope, sweet hope, will beam in its fulness on our countenance, which will be as calm as the water's unruffled surface.

At his death, we ought not to murmur or repine, let us rather bear in mind what he was, and reflect upon what we are, and strive to imitate his virtues, that our closing scene may be as welcome as his. Then we shall go down to our graves with the consciousness of a life spent in the even paths of rectitude, the dread messenger will be divested of his terrors, and we shall receive from our Heavenly Father the rewards promised to those who do his will.

"Heaven is the home where spirits dwell,
Who wandered here awhile,
And "seeing things invisible,"
Departed with a smile,
To hail amid sepulchral night,
The morning of eternal light."

Newburyport Herald.

Died, on the 7th Aug. the Rev. William H. Judd, of the Protestant Episcopal Church, a native of New-London, Connecticut. He came to this State a few months since as a missionary, and commenced his labours in Tuscaloosa with every prospect of usefulness, and with the best wishes of every true friend of christianity. His health, originally delicate, and made more so by his entire devotedness to his ministerial duties, bore no adequate proportion to his zeal, and consumption closed his earthly career in the morning of life, and before he had been scarcely a year in the sacred ministry.—*Mobile Register.*

MR. GEORGE SHAW.

The excellent character and sound church principles of the individual whose death is here recorded, together with the high interest which for many years he manifested in the general concerns of the Church, merit a more elevated notice than is contained in the following brief obituary, which is copied from the *Maryland Gazette* of the 21st of May last, just sent to us for this purpose. We have it not

our power, however, to add to it, and must therefore be content to give it as it is.

Communicated.

Departed this life on Monday, the 18th, in the 39th year of his age, Mr. George Shaw, merchant, of this city. Of Mr. Shaw's usefulness as a citizen, of the excellence of his character in the various relations of life, all who had the happiness to be acquainted with him can speak. His death was not sudden, and for death he was not unprepared; many years since he declared himself "on the Lord's side," and having acknowledged Christ Jesus to be his Saviour, endeavoured to evince the genuineness of his faith by the obedience of his life. Trusting in Christ, and in none other, he died "in the full assurance of hope." "*Blessed are the dead who die in the Lord; even so saith the spirit; for they rest from their labours.*"

Acknowledgments.

The Treasurer of the New-York Protestant Episcopal Missionary Society acknowledges the receipt of the following:

To the Disposable Fund.

1829.	
May 27—From the Female Auxiliary Missionary Society of St. Stephen's Church, New-Hartford, Oneida county	\$ 8 00
From the Female Auxiliary Missionary Society of St. John's Chapel, New-York	104 00
The above was contributed by the Sewing Society attached to the same.	
June 6—From the Female Auxiliary Missionary Society of St. John's Chapel, New-York	80 00
June 10—From the Female Auxiliary Missionary Society of St. Thomas' Church, N. Y.	94 50
June 24—From the Female Auxiliary Missionary Society of St. Paul's Church, Troy	262 00
	<u>\$ 548 50</u>

To the Permanent Fund.

May 8—"A friend to the Missionary Society," by the hands of Mr. Jacob Shtatzel	50 00
May 30—Received of the Female Benevolent Society of the Episcopal Church, Catskill, to constitute the Rev. Joseph Prentiss, Rector of St. Luke's Church, Catskill, a member for life	30 00

We have received a communication containing a biographical notice of the late venerable Lieutenant-Governor Tayler, of Albany; but interesting as it is, its length precludes its insertion. If the author will consent to curtail it, and omit a part in which he labours under a mistake, it shall have a place in the Christian Journal.

Erratum. In page 276, at the end of 17th line, 2d column, for 'love' read trust.

June 24—Received of the Female Auxiliary Missionary Society of St. Paul's Church, Troy, to constitute their Rector, the Rev. David Butler, "*a Director for life.*"

The above sum being contributed by the Sewing Society attached to the same.

50 00

\$ 130 00

BENJ. M. BROWN, Treasurer.

The New-York Protestant Episcopal Tract Society most gratefully acknowledges the receipt of the following valuable and timely offering of several benevolent Episcopalians of this city, by which its future means of usefulness will be greatly advanced, viz.

Complete sets of stereotype plates of the following Tracts heretofore on the Society's list of publications, viz. "*The Candidate for Confirmation Instructed*;" "*The Dairyman's Daughter*," and "*Little Jane, the Young Cottager*," (the two last complete, as originally published by the author;) "*Nature and Design of the Lord's Supper*;" "*A Plain Address to Parents on the Subject of Sunday Schools*;" "*Episcopacy and Confirmation*;" and the "*Penitent Swearer's Soliloquy and Prayer*;" together with a complete set of blocks and furniture of the best description, for using the plates.

At a meeting of the Board of Trustees of this institution, held on the 17th of June, the following resolution was adopted:—

Resolved, That the thanks of this Board be presented to Mr. Thomas N. Stanford, and to the other benevolent individuals to whom the Society is indebted for the stereotype plates of several valuable publications, received this evening, by which this Society will be enabled materially to extend its distributions.

Extract from the minutes,

BENJAMIN M. BROWN,

Recording Secretary.

Calendar for October, 1829.

4. Sixteenth Sunday after Trinity.
5. General Theological Seminary re-opens.
11. Seventeenth Sunday after Trinity.
18. { Eighteenth Sunday after Trinity.
- { St. Luke Evangelist.
25. Nineteenth Sunday after Trinity.
28. St. Simon and St. Jude.

Ecclesiastical Meetings in October, 1829.

1. New-York Convention meets.
7. Maine Convention meets.

THE
CHRISTIAN JOURNAL,
 AND
LITERARY REGISTER.

No. 10.]

OCTOBER, 1829.

[VOL. XIII.]

For the Christian Journal.

Every Day Christian Duties.

Messrs. EDITORS,

THE age in which we live is distinguished, in the language of certain anniversary orators, as an era of superior spiritual light and knowledge; as giving rise to splendid schemes of Christian benevolence; and comparisons are continually made between it and all former periods; since the times of the apostles, very unfavourable to the days that are past. It is indeed an age of great religious excitement, and uncommon zeal and exertion are put forth in promoting the general objects of the gospel, and many plans of doing good have been devised, unattempted before, highly creditable to their authors, and promising extensive and permanent benefit to the cause of Christ and the salvation of men. But amidst this unusual excitement and these praiseworthy efforts to further the diffusion of evangelical truth, to promote the spiritual welfare of mankind, and to build up and extend the Redeemer's kingdom, it is much to be feared, and experience and observation seem to sanction the distrust, that the practical influence of religion is not materially increased, and that many former periods, so indiscriminately censured for their deficiency in zeal and activity in the propagation of the faith, would, if brought under review, put to shame the boasting of modern times. In deeds of Christian charity on a large and splendid scale; in the public exhibition of religious fervour; in eloquent talk on subjects connected with the advancement of Christian morals and the spread of the gospel; in exertions and enterprises which are calculated to elicit the admiration and applause of

Vol. XIII.

men; the present day, may, perhaps, be deemed to bear away the palm; but it is not so certain that the laudatory language which is applied to it would be merited in regard to the practical duties of the Christian life; to those unostentatious attempts to serve God and edify the heart, which were distinguishing characteristics of days gone by. It is indeed much to be questioned, whether the prevalent rage for doing *great things*, and the usual manner in which these things are done, the extraordinary excitement which is created and sought to be perpetuated by them, do not cause a distaste for, and a neglect of those humbler, but not less important duties, which contribute to the formation of the true Christian character, and to the meetness of the soul for heaven; and which, though less attractive in the public eye, and of less magnitude in the modern scale of obligation, exert a powerful influence on the well-being of society, and contribute, though secret and unnoticed in their operation, more than is supposed, to the progress of gospel truth, and to recommend, nourish, establish, and strengthen the kingdom of Christ. If the matter be closely investigated, will it not be found that the excitement produced by the splendid and novel schemes of the present age, and the opinions and sentiments which their authors and abettors so industriously inculcate, unconscientiously serve to create a distaste for the more sober exercises of religion, and furnish a principal cause for those erroneous views of divine worship which make the *sermon* the prominent object of frequenting the courts of the Lord, and place the duties of prayer and praise in the back ground, as things appropriate and useful, but of subordinate interest and importance.

Is it not to this, in a very great degree, that that indisposition to the *common prayer* of our church, and particularly that general neglect of God's house; when it is opened exclusively for the offering of that inimitable service of supplication and praise, may be attributed; and to the same erroneous views may not the prevalent neglect of *family devotion*, among those who profess and call themselves Christians, be in some degree ascribed. In these respects, our immediate forefathers, though they were not able to boast of such doings as constitute the glory of the present day, were not deficient; nay more, were greatly distinguished; and have transmitted to us a bright and animating example. They were accustomed to frequent the house of God as a house of *prayer*; they went thither for purposes of devotion, and not alone to hear sermons; they were found in their places in the sanctuary, when nothing was expected but the *common prayer*, and felt it to be a privilege as well as a duty to attend under such circumstances. Their sense of religious obligation led them so to arrange their business as to assemble their families together, for worship, steadily every day; in the morning, to thank the Lord for his protection during the night, and implore his guidance and blessing through the day; and in the evening, to supplicate his pardon for the sins and negligences of the day, to praise him for his goodness and his grace, and to commend themselves to his care during the unguarded hours of darkness and sleep.

That by many of those who are most active in religious exertions now, and most imbued with the excitement of the age, these things, and especially this latter duty, is left unperformed, is not pretended to be said; and the contrary is believed and known to an exemplary degree. But it is also thought and believed, that in very many instances these every day exercises of religion are lost sight of in the excitement of those splendid projects, to which the zeal of professing Christians is sought to be so exclusively devoted, and that among numbers of those whose names are enrolled on the lists of Bible, and

Missionary and Tract Societies, and some of whom are distinguished in advocating their claims and promoting their views, they are altogether neglected.

That it is the duty of Christians to cherish and exercise an holy zeal in promoting the cause of Christ and the spiritual welfare of their fellow-men; to put forth all their strength in efforts to diffuse, far and wide, the knowledge of the truth among the ignorant and destitute; to give themselves, and of their substance, freely and constantly, to the charitable work, of giving the bread of life, and waters of salvation, to those who are spiritually hungry and thirsty; to engage with ardour in any and every judicious plan for subserving the great interests of religion and the church; is not for one moment to be questioned. Nor are the members of our communion in any wise too zealous, and too active, and too much engaged in these important objects; would to God they were more so than they are! But while they do their duty in this respect; while they contribute of their counsels to swell the triumphs of the cross, in the customary plans of Christian benevolence; let them not be led away by the excitement resulting from these exertions, to neglect the weightier matters of Christian duty; to entertain erroneous conceptions of the nature and obligations of public worship, and to act in accordance with those misconceptions. Let not the temple of God, and its solemn, impressive, and peculiar service, be neglected. Let not the *common prayer* of the church be read to uninterested auditors, to unwilling worshippers, and the courts of the Lord, when opened exclusively for the edifying exercises of supplication and praise, be forsaken. Nor let the inconsistency be exhibited, of heads of families, running from place to place, with greedy ears, devouring the speeches and addresses usual at religious anniversaries, and at the same time omitting, for trivial reasons, or from sheer neglect, the stated daily devotion of their homes.

The remarks of some of your correspondents, Messrs. Editors, on the duty of attending public prayers, on

those stated days during the week, which are observed in some of our churches, and which were called for by the very general inattention to that duty and privilege among the members of our communion, it is believed, have already had a salutary effect. They have produced somewhat of a better attendance at these stated opportunities of devotion. Still, there is a lamentable cause for complaint and reproof in this respect. Too many, who have no excuse to offer, stay away, and deem their attendance on the Lord's day sufficient for every purpose of Christian obligation, and seem willing to pursue their journey heavenwards with as little interruption of worldly engagements, and as little sacrifice of worldly convenience as possible. Oh, that they would open their eyes to discover the inconsistency of their conduct, and to perceive the privation of spiritual blessings, to which they voluntarily subject themselves. Oh, that they would be wise; that they would consider their bounden duty, and appreciate the value of the privilege which they forego, and the brevity of the time which is given to them to enjoy and improve it. May the spirit of the living God awaken them to a sense of their deficiency; inspire them with an *heartier* desire to pray, and dispose them to enter his courts with willing and grateful hearts, whenever they are opened to supplicate his mercy and celebrate his praise.

But if the former duty is by so many forgotten and disregarded, the other which has been adverted to, it is to be feared, is still more generally neglected among those who profess and call themselves Christians. Many heads of families confine the exercise of this salutary duty to the day of sacred rest, alleging in excuse for their omission of it, on the other days of the week, the want of time—the pressure of their worldly engagements. A more invalid excuse could scarcely be offered, and very seldom, if ever, does it necessarily apply. Except in very extraordinary cases, it is unhesitatingly affirmed, that no head of a family can, if the disposition exist, fail in so *arranging his or her temporal business, as to admit of stated devotional ex-*

ercises twice a day. Let professing Christians lay this matter to heart; let them consider the glaring inconsistency of such neglect; let them weigh well the deleterious effect of such omission on those who look up to them for example; and let them ask themselves seriously and faithfully, how little will the excuse which they offer, avail them before God, in the dread hour of judgment?

There are others, however, who neglect to assemble their families for devotional purposes altogether, and these offer in extenuation thereof, their inability to offer up suitable prayers, and express themselves in appropriate language. This objection must be made on the supposition that extemporaneous effusions are indispensable to the duty. With those who are accustomed to this mode of worship in public the plea is more valid; but with churchmen it is altogether inadmissible. Where is the Prayer Book, and the appropriate and beautiful form of morning and evening family devotion, set forth by the church? Where too are those several excellent compilations for the same end, which are so common and so generally to be procured? And if these be without their reach, a chapter in the Bible, a selection from the Psalms, and the Lord's Prayer, are entirely within the scope of all.

The truth is, the disposition is wanting, or such an excuse would never be made by, in this respect, the highly privileged churchman. And is not such indisposition fearful to think of? Is it not highly offensive in the sight of God? Is it not fraught with fearful consequences to the offender, and most perilous to the soul? Can any one refuse to call upon God in the bosom of his family, and expect the divine blessing on that family? Does he not fear, lest he, who hath commanded all to pray, should visit him signally for this thing? Can he complain if misfortunes and sorrows and trials be sent upon him? Let every reader seriously lay this matter to heart, and consider how greatly such a wilful omission of one of the first of commanded duties exposes him to the wrath of that God, whose constant providence and care

demands the constant, fervent, and sincere devotion of all his intelligent creatures.

Having already occupied so much of your paper, I will not trespass by any further remarks, except to direct the attention of the members of our communion to an excellent little Manual of Family Devotion, recently published by the New-York Protestant Episcopal Tract Society, and by them gratuitously distributed, or sold in various bindings, at various prices, from four up to thirty-seven and a half cents each.* This compilation is the work of the late Bishop of Chester, now Bishop of London, the Right Rev. Dr. Blomfield, a prelate distinguished for his talents, his zeal, and his piety. Many of the petitions are copied literally from the Liturgy of the Church, and its fervent, but chastened spirit, pervades the whole. If there was nothing else to recommend it, its cheapness ought to do so. But it is possessed of more than ordinary merit; is greatly calculated to awaken and cherish a spirit of true and rational devotion, and in sentiment and language, is equalled by very few books of the kind, and surpassed by none, except its model and original, the Book of Common Prayer. While it is a valuable companion and aid to all, in the office of family and closet devotion, the low price at which it is published, places it within the reach of every individual, the poor as well as the rich. Using it daily, the writer of this feels himself competent to express a decided opinion in its favour, and to recommend it to his fellow churchmen as a book accordant in all respects with the principles and doctrines they deem important; and he indulges the hope, that it will soon find its way into every family, and be blessed to their spiritual edification and comfort, and to the glory of God in Jesus Christ our Lord.

E. N. X.

For the Christian Journal.

Considerations in favour of an Episcopal Church at Saratoga Springs.

Messrs. EDITORS,

It has been within the knowledge of

* Sold also at the office of the Christian Journal, No. 127 Broadway.

the present writer a subject of deep regret to Episcopalians visiting the mineral waters of Saratoga the past season, that no provision has been made for the services of our Apostolic Church at that place of resort. The deficiency arises from no indisposition towards the object on the part of the permanent inhabitants of the village and its vicinity; on the contrary, they are exceedingly desirous of obtaining the services of a respectable and zealous clergyman, and are disposed to contribute liberally towards his support, and towards the erection of a place of worship. Indeed, if I remember right, my informant stated to me that a very considerable subscription had already been made for that purpose, which there is no doubt would be augmented by the contributions of visitors during the summer season. It certainly is a matter of no little importance, that Episcopalians who, for reasons of health or relaxation, resort there, should be provided with the regular services of the church of their choice, and of those ministrations to which they are accustomed at home. And the opportunity which is thus afforded of the congregating of persons of various religious opinions from different parts of the United States, many of whom it is probable are entirely ignorant of our liturgy, and from this cause are more or less imbued with the common prejudice against our church, should be embraced for exhibiting to those who are strangers to our doctrines and worship, that inimitable formulary of devotion, those interesting and impressive rites, and those primitive and evangelical doctrines, which, from knowing nothing about them, are by so many deemed but a version of Popish superstition and error. The stated ministrations of one of our clergymen, while they would doubtless be edifying to those who are attached to our communion, would, it is believed, have the effect, in a very considerable degree, to dispel the mists of prejudice from very many, who only then would have an opportunity of becoming acquainted with what is so previously misrepresented and misunderstood. Thus

remarks are offered, in the hope that they may be the means of inviting attention to the subject, on the part of those who are competent to the accomplishment of the object; and that ere another summer, a place possessing so many advantages, for the formation and establishment of an Episcopal Church, and where the services of that church are so much required and desired, will be favoured with the ministrations of a zealous and talented clergyman, and a building be in a state of forwardness, for the decent celebration of divine worship according to our forms.

S. T. G.

For the Christian Journal.

The Auburn Gospel Messenger.

MESSRS. EDITORS,

MOST sincerely do I rejoice that the excellent and indefatigable editor of the paper named at the head of this article has found encouragement to resume his labours, and to invest his useful and interesting journal in a new and improved garb. I have heard, with deep solicitude, that the limited patronage extended to that paper has often produced fears of the necessity of its being abandoned. Most discreditable indeed would such a result be to our diocese. The Messenger is one of the cheapest papers in our country. A volume, containing the amount of more than eight hundred octavo pages, is given for one dollar and fifty cents; and those pages filled with a variety of matter which, for substantial interest and practical utility, I will venture to say, is unsurpassed by that of any similar periodical. I would wish every churchman who is desirous of promoting the welfare of his church, and who would encourage one of her most faithful and laborious clergymen, in his disinterested, unremitting, and eminently successful devotion to her cause, to send on his name as a subscriber to the Messenger. Especially would I hope that no Episcopal family in the western district of our state, to whose peculiar wants and circumstances the Messenger is more especially adapted, will hesitate in procuring it. The pre-

sent state of religion demands every effort to circulate, far and wide, the knowledge of the principles of our church, and to excite, in every honourable and proper way, an interest in her behalf. And this demand is urged by considerations that should render welcome even important sacrifices. The "Messenger," however, requires none. The trifle which it asks for the cause of God, will be missed by no well regulated family; and ten fold its amount might, in a vast multitude of cases, be most profitably saved from other species of reading. And the equivalent which it offers will prove most interesting in itself, and of permanent value to the community, to the church, and to the individual receiving it.

I. L. D.

For the Christian Journal.

Missionary Zeal.

IN an editorial article of the PHILADELPHIA RECORDER of the 12th ult. under the heading, *General Missionary Society*, there occurs the following language:—"We are bold to say, that there has existed, and even now exists, little or no missionary zeal amongst Episcopalians." And again, "we shall say that Episcopalians have caught and deeply imbibed the spirit of missions, when they have five hundred missionary associations and fifty missionaries. Till then we shall insist that the very elements of the missionary enterprise remain to be planted in the bosoms of our people and clergy."

As much, Messrs Editors, as we have at heart the cause of missions, and as much as we may deprecate the too great apathy that prevails in relation to them, we are far from believing the above sweeping expressions deserved, and from regarding them, even were they deserved, as judicious; or at all calculated to supply the deficiency, in that "active, stirring, and strenuous principle of zeal" so deeply to be lamented.

It will not be controverted, that to Episcopalians, equally with many others, attaches the humiliating reproach of having, in relation to this great and most interesting subject, felt and done

too little. But that we have felt and done *nothing*; that *there exists no missionary zeal amongst us*; that *the very elements of the missionary enterprise remain to be planted in the bosoms of our people and clergy*, cannot be admitted by ourselves, and we judge, "the conclusion" will be deemed too "*severe and bitter*" to be admitted by the many zealous and enterprising Episcopalians with whom we have the happiness to associate, in the great work of Christian philanthropy. The editor of the Recorder must know better than ourselves, what support is to be derived to the justice of his remarks, from any alarming deficiencies, in that particular class of *our people and clergy*, concerning whom his associations and attachments could alone qualify him to pronounce with any degree of *boldness and safety*. But so far as our limited acquaintance with the *acts* of Episcopalians, (we judge *no man's heart*;) will enable us to perceive the application of his own *test*; he will be constrained to acknowledge, with what kind of sensations it is not for us to say, that *even the diocese of New-York alone* has nearly arrived at his required maximum of missionary zeal, as she alone has in the field of destitution, not much less than fifty missionaries. In case this reverend editor will allow any one to be properly a missionary, who has not turned away from the calls of his own destitute household, to some distant scene of operations.

And yet we deem New-York Episcopalians to be far behind their duty with respect to missions, and particularly with respect to that branch of the missionary enterprise hitherto so feebly sustained, under the direction of the *General Missionary Society*. What we complain of in the Recorder, is a spirit of too great captiousness and severity; the want of giving credit where credit is due; a proneness to overlook, amid the glare of great and extended enterprises, those silent and unpretending, but on that account, no less valuable and praiseworthy efforts for the *needy*, making in various parts of the *American church*; and a disposition to dictate to that church, a criterion by

which to judge of missionary zeal, which we conceive to be *false and injurious*. The only criterion which we dare recommend to Episcopalians, as one by which they may safely try *their spirits*, is a confidence on the part of each individual, *that he is heartily engaged in the missionary work to the extent of his ability*, and the only limit we can perceive to our duty, circumscribes all the spiritual ignorance and want of this perishing world.

But passing over what we regard as the injustice of the remarks in the Recorder, we cannot forbear thinking them highly *inexpedient*.

In our view, whatever may be individual opinion with respect to the want of missionary zeal in our brethren, it will hardly have the effect to increase that zeal; to encourage and animate them to do and pray more for our destitute Zion; to "*insist*" upon their being absolutely wanting in *the very elements of the missionary enterprise*, particularly as many, with equal right to their opinions with the editor of the Recorder, maintain, that in proportion to their means they have done *much*. This unceasing endeavour to depreciate the efforts of Episcopalians; to institute unfair and unnecessary comparisons between them and others, and thus to exhibit them, habitually, in a discouraging light, must, we humbly conceive, be corrected, or it will continue, as we are confident it has done, to *depress* rather than *arouse* the spirit of missions amongst us.

Would it not be better to strive for a new and more vigorous energy, by exhibiting, in all its magnitude, and glory, and interest, the character of the enterprise; and thus exciting among churchmen a deeper sense of the weight of their obligation, than by pursuing them so zealously with the cry of shame. Convince them of the good they have already effected by small exertions; and a view of the incalculable results of warmer zeal and more vigorous action, will, if they be the true followers of him who went about doing good, awaken them to efforts more adequate to the missionary cause.

The picture of our deficiencies

sufficiently dark when fairly presented. Let us not then attempt to deepen its shades by any unnatural touches. It can effect no good, even were it kind and just, to our brethren. Amid all our luke-warmness, a spirit seems awaking emphatically *missionary*. Let us do and say nothing that may quench its influence; but let us rather follow his great example, who “break not the bruised reed, nor quenched the smoking flax.”

R. S. I.

For the Christian Journal.

REMINISCENCES—No. XVI.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

STATEN-ISLAND is a small island about ten miles long, and five or six over, situate on the west end of Long-Island, a place well peopled; the Rev. Mr. Mackenzie was sent missionary here in the year 1704, and met with a very kind reception from the people, though not above one-third were English, the rest Dutch and French. The French had a minister of their own, and had built a church. The English had no church, nor any place convenient for divine worship. The French allowed Mr. Mackenzie to preach in their church. The English were chiefly Quakers and Anabaptists, the others Church of England people. The Dutch were at first somewhat averse to, and laboured under prejudices against our liturgy. But it appeared soon, that this was occasioned by their not being acquainted with it: for upon the society's sending a good number of our Common Prayer Books in Dutch, to be distributed among the people, they found no fault with it, and began to have a just esteem for our form of worship. It was represented by Mr. Mackenzie, that the greatest disadvantage to religion arose from the want of English schools in that island. The children had no education but the little they received from their parents, and that bound them up to their parents' language and principles. Besides, there was such a diversity of tongues, as

English, French, and Dutch, which made it necessary to settle a school there, more than in any other place, in order to unite the growing generation in their language, as well as in their religious principles.

The society were sensible nothing could be more convenient than the opening of schools in this place. The whole island was divided into three precincts, they appointed a schoolmaster for each. Mr. Brown taught school in the south precinct, Mr. Dupuy in the north, and Mr. Williamson in the west. Mr. Dupuy did not keep school long; Mr. Potts succeeded him. Afterwards, in the year 1715, Mr. Taylor was appointed, and continues still teaching school; and several accounts have been sent to the society, that he teaches above forty scholars, without any consideration but the society's bounty; that he instructs them in the church-catechism, with the explanation, teaches them to join in public worship, and keeps also a night school for the instruction of the negroes, and such as cannot be spared from their work in the day time.

Mr. Mackenzie was very successful in his ministry, united the people in their sentiments, and exceedingly improved them in their manners. He was also happy in the love and esteem of his people. The justices of Richmond county, in that island, where his abode was, wrote thus to the society in the year 1712: “We, her majesty's justices of the peace, high sheriff, clerk, and commander-in-chief of her majesty's militia in the county of Richmond, as well for ourselves as in the name and at the desire of the other inhabitants of the said county, members of the Church of England, return our thanks for supporting our worthy pastor, Mr. Mackenzie, among us: whose unblameable life affords no occasion of disparagement to his function, nor discredit to his doctrine. Upon his first induction to this place, there were not above four or five in the whole county who ever knew any thing of our excellent liturgy and form of worship, and many knew little more of any religion than the common notion of a deity: and as their ignorance was great, so

was their practice irregular and barbarous. But now, by the blessing of God attending his labours, our church increases, a considerable reformation is wrought, and something of the face of Christianity is to be seen among us. You have added to the former, a fresh and late instance of your bounty, in allowing a support to a school-master, for the instruction of our youth; the deplorable want of which hath been a great affliction to us."

Soon after the people began to think of building a church. Mr. Mackenzie had for seven years, ever since his first arrival, officiated in the French church upon sufferance. The people of the island, and the neighbouring counties of the province, made liberal contributions. New-Jersey and Pennsylvania also gave generously; £700 was collected, and a handsome stone church was erected, a parsonage house built, and sixty acres of glebe land purchased. The lime, stone, and timber, were given gratis, for the church and house, besides the money mentioned. About this time, some gentlemen of New-York, Adolphus Phillips, councillor, Captain Lancaster Symes, officer in Fort Anne, Mr. Ebenezer Wilson, and Mr. Peter Faulconer, merchants, made a deed of gift of one hundred and fifty acres of land, for the use of the church. The land lay at an inconvenient distance from the church, so that the trustees agreed to sell it, and buy a piece of ground nearer. Mr. Mackenzie went on with diligence in all the duties of his office, and wrote word in 1718, that he had received several new members into the communion of the church; that he had a large congregation, who not only constantly attended the church service, but were most of them very regular in their lives and conversations; that he had baptized in the preceding year eighteen children, one of which was a negro, and also an Indian man, twenty-two years of age, who coming accidentally into that island, was induced to learn to read English, then grew desirous of being instructed in the Christian faith, and afterwards desired baptism. In the year 1722, Mr. Mackenzie died, much regretted by his parishioners.

The Rev Mr. Harrison succeeded him by the appointment of the governor, William Burnet, Esq.; no accounts have been received from him, as not being the society's missionary.

Long-Island lies south-east from New-York, and is a very considerable part of that government; it is divided from the continent by a small arm of the sea; is one hundred miles long, and about twelve broad: a very fruitful and pleasant country; the air is sharp and serene, not subject to any thick fogs. It hath, near Hempstead, an even delightful plain, sixteen miles long, richly furnished with cattle and fowl of all sorts. The Rev Mr. Thomas was sent missionary to Hempstead in the year 1704. This is one of the chief towns in the island; the people were generally Independents, some Presbyterians, but more negligent of all religion. However, Mr Thomas, upon his arrival, was received with much kindness, and he found the chief difficulty was to remove the prejudices of education. Mr Thomas had the care of Oyster-Bay too, thirteen miles distant from Hempstead; this made his mission labourious. However, in a little time he persuaded many in both places to conform to the Church of England. The society sent him a large number of Common Prayer Books and Catechisms, which he distributed among the people; and they began generally to improve in their manners, and to think better of the church worship. He writes in 1709, though that place had been settled above sixty years before his coming, and the people had some sort of dissenting ministers; yet for above fifty-five years the sacrament had never been administered there; the oldest there could not remember to have seen or heard of its being celebrated. "The people (says he) having lived so long in a disuse of it, I had great difficulties to bring them to a sense of the necessity and obligation of it; but with God's blessing upon my endeavours, I have brought thirty-three of them into full communion with the church, and who now live very regularly, though at the first time of administering it, I could persuade but three to receive." He wrote,

was a great want of schools; the poorer people and children were living up in a miserable ignorance, ignorant of being taught to read; and would not perform one part of his parochial office, catechising, for want of a schoolmaster to teach the children to read.

The society appointed Mr. Gilchrist as schoolmaster there, in the year 1713, and allowed him a salary of £100 per annum, which the poorer children reading, writing, and the rudiments of arithmetic.

The vestry of this parish wrote the society a letter on this occasion, wherein they say: "Without your piety and charity, our poor children undoubtedly want all education; the people are poor, and settled dissension from one another, and unable to do their children." The society purchased quantities of paper for the use of the school, Catechisms, and large numbers of Common Prayer Books, which proved of great benefit to the younger people. The youth was instructed, and their responses regularly attended at church, and divine worship was performed with more knowledge and devotion.

Mr. Thomas persevered with diligence in his duty, and by easy means of persuasion in conversing, drew many people to a conformity. The books distributed had a very good influence on the more sober and thinking part of the inhabitants. About the year 1720, acquainted the society that his congregation increased; that within eight months past he had baptized above hundred and sixty, many of which were grown persons; that he endeavored, as much as in him lay, to inculcate into the people a sense of the benefit and privilege of the sacraments, and finds them in the main convinced of the necessity of those ordinances. Mr. Thomas died in the year 1724, having been very useful in settling the church. In the year 1725, the society removed the Rev. Mr. Jenney, at his request, from Rye to this parish. Accounts have been sent from that his congregation increases; two grown persons had desired to receive baptism, and he had several new communicants, all of them men of known honesty and piety; *L. XIII.*

particularly one, a negro slave, who had all along preserved his character unblemished, or rather made it remarkable for honesty and piety. Mr. Jenney continues now there.

Jamaica is a considerable town in Long-Island. The Rev. Mr. Patrick Gordon was sent thither in 1702, but he died soon after his arrival. Colonel Morris wrote of him to the society, that his abilities, sobriety and prudence had gained him the good opinion of every body acquainted with him, both of the church and dissenters, and he gave great hopes, that a good progress would be made in this mission; but he died soon, and was buried in a meeting house in Jamaica. The Rev. Mr. Urquhart was afterwards fixed in this place. It was inhabited chiefly by independents, who came from New-England. He was very diligent in his mission, and well respected by all the members of the church, but died in about two years. The Rev. Mr. Poyer was sent there in 1709. He had a long and dangerous voyage from England, and at last was shipwrecked with his family, on the coast of America, above 100 miles distant from his parish. He got there, and was by the governor's order, inducted into that church. But the independents had got possession of the parsonage house, and would not surrender it. This occasioned long feuds and divisions in the parish, between the church party and them. At last, after a long broil, and a tedious course of law, for above seven years, Mr. Poyer was put in possession of the house. This perverseness of the independents very much hindered the success of his mission. However, Mr. Poyer was very diligent in his duty; he had a large cure, three towns, Jamaica, Newtown and Flushing, and he spared no charge nor labour in serving them. The members of the Church of England wrote very respectfully of him to the Society, in these words: "Notwithstanding the perverse behaviour of our enemies, we can with joy say, our church here hath increased considerably, both in the number of hearers and communicants, by the singular care, pains and industry of our present laborious minister, Mr. Poyer, who, notwithstanding the

many difficulties he hath struggled with, hath never been in the least wanting in the due execution of his ministerial function; but rather, on the contrary, strained himself beyond his strength, in travelling through the parish, and often to the prejudice of his health, which is notorious to all the inhabitants." Mr. Poyer continues now there, and accounts have been sent, that his congregation is increased: The communicants are between eighty and ninety, and nine grown persons have been baptized within three years space.

The Society have from their first establishment, paid salaries to several schoolmasters in this government. Mr. Gilderslieve, at Hempstead in Long-Island, and Mr. Taylor, in Staten-Island, have been mentioned already. Mr. Huddleston was appointed schoolmaster in New-York city, in the year 1709; he taught forty poor children for the Society's allowance only; he publicly catechised in the steeple of Trinity Church on Sunday in the afternoon, not only his own scholars, but also the children, servants and slaves of the inhabitants, and above 100 persons usually attended him; certificates attested by the mayor of New-York, were annually sent to the Society, certifying his doing such service. He died in the year 1726; and his son being desirous and capable of the office is appointed now in his room. Mr. Glover was appointed schoolmaster at West-Chester in the year 1714, and afterwards Mr. Forster; he teaches between thirty and forty children, catechises on Saturday and Sunday, which is certified by the chief inhabitants of that town. Mr. Cleator was settled schoolmaster at Rye, in the year 1704; he teaches about fifty children to read and write, and instructs them in the catechism. And Mr. Denton hath been lately appointed schoolmaster at Oyster Bay, in Long-Island.

The Society have paid salaries to six schoolmasters, besides a catechist, for the slaves at New-York, in this government; and have sent Bibles, Common Prayers, and other books of devotion or instruction, to the number of 2220 volumes, besides catechisms, and small tracts which have been dispersed

among the people by the missionaries, or among the children by the schoolmasters. And though there was not above one church, that at New-York city, opened before the Society's foundation, there have been ten since built, many donations made to them, the people supplied with missionaries for them, and all the congregations now continue increasing in number of persons and regularity of manners.

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For the Christian Journal.

Brief Notice of the Character of the Hon. Dudley A. Tyng, Esq. extracted from a Sermon preached on occasion of his Interment.

He was born at Newbury, (Massachusetts,) A. D. 1760, and died August 1st, 1829. He graduated at Harvard University A. D. 1781, with a high reputation for talents and learning, as well as correct deportment. He was descended from a line of illustrious ancestry, of whom it is no disparagement to say that he was one of the chief ornaments. He lived universally respected, and died as universally and deeply lamented.

EXTRACT.

"These views were the support of our deceased friend, whose remains now lie before us, and whose spirit has ascended to God, who gave it; and these were the views which enabled him to meet the gradual approach of death with uncommon fortitude and resignation. His life was an eminent pattern of Christian purity, and his death of Christian composure. Seldom are we permitted to contemplate a character, so uniform and consistent as that which he sustained through a long and useful life. Early imbued with the principles of religion by a pious mother, to whose care he was left by an afflictive dispensation of Providence, which deprived him of his father at an early period of life, he was actuated by them through every succeeding stage, and supported by them through many severe trials. In early life, he was distinguished for dignity and manliness of character, and in youth he exhibited the same

manners and sound judgment of mature age.

"He took an early and deep interest in the concerns of religion, and during the greater portion of his life, was one of the main pillars and chief ornaments of the Church to which he belonged. He was a decided Episcopalian, and ardently attached to the doctrines, discipline, and worship of the Episcopal Church; but his ardour and zeal were enlightened, and tempered by charity toward other denominations. By his extensive acquirements and habits of close thinking and patient investigation, he was under superior advantages for the discovery of religious truth; and after careful examination of the litigated questions of theology, to which he brought a mind, free from prejudice, and amply furnished with the varied stores of learning, he adopted those opinions before mentioned; in the support and defence of which he took a firm and decided stand. His piety was ardent, without the least tincture of fanaticism, and his views of religion were sound and rational, without bigotry or intolerance. The sincerity of his belief was amply tested by the purity and integrity of his life, and by constant adherence to principles which had been deliberately adopted. He was firmly persuaded of the necessity of a pure and holy life to a well grounded hope, while he utterly disclaimed all dependence for salvation on the merit of his own good works, and placed his sole reliance on the atonement of the Saviour. To the one great sacrifice, offered on the cross for the sins of the whole world, he looked for the pardon of his own sins, and to the merits of the Redeemer alone for his final acceptance with God. By repeated declarations did he disavow all sense of his own worth or worthiness; acknowledging himself a sinner, unworthy the least favour, and a humble pensioner on the boundless mercy of God through Jesus Christ.

"Such was his humility, manifested through a long life of distinguished integrity, usefulness, and beneficence, and fully evinced during the season of a protracted and painful illness. If

any man could safely have entertained a hope, grounded on good works, on a whole life, indeed, devoted to the duties of religion and morals, and free from any known blemish, it was he. But in all this, he found no cause of boasting; and was satisfied, that after all, he was an unprofitable servant, and needed the renovating and sanctifying influences of the Holy Spirit to render him acceptable to God.

"As a citizen, his character was alike elevated and honourable. He was firm and steady in the support of good government, and always exhibited an illustrious example of submission to wholesome laws and regularly constituted authority. In all his intercourse with mankind, he was a strict observer of probity and decorum, a strenuous advocate for the customs and manners of polished and well-bred society, and a watchful guardian over the morals and manners of the young. In the offices which he sustained under the national and state governments he maintained the same inflexible character of fidelity, impartiality, diligence, and despatch. As an attorney, he was too hostile to needless litigation to find in it a profession, congenial to his love of peace and equity, and therefore not likely to afford to a man of his cast of character a sufficient maintenance for a large and growing family; while as counsellor he was able and faithful, and as a magistrate prompt and energetic in distributing justice between man and man.

"Of his domestic character, it will not be necessary to speak particularly in presence of an assembly to whom he was so well known. As a son, husband, brother, and father, few have ever equalled, and fewer still excelled him in the discharge of the duties of these varied relations. His munificence to the poor is well known; large and extensive have been his charities to the destitute and distressed; often have the prayers of the widow and the orphan ascended to heaven for blessings on his head, and on the brightest page of the book of the recording angel it stands written, as we trust, in most legible characters, 'Thy prayers are heard, and...' "

almae are come up as a memorial before God.'

"To the afflicted and bereaved family we tender our sincere condolence. God has seen fit, in his overruling Providence, to take from you a chief earthly stay and support.—*'Lover and friend hath he put far from you and your acquaintance into darkness.'* You miss his presence, his example, his council, his animating society, his inventive resources for enjoyment. May that Being, who has promised to be the *'widow's husband and the father of the fatherless,'* be your support on this trying occasion. While you fondly cherish his precious memory, may you testify the warmth and sincerity of your affection by copying his example. *'Sorrow not, as those without hope.'* Repine not, that God has taken his own, but thank him for having given you such a friend, and permitted you to retain him so long. Direct your views forward to the country where he is gone, and by transferring your affections thither, prepare for another and still more happy interview with him, and a union which shall never be dissolved.

"The Church of which he was a member, will feel a deep interest in this mournful dispensation. Ah, my friends, *he* is gone, who felt a lively concern in all our interests, temporal and spiritual; *he*, who once bore an active part in the worship and the ordinances of the sanctuary, will no longer share them. He is alike insensible to our joys and sorrows; but we trust, and we rejoice in the hope, that he is now joining in the worship and participating the pleasures of the temple above. We miss him at the pew and at the altar, but we humbly trust that he has been removed from the church militant to the church triumphant, and in joyful concert with the heavenly host is shouting the praises of God and the Lamb. My brethren, while God is thus removing from us one after another, may our love and zeal increase, and each surviving member strive to be in better preparation for his own final summons at the bar of God. Soon will our own ~~turn~~ arrive—a few more sacramental

occasions, and we shall all, if prepared, be invited to become guests at the great supper of the Lamb. Let us attend to the warning voice of Providence speaking to us and calling on us to be also ready.

"To his numerous friends and acquaintance, and to this assembly, let me apply this afflictive dispensation of Providence. You are come to pay the last tribute of affection to a departed and beloved brother. Here you behold him, shrowded in a coffin, and soon to be deposited in the earth. What *he* is, you soon must be. Are you prepared? To him the subject of death was familiar. For many years had he been contemplating this event, as, probably, not far distant; and ordered his affairs in accordance with this expectation. By a well ordered life and conversation, he manifested a becoming solicitude to be always ready for the stroke of death. The leading object in his return to his native town from the metropolis was to seek repose from the noise and bustle of the world, and to be buried in the sepulchre of his fathers. As, then, you loved and revered him, copy his example. Refer all your actions to that dread tribunal, before which you must shortly appear. Make your peace with God. Life was not embittered to our departed friend by the habitual thought, that he must soon die. Nay, the lively and animating hope of another and a better country sweetened the cares and enhanced the pleasures of the present. So will it do to you. Your last days, like his, will be peaceful and serene, and your last hours gladdened by *'a hope full of immortality.'* *'Mark then the perfect man, and behold the upright; for the end of that man is peace.'*"

A Pastoral Letter to the Members of the Protestant Episcopal Church in the United States of America, from the Bishops of the same, assembled in General Convention, in the city of Philadelphia, August 20th, 1829. Brethren,

ANOTHER triennial convention furnishes us with the present opportunity of addressing you, agreeably to the requisition of the 45th canon of 1809.

Under our personal observation, and from the communications presented during the present session from the churches in the several states, we gather abundant proof that our Zion is "lengthening her cords and strengthening her stakes," in the increase of her ministry, in the number of her congregations, and in that of her professing members. Whether there be a proportionate increase in genuine devotion and in a walking worthy of the vocation, is a question which exacts a more extensive knowledge of the population of the different districts of our country; and, in some respects, a nearer insight of the hearts of men, than we feel a competency to in ourselves. But here we find sufficient ground on which to build the intimation, that only in proportion to such increase, the prosperity of the church is a fit subject either of desire or of congratulation.

It is with pleasure we contemplate the organizing of our church in two of the western states, those of Kentucky and of Tennessee, and the consequent admission of their churches within our ecclesiastical union. In the tide of emigration to the west, there is of course a proportion of the settlers who had inherited from their ancestors a predilection for the principles and for the services of the Episcopal Church. They are generally so thinly scattered over extensive countries, only of late brought under cultivation, that for the congregating of them under ecclesiastical ties, there are required, in every case, the energies of at least a few men of information and of influence, to take the lead in insipient measures. Such men have been found in each of the states referred to; and we indulge the hope, that their example will be followed, even in the more recently settled states and territories.

This object might be much promoted by due encouragement extended to the Domestic and Foreign Missionary Society, established by our Church, and conducted under her auspices. The report of this Society has been before the Convention, and will be printed on the *Journal*. We are of opinion, that neither the importance of the institu-

tion, nor the difficulties with which it has had to struggle, are so generally known. In several of the dioceses there are provisions for missionary purposes within the same. We do not doubt, that in each of them there are calls for ministerial aid to a destitute population within its limits. But there is a far more extensive field within the federal union, the destitute condition of which makes the most powerful appeal to Christian beneficence. And a disposition is cherished, by many members of our communion, to contribute to the wants of the benighted portions of the world. The constitution of the Domestic and Foreign Missionary Society of our Church admits of the appropriation of the contributions and efforts of its members to either of these objects exclusively or to both.

There has been on the Society the pressure of the want of missionaries. For a gradual supply of this, we look to the Theological Seminary, existing under the auspices of this Convention. Its report has been laid before us, and has exhibited a state of its affairs, which ought to excite an especial interest. In consequence of a most liberal bequest of the late Frederick Kohne, esq. of Philadelphia, it will be eventually possessed of a very considerable endowment. But, in the mean time, its annual expenditures exceed its annual income, in a sum formidable to the institution, although a light burden on the church throughout the union, which it is therefore hoped will respond to the calls lately made on it for congregational collections in the several churches. From the testimony of those who have attended to the examinations in the Seminary, we have no doubt that the education is conducted with ability and with efficiency.

It would contribute materially to the success of the two institutions which have been named, if there should be a general diffusion of measures, lately put in operation in a few of the states, to give gratuitous education for the ministry to pious young men, who may incline to it, but are not furnished with the means of the literary attainments required by the canons. This expedient has pressed on the minds of

clerical and the lay deputies of the Convention during the present session; and it is at their desire, that your Bishops invite to it the attention of the church at large. Especially they address it to the consciences of pious parents of such youth, exhorting them to avail themselves of the means where they have been provided; not without regard to the general fitness of character in their sons, but by fostering the suitable qualifications, where, in the exercise of Christian judgment, they shall be discerned. In our parent church there are bequests handed down from very ancient times, preparing for usefulness a succession of youth, who otherwise never would have reached it; and this provision has not only been, in some measure, a counterbalance to the scantiness of the provision for a great proportion of her clergy, but has elevated to high standing and to great literary celebrity some whose talents would otherwise have been lost in the obscurity of their parentage. If such an expedient for the bringing of humble merit into useful exercise be adapted to the exigences of the country of our forefathers, much more is it called for by the circumstances of our favoured land, in which there are so many pecuniary rewards of industry, as to require extraordinary exertion, in order to qualify for a department which can never be the road to wealth, or even to what, in other professions, would be considered as competency.

It is with pleasure that, in the reports from a great proportion of our church, we find evidence of a cordial reception of the Episcopal Sunday School Union, which will be eventually the recipient of a large bequest from the same source with that of the Theological Seminary. The institution now noticed, is earnestly recommended by us, as tending to diffuse the knowledge and the practice of the most efficient plans of Sunday School instruction, to moderate the prices of suitable books and tracts, and to protect our Sunday Schools against any *endeavours which may hereafter be put forth, to subject them to an influence alien from that of the church.*

With grief we notice the vacancy caused in our body, by the decease of the late Right Rev. Bishop Kemp. Some of us had, for a long course of years, acted harmoniously with him in the most important concerns of our communion; which will be prevented, by the melancholy event, from still reaping the fruit of his wise and prudent counsels.

In contrast with this privation, this house announces, with satisfaction, that there have been added to their body the Right Rev. Henry U. Onderdonk, D. D. Assistant Bishop of the Diocese of Pennsylvania, and the Right Rev. William Meade, D. D. Assistant Bishop of Virginia; the latter having been consecrated during the session of this Convention.

On every occasion of the issuing of a pastoral letter to the members of our communion, it has been an object with us, to avail ourselves of some subject or subjects suggested by the circumstances of the then present time, with a view to application to duties proper at all times, and under any circumstances which may occur. We now continue in this course; and the subject which we bring before you is the religious excitement on the public mind, which has manifested itself within these few years, and continues to extend itself, promoting inquiry into the ground of the faith and of the hopes of the Christian Revelation, and of zealous endeavours for the extension of the knowledge of it.

That such seasons of grace occasionally occur in the course of Divine Providence, cannot have escaped the notice of any religious observer, who has attentively studied the history of the Christian Church; and although we are warranted by Holy Writ, to refer every such event to the agency from which "all holy desires, all good counsels, and all just works proceed;" yet, it being the usual course of the moral government of God, that his designs are accomplished through the intervention of what are called secondary causes, it is natural to inquire, how far such a provision is discernible in the matter now brought under review.

We think that we perceive the be-

ginning of the series of causes and their effects, in a re-action of the public mind, against those prodigious efforts of infidelity which were put forth within the memory of the most of us, varnished by the most plausible promises of improvement in civil policy, to be built on the ruins of religious profession in all its forms; and even aiming at the impossible achievement of rooting out religious principle, as a delusion operating not to the benefit but to the injury of the human kind. That so corrupt a theory, however contrary to the constitution of our nature, to the history of our race, under all the circumstances in which they have been placed, and to the sentiments of the men who have been held in the highest esteem in different times and places, should be obtruded on the world in the shape of ingenious speculation: and that it should be advocated by splendid talents, and by the misapplication of literary attainments, was not a novelty. But that the phantasm should be a ground of extensive action, that the daring design should be avowed, and committed to the agency of large associations, that it should obtain national adoption any where, that it should be carried into effect by public law, and that a persecuting zeal should be called forth, for the extermination of what had been hitherto considered as the cement of civil society, and as the only security for the rights and for the duties essential to its existence, was a hardihood of iniquity which no experience of former times had given cause to anticipate or to apprehend. It is matter of grief to us, to look back and to recollect, that not only many of the higher grades of life were captivated by the glare of a false philosophy, to their moral loss, but that masses of men in humble life, who had been hitherto out of the reach of the subductive arts of infidelity, together with the shock sustained on their principles, felt the effects of it in their domestic relations, and on the industry which their several vocations called for.

With this dark display before us, we had the consolation to remark, that besides the poignant sorrow which filled the minds of all who cherished

the veneration and the love of what was represented by the divine Author of our religion under the figure of "the pearl of great price," and under that of "a treasure hid in a field," deserving and exacting "the selling of all for the purchase of it;" there were not a few who, contemplating the crisis as big with danger to whatever is estimable in the social system, and as threatening the destruction of all law and of all order, drew back from the gulph laid open before them, and contributed their respective energies to the sustaining of Christian Truth as their only sure support. We do not doubt, that from this cause much benefit has been derived to civil society, in the strengthening of the obligation of Christian morals. This was important in its consequences to the social system, while, in the cases of no small a proportion of persons operated on to the effect, and in the more beneficial result of the drawing of their attention to the only foundation of public happiness in the influence of the religious principle, they have confessed the aids derived from those sacred Oracles which have "brought life and immortality to light."

That there has been felt, on the public mind, the re-action thus described, we hold to be a fact, to be appealed to with confidence; and further, we think we cannot be mistaken in the persuasion, that as in all times and places there are evidences of what we read in Scripture—"he maketh the wrath of man to praise him," the truth of the saying is verified in what we notice, that there has been diffused as well in our combined commonwealth as generally in the kingdoms and the states of the old world, an extraordinary degree of attention to the importance of the Christian Revelation—prompting measures for the impressing of its truths, and for the extending of the knowledge of them over the whole habitable world.

For the truth of the fact we refer for evidence of it, to what continually passes under our observation in the ordinary intercourses of society; and if this should be thought of not sufficient amount for the argument built on it, we refer, for further evidence, to the numerous associations instituted, not only

for the continuing and for the extending of the knowledge of divine Truth, among the proportion of our population with whom it might otherwise be superseded by increasing ignorance and irreligion, but for the sending of the same precious treasure to all the countries in which it has been hitherto unknown, including many which modern discovery has laid open to missionary zeal. In judging from what we have witnessed, there can be no rashness in the anticipation, that an important effect is about to be produced, as well on countries in which the Word of God has been hitherto or until lately unpreached, as on other countries in which its truths have been incumbered, through ages, with traditionary superstition, fastened on the minds of the population by the withholding of the Bible from their perusal. It is to the duties which result from this state of the public mind, that we are desirous of leading your attention.

The shape in which it the most immediately addresses its instructions to every individual, is in the reminding of him or of her, of there being, in this circumstance, a call more frequent and more loud than in ordinary times, to every attainment and to every act, entering on the character, and constituting a part of the conduct of a Christian. We are at all times called to this by the events occurring in the ordinary course of divine Providence. But when the truths, the obligations, and the hopes of religion have become considerably the subjects of social conversation; and when an increasing interest is seen to be taken, by the illustration of them in very many instances of the conversion of sinners, and of conspicuous examples of holy conduct, and in incitements, not only to the open profession of Christian obligation, in opposition to irreligion and immorality of every sort, but to the bestowing of reasonable portions of our worldly substance for the support of the Gospel within our respective spheres of influence, and to carry into effect the charge of its blessed Author—"Go into all the world, and preach the Gospel to every creature;" it is evident, that in each of the circumstances stated, there must be

correspondent duty laid on those who are witnesses of it, and an increase of weight to the summons—"He that hath ears to hear, let him hear."

Our Lord has compared his professing followers to "a city set on a hill, where it cannot be hid" and to "a candle put not under a bushel, but on a candlestick, where it may give light to all that are in the house." Doubtless, there is pertinency in these figures to the responsibilities under which professors lie at all times; but the application of them is more than ordinarily conspicuous, when, in consequence of such an increase of attention to the city and to the candle, there is the more readiness of discovery and of remark, in the former case of any dilapidation of the building, and in the latter, of any dusky matter which may communicate its vitiating properties to the blaze. To drop the metaphors: the senses of them apply especially to a point of time, in which, on the one hand, delinquency gives the most occasion of the pouring of contempt on the profession, and on the other hand, the discharge of duties the most illustrative of the precept of our Saviour explanatory of his comparisons—"Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."

It will be to the purpose, that while we present to the members of our Church our views as to what is consistent in their characters as individuals, we exhort them further, that the holy unction of their private devotions may shed its sanctifying influence on the occasions of their assembling for the public worship of the sanctuary. Perhaps there are few more powerful causes of the excitement of religious affections, than the witnessing of their possessing of the minds of a congregation, in connection with all the decorum, and with whatever else should be connected with the purpose of their being assembled. It has sometimes happened, that on being present at such an exhibition, men, who came to mock, remained to pray. This was the sentiment in the mind of St. Paul, when he thought it probable of an unbeliever, that with such a company before

we should "fall down and worship and report that God is among us a truth." If with such persons may be the result, much more full must be the operation of the cause, on those who, on the like occasions, bring with them conviction of the obligation of the attendant duty associated with sensibility of infirmities which may intervene between their devout oblations and the sole object to whom they are to be presented.

With a view to the duties referred to, there be a conscientious hallowing of that sacred day, which, although the peculiarities of the Sabbath now succeeded by the Lord's day ascends, for the source of its obligation, to the command given to the created pair, when, on the finishing work of the creation, "the singing stars sang together, and all the host of God shouted for joy." Let it be in the minds of all, as a matter to be dispensed with, except for work either of necessity or of duty.

Let them assemble habitually, in a manner remote alike from levity and from ostentation; and let them be in the prescribed services, with persons suited to the spirit diffused about them; in the act of confession, in that of praise and thanks, in that of intercession, and in prayer, in all its various breathings of devout desire; with dependence on the holy spirit of grace, so as to them, as nearly as is consistent with human frailty, fit for the replenishing of "the golden vials, full of prayers," defined to be "the prayers of the saints," and said to be "offered by the twelve elders, to the Lamb before the throne."

On these occasions, let there also be a desire of profit, and prayer for the same, to the inpossession of the divine Word read from the book; which, according to the language of Scripture, is preached in the sense; although not without re-

gard to further instructions from the pulpit; which, when drawn from the Word of God, or constructed in agreement with it, is a mean of salvation ordained by divine wisdom, and has, in all ages, been efficacious to the conversion of sinners, to the edification of the godly, and to the advancing of the church to what it ought to be as "built on the foundation of the holy apostles and prophets, Jesus Christ himself being the chief corner stone."

Conceiving of ourselves as addressing persons whose minds wear the impress of the truths of God's holy Word, we should be wanting to our subject were we to neglect to intimate to them, that besides personal religion, and besides the profession of it in the services of the church, there are due from the professor, his endeavours to recommend the holy cause in the ordinary intercourses of society. Without a Christian's exhibiting of himself in the character of a dictator, or in that of a censor, there will occur occasions of compliance with the apostolic injunction—"be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." Without the obtrusion of sacred lessons on reluctant minds, there may be given such a cast to what is said, as to make it conformable to that other direction of the same apostle—"Let your speech be alway with grace, seasoned with salt"—with the salt of religious sentiment, in proportion as there may be an opening for the expressing of it. To this, there is a great encouragement in that saying of the Old Testament—"a word spoken in due season, how good is it!"—good in itself, and often a mean, under the agency of the Holy Spirit, of illustrating the saying of St James—"He that converteth a sinner from the error of his ways hath saved a soul from death, and shall hide a multitude of sins."

We would not press the obtrusion of religious opinion, under circumstances

the term "preaching" is never used in the New Testament, except as referring to the announcement of divine Truth, and not extending to any discourse on any human subject. In Acts xx. 9, the translation is called preaching.

lation should have been—as Paul was long discoursing; this being the sense of the Greek *diakousavon*. The Greek for preaching is *euangelizomai*. In Acts xv. 2, the reading of the Jewish Scriptures in the synagogue is called preaching.

not favourable to the object in view; much less, the doing of this with either matter or manner that will be repulsive, and may perhaps carry with it the appearance of self-importance.— But when infidelity and religion are so little under the restraint, even of the decorum which should govern in all social intercourse, and so prone to bring forward their deceptive reasonings and their unhallowed wit, whatever offence may be given to those with whom the Christian cause is the dearest object of their affections; it cannot but be covered with dishonour by an indifference on their part, which would wear the appearance of an abandonment of it. We are aware that silence may sometimes be imposed by modesty, under the consciousness of the want of preparation for argument, perhaps exacting the meeting of irreligious men, on the ground of the misapplied stores of literature of various kinds. Even in such a case, if the Gospel have been to the hearer “the power of God unto salvation,” there are various ways of manifesting his adherence to the integrity of his profession, as also his sense of the attacks made on his morals, and of the endeavours put into operation for the blasting of his most precious hopes.

(To be continued.)

Convention of Mississippi.

We have only just now received the printed Journal of the Convention of the Protestant Episcopal Church in the diocese of Mississippi, which was held in St. Paul's Church, Woodville, on the 6th and 7th days of May last. Divine service was performed by the Rev. James A. Fox, rector of Christ Church, Jefferson county, and a discourse delivered and the Lord's Supper administered by the Rev. Albert A. Muller, rector of Trinity Church, Natchez. The Rev. Mr. Muller was elected President, and Martin W. Ewing was re-elected Secretary and Treasurer.

The Secretary read a circular letter from the Rev. Benjamin T. Onderdonk, Secretary of the House of Clerical and Lay Deputies of the Ge-

neral Convention of 1826; containing the proposed alterations in the liturgy, &c.; in respect to which a resolution was subsequently passed, concurring in the first and third resolutions, and dissenting from the remaining three, and also from the proposed alteration in the second clause of the eighth article of the constitution.

The following persons were elected delegates to the General Convention:—The Rev. Albert A. Muller, the Rev. James A. Fox, John Joor, John Henderson, Justin W. Foote, and P. F. Merrick.

The following persons were appointed the Standing Committee:—The Rev. James A. Fox, the Rev. A. A. Muller, Henry W. Huntington, and Martin W. Ewing.

Parochial reports were received from four parishes. The following aggregate is gathered from them:—Baptism (adults 4, children 42) 46; marriages 18; communicants 43; funerals 10.

After prayers by the President, the convention adjourned; first resolving, that the next annual meeting be held in Trinity Church, Natchez.

Convention of Ohio, 1828.

In our vol. xii. p. 380, we noticed the want of information from this diocese, and remarked that the first Wednesday in June was the time appointed for the meeting of the Convention. It appears we were mistaken in this date, which we took from the register in the Calendar, and that the convention did not meet until the 10th of October, when it assembled at Kenyon College, Gambier, and was continued to the 11th. The printed Journal of its proceedings reached us some weeks since; and the address of Bishop Chase, then delivered, was inserted in the July number of our present volume. We now proceed with our abstract.

There were present at this meeting the Right Rev. Bishop Chase, eight clerical members, and nine lay delegates representing seven parishes.—Morning prayer was read by the Rev. Silas C. Freeman, minister of Trinity Church, Cleveland, and the sermons

delivered by the Rev. John P. Bausman, minister of St. Paul's Church, Chillicothe. The Rev. Wm. Sparrow, professor of languages in Kenyon College, was elected Secretary.

On the second day of the meeting the following persons were elected the Standing Committee:—The Rev. J. P. Bausman, the Rev. S. C. Freeman, the Rev. Wm. Sparrow, Arius Nye, David Prince, and Clark Nettleton; and the following persons delegates to the General Convention: The Rev. B. P. Aydelotte, the Rev. J. P. Bausman, the Rev. Nathan Stem, the Rev. Wm. Sparrow, Wm. Little, Bezaliel Wells, John Bailhache, and ——— Butler.

The following were in like manner elected Trustees of the Seminary: The Rev. Intrepid Morse, the Rev. Samuel Johnston, the Rev. J. P. Bausman, the Rev. John Hall, the Rev. B. P. Aydelotte, Bezaliel Wells, Jesse B. Thomas, Wm. Little, Josiah Barber, John Bailhache.

A resolution was passed amending the twelfth canon of the diocese, so as to read as follows: "No person can be elected to this Convention or to the General Convention, from this diocese, who is not a communicant."

The parochial and missionary reports present the following aggregate: Baptisms (adults 16, children 167) 183; marriages 39; communicants 553; funerals 53. We should infer from these reports that the church in this diocese is in a gradual state of improvement. Sunday Schools seem to be in operation in many of the parishes, but we have not noticed in any of the reports the mention of their being connected with the Protestant Episcopal Sunday School Union of the United States. This we should hope arises merely from their infancy and the remoteness of their situation, and not from any desire to avoid a connexion with that union, or to amalgamate with others.

The Journal reports as forming the clergy of the diocese the bishop and ten ministers of churches, and one professor and two tutors in Kenyon College; besides whom we also find in the Journal the name of the Rev. Mr. Sanford, acting as a missionary.

For the Christian Journal.

Brief Notices of new Publications.

A Charge to the Clergy of the Protestant Episcopal Church in the State of New-Jersey, delivered in Christ Church, at New-Brunswick, on Thursday, May 28th, 1829, during the sitting of the Annual Convention of the Church in that State; by John Croes, D. D. Bishop of the Church in the Diocese of New Jersey.

It must be a source of gratification to every churchman when the bishop of a diocese tells his people that the favourable state of the church within his jurisdiction, and the good conduct of its ministers, render unnecessary the delivery of a charge at any particular time. Such, we are told by the bishop of New-Jersey, is the present case with respect to his ministers and people; and we fervently pray it may be long, very long, before the peace and quiet of the diocese shall feel the least interruption.

The subject of this charge is the religious education of children and youth, particularly as respects catechetical and Sunday school instruction. To say that the bishop is well qualified to discourse on such a subject is no compliment; his long experience and familiar intercourse with youth render him pre-eminently so. Of course his charge is rich in advice and direction; and in this view highly commends itself to the attention of parish ministers, particularly the younger of them.

The following extract, while it affords a fair specimen of the work, will no doubt interest our readers.

"In the preparation of children and youth for the solemn hour in which they are to assume, in the rite of confirmation, the vows and promises which their sponsors made for them in baptism, something more is necessary than merely a knowledge of the doctrines and duties which are the subjects of those promises. They must possess the desire, and seriously resolve to make the endeavour, through the aids of the Holy Spirit, to fulfil them. Great pains should therefore be taken, to impress upon their young and tender minds, the greatness, holiness, and mercy of God; his goodness in giving existence to man, and placing him in so estimable a

situation; the ingratitude and sinfulness of man, in yielding to the tempter, and disobeying God; the awful consequences of that act, to himself and all his posterity; the infinite mercy of God, not only in not leaving him in that woful condition, into which he had plunged himself, but in providing a Saviour to rescue him; the inconceivable love, condescension, and compassion of God's only Son, incarnate, who, in the capacity of Saviour, by his sufferings and death, became a ransom for the whole human race, destroyed death, and opened the portals of heaven to all those who repent and forsake their sins, accept him as their Saviour, by a true and living faith, and endeavour, with the assistance of divine grace, 'to live soberly, righteously, and godly in this present world.' These, and all other rational means should be resorted to, in dependence on divine aid, so to operate on their hearts, that they may be induced to give them to God, as he has graciously requested them to do; and upon their minds, that they may be convinced, that it is both grateful and wise to 'remember their Creator in the days of their youth,' often reminding them, however, that they are 'not able to do these things of themselves, nor to walk in the commandments of God, and to serve him without his special grace, which they must learn at all times to call for by diligent prayer.'

The bishop, towards the close of the charge, calls the attention of his Reverend Brethren to the important subject of endeavouring to induce capable and pious young men to turn their thoughts to the Gospel ministry.

"Our Church, my Reverend Brethren, suffers much from the want of ministers, both to supply the vacancies occasioned by death, or the decline of health; and also to minister to new congregations, which are continually forming in every part almost of our extensive country. Unless, therefore, clergymen generally make it a duty to seek for, encourage, and endeavour to aid young men whom they may think fit for candidates for orders, our wants in this respect, I fear, will neither be soon nor sufficiently supplied. Suffer me then to urge upon you, the clergy of this diocese, that consideration of the subject which it justly merits—and let me pray you to use your best endeavours to carry the result of it into effect. We are now, and have been for some time, without a single candidate for holy orders; and, at the same time, we very much need the services of more than one clergyman, to act as missionaries to those of our churches which are now almost destitute of the services of the sanctuary; but see, as yet, but little prospect of procuring them. I

hope, however, that your zeal and exertions, in connexion with my own, will be so directed to this object, that in due time, through the blessing of the great Head of the church, such a supply of competent and faithful ministers will be afforded, as is sufficient to meet all our wants."

Although this charge is addressed exclusively to the clergy, yet the bishop has thought proper, and he is much to be commended for it, to direct a few words to the laity, in order to bespeak their countenance and aid in the good work proposed. To the lay members of the convention he thus speaks:

"It will not be taken amiss, I hope, if I avail myself of this occasion to remind them how much their countenance and aid is needed to enable us to execute our offices with success. This will be true, especially in carrying into effect the provisions of the Diocesan Sunday School Society, which we have just instituted, and its branches in the several congregations, with the schools which they superintend. Without the laity freely contribute to the small expense which will necessarily accrue, and also take an active part in the business, they cannot be maintained for any great length of time; and the benefits which may, or will have been experienced from the institution of Sunday Schools, will be lost to such churches as either neglect to establish them, or, when once established, suffer them to die away. This is a consideration which cannot but strongly affect the minds of all who have a just sense of such an evil, especially after the contrary benefit has been experienced, and who seriously desire to promote, and would not willingly neglect any measure which would tend to promote the welfare, and further the salvation, of their beloved offspring."

We hope and trust this charge will have its effect in provoking and keeping up increased zeal in the clergy, and that the laity will abundantly succour and support their pious exertions.

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Revelation the Foundation of Faith, a Sermon, preached by the Right Rev. John S. Ravenscroft, D. D. in St. Luke's Church, Salisbury, N. C. at the Ordination of the Rev. Philip B. Wiley, Sunday, May 24, 1829; and published by request of the Convention.

On this occasion Bishop R. has chosen to discourse on the following

words, being the 14th and part of the 15th verses of the 10th chapter of the Epistle to the Romans:—"How then shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear, without a preacher? and how shall they preach, except they be sent?" To

elucidate this passage of holy writ, an to establish the fact that revelation is the only foundation on which religion can be practised by fallen creatures, the bishop undertakes to show—"that discoveries are made in the gospel of Christ which were otherwise impossible to men"—"that these discoveries are adapted to a state or condition of the world, from which it was desirable to be delivered"—"that the preaching of the word is the regular appointed means for making known to the world the methods of God's grace in the salvation of sinners"—"that as the discoveries of the gospel are of divine revelation, so is the preaching of the word and the administration of the gospel by a divine commission." These several heads are discussed with great force and closeness of argument. We shall select a few passages that the reader may judge for himself; and though our drafts may be more extensive than comports with a 'brief notice,' we are sure the correctness of sentiment and the ardent and animated manner of the bishop will amply compensate the time spent in their perusal. After discussing at some length the first proposition, he thus concludes it:—

"Now let me ask, in what wilderness of thought could the wisdom of the world have stumbled on such discoveries as these, and so put them together as to harmonize with the perfections of God and the imperfection of his fallen sinful creature, as is manifested in the glorious plan of our redemption by Jesus Christ? O ye disputers of this world, who vainly strive to bolster up the misgivings of your own hearts, by an affectation of doubt on the revelation of the gospel, but in the hour of danger give the lie to your own vain talkings, and flee to the consolations and hopes which that alone can give; why do you thus sin against your own souls? Is there any thing disgraceful in accepting mercy or receiving favour at the hand of Almighty God? Is there any thing low or

unbecoming in humbling yourselves to submit to the righteousness of God, that he may save you by a way you know not of? Come on now, bring your boasted reason to the trial, and let us see what you can substitute for 'that grace of God which bringeth salvation.' Suit yourselves every way, so that no earthly objection shall be found against your method of salvation—and what then? Alas! yourselves dare not trust it. It is of man, the production of a perishing creature, and must go, with its author, to a tribunal that is eternal: for it is written, 'As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.'"

In his second proposition he shows that in every state, whether civilized or savage, man is found under a sense of guilt, and religion in some shape or other is the refuge to which he flies.

"Conscious that he is under the control, and within the power, of an invisible and omnipotent Being, with whom he is at variance, and whom it is both his duty and his interest to propitiate, every device which ignorance and fear can prompt superstition to invent, has been resorted to, to appease the wrath and avert the indignation of that Supreme Being who is thus ignorantly worshipped. In this universal worship there is one circumstance, my brethren, which is common to all the shapes and forms with which it has been invested, which is this—The vicarious substitution of man, or animal, as a sacrifice, to avert wrath from the worshipper himself. Wherever man is found, even in the most degraded and brutal state in which recent discovery has represented him to our notice, where no other trace of religion is to be seen, the victim bleeds, and life is offered up to appease and propitiate."

"Amid the beauties and bounties of nature, man sees and feels the effects of the curse, and shrinks in terror and dismay from that awful Being who rides in the whirlwind and directs the storm. If he reflects at all, he perceives that he himself is nothing, even here, where he is lord of all below. And if an anxious thought should burst the barrier of sensible things, and inquire beyond the grave, nature has no sweet discovery, wherewith to relieve the anxious soul which pants for immortality. If he has advanced to the supreme and eternal cause of all being, by the study of his works, he beholds God in all the plenitude of his incommunicable attributes—he beholds himself without any claim to his notice and regard, but what he has in common with every other creature to whom life is given. Nature's volume contains no record of sympathy and compassion for deceived and misled man."

tals; yet something within him would claim a nearer relationship—the immortal aspiring principle which God breathed into him with the breath of life, would soar to its original kindred in the heavens. But guilt, the guilt of sin, hath put a bar between them, which nature cannot move. No, dear brethren, without the Gospel there is neither help nor hope for sinners."

The whole of the third head might be profitably transferred to our pages, but we shall content ourselves with extracting a few only of the concluding sentences.

"Most presumptuously do those offend against God, and sin against their own souls, who needlessly absent themselves from the public appointments of religion, or attend upon them without reverence. When we consider, moreover, my friends, that faith itself cometh by hearing, and that God hath specially promised the light and comfort of his holy spirit to the devout and reverent hearing of his word preached, it might serve to convince many, who are negligent in this respect, what a risk they run, of never coming to the knowledge of the truth, that they may be saved; and how foolish, and even impious, it is, to expect God's blessing, while they neglect the very means he has appointed for obtaining it.

"But let me be not misunderstood, as if I confined our duty, under the blessing of God's word, to the mere hearing of it preached. No, my brethren; what is preached according to the mind of the spirit, must be retained and acted upon. Nor yet, that I confine the influences of the holy spirit, to the word preached. No, my hearers; reading the scriptures, with meditation and prayer, is an excellent and fruitful means of grace. Neither our private, nor our public religious duties, are substitutes, the one for the other. When they go hand in hand together—when, like the Bereans of primitive times, we search the scriptures, to see whether what we hear preached is the truth of God, and as such receive it, then it is, that the full benefit of the gospel is most surely to be expected, and is most generally found."

The following from the fourth head will close our extracts from this excellent discourse. The animated address to his brethren and to the candidate, which closes the sermon, cannot but produce a high sense of approbation.

"By an undeniable appointment of the first preachers of the gospel, certainty and assurance was given to the first converts to Christianity, that their faith was not built on a cunningly devised fable, the contrivance of human wisdom, but on the

power of God, certified to their senses by the mighty power of the Holy Ghost. On this foundation the Church of Christ was planted and built up, and on this foundation it must continue to the end of the world, or cease to be the church of the living God. For, while faith shall continue to be the essence of religion, it must be derived from the same source; while revelation shall continue to be the only ground of faith, it must be derived from the word of God; while the word of God shall continue supreme to his senses, as the standard of all duty and of all hope; and, while it shall continue to be preached to all nations for the obedience of faith, it must be accompanied with the same Divine commission and authority by which it was verified at the beginning, as the truth of God, for man's salvation. Now as faith, considered as a religious principle, is inseparable from Divine operation and Divine warrant for what is believed, not only is the revelation itself, but all other ministrations connected with the religion thus established, dependent for certainty and effect on the same principle. As it is competent to no man to declare the will of God without revelation, so neither is it competent for any to administer the affairs of Christ's kingdom except he be sent—that is, as the apostle evidently means, except he be duly authorized thereto: a conclusion so clear and so reasonable, and at the same time so wise, and so profitable to creatures dependent on the use of means for spiritual attainment, as to create wonder, that it should ever have been, or yet continue to be, overlooked and disregarded by Christian people.

"Hence is derived the importance of all the services here to be performed—the worship of God—his law proclaimed—his word preached—his sacraments administered—and his commission transferred to an approved servant, professing to be moved by the Holy Ghost to take upon him this office of ministry, but outwardly commissioned for the assurance of those to whom he shall minister. What, my brethren and hearers, would they all be worth, separate from the Divine authority, whereby they are certified as the appointments of God for your salvation? 'How shall they preach except they be sent?'"

"O it is a fearful thought, my brethren and hearers, to reflect on the heedlessness and inadvertence of redeemed sinners, under this rich provision of the love of God in Christ Jesus for their salvation. It is a heart-sinking prospect to behold the thousands of accountable immortals, who, Galileo like, care for none of these things, but follow the carnal mind, in its rejection of God, and preference of the world. Yet if we have hearts awakened for ourselves, they must feel for the sin-deceived multitudes, who madly put away from them the

words of eternal life—and what they thus feel, they must manifest, for there is no middle ground on which we can contemplate man in any moment of his existence, than as in the favour, or under the curse of his Maker. This, my brethren of the clergy, is the anxious, oppressive thought, which weighs down the spirit of the ministers of Christ, under the apathy and indifference wherewith the gospel is received. But whether they will hear, or whether they will forbear, necessity is laid upon us; yea, woe be to us if we preach not the gospel. Arm yourself, therefore, my brother, who will this day be invested with Christ's commission to preach the gospel and administer the sacraments of the grace of God—arm yourself with a steadfast mind, fully and faithfully to administer the trust committed to you. You have to go forth among this heedless and unconcerned race of fallen creatures—you have to rouse them from the lethargy of unbelief—to awaken them from the dream of mortality, and point their thoughts, their anxieties, their exertions, to the realities of another being—and to apply the sanctions of eternity to the pursuits and occupations of time. You profess to be called of God to this great work. Believing this, we this day clothe you with Christ's commission, derived from his holy apostles, to call sinners to repentance. Commending you to the grace of God, and exhorting you to make full proof of your ministry, and to bear in mind that you have to account for immortal souls, we bid you God speed, and may he who hath the remainder of the spirit, and who alone giveth the increase, be with you in your work, to the advancement of his glory, the good of his church, the safety, honour and welfare of his people."

A Discourse on the Value and Importance of a Learned and Efficient Ministry; delivered before the Annual Convention of the Protestant Episcopal Church in the Diocese of Mississippi, on the 6th of May, A. D. 1829, in St. Paul's Church, Woodville; by the Rev. Albert A. Muller, A. M. Rector of Trinity Church, Natchez.

THIS discourse is dedicated to the bishops of our Church. It is a sensible and judicious performance, founded on the seventh verse of the second chapter of Malachi—"For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts." In discoursing upon these

words the Rev. author considers "the benefits and importance of a learned and efficient ministry to the cause of Christianity in general," and shows "that God was graciously pleased to select persons eminently conspicuous for their wisdom and attainments in human literature, to carry into effect his benevolent designs in the plan of our salvation by Jesus Christ." In doing this he adverts to the priesthood as constituted under the law, thence passes to the miraculous gifts and to the learning of the apostles, and concludes this part of the discourse with a brief reference to the fathers and reformers of the church.

We shall select two or three passages to show the manner of our author. The first relates to the necessity of sufficient preparation for ministerial duty.

"The growth and prevalence of various unscriptural doctrines in this our age and generation, render it highly expedient that the ministers of religion should not only be familiar with the scriptures and conversant with the writings of the ancient fathers, but that they be skilled in the Latin, Greek, and Hebrew languages, so as to render into English any difficult branch of scripture with facility and readiness. It is absolutely necessary to meet the advocates of such doctrines on their own ground. In the assaults of infidelity and the advancement of heterodox opinions there will be often found interwoven with the sophistry of the artful and the pungency of the satirist, some show of learning, and the boasted pretensions of a vain philosophy; and if the appointed and chosen teacher and defender of Christianity cannot repel such weapons by the force of sound argument and the skill of useful and various knowledge, well might the reproachful inquiry of Nicodemus be returned to him, "Art thou a master of Israel and knowest not these things?" In such a contest, of what avail will be his pious life—his devotion to religion—his fervent zeal—his disinterested labours, and his sacred intentions. They may exalt his individual worth, and secure for him the approbation of the godly and virtuous; but religion will be reproached for his presumption, and wounded by his ignorance. Thus from the want of sufficient preparation in ministerial ability, will the divine institutions of the great Jehovah be often deprived of their proper design and effect, and thus in the emphatic language of scripture, will his "people be destroyed for lack of knowledge, in the right understanding of his word — sacraments."

"It is part of the faith of an Episcopalian to believe that Christ instituted in his church three distinct orders in the ministry. Now if the minister be not sufficiently able to confirm this belief in the minds of his hearers and congregation, how can this doctrine be received and maintained as a part of church discipline, and scriptural usage? Will it suffice that the church—the constitution, or the canons have imposed such a rule of faith and practice? The people we are told will require the evidence of this law from the mouth of the priest; and unless his acquaintance with ecclesiastical history and the divine right of Episcopacy be clear, conspicuous, and well founded, how shall his lips keep that portion of learning so necessary to the confirmation of this opinion, and for the proper instruction of those committed to his charge? In the articles of Christian faith which have been generally admitted by a large portion of mankind, there are other subjects which in their reception and reasonableness, have acquired additional illustration from the treasures of ancient theology and sacred literature. The belief of a Trinity in Unity—the doctrine of a vicarious atonement, and the system of future rewards and punishments as taught in the gospel, though enveloped in the mysteries of Almighty perfection, have, nevertheless, been ably illustrated and powerfully enforced by the skill of intellectual ability and the powers of a vigorous understanding."

"If in the various conflicting systems of religion which at the present day afford such melancholy traces of the weakness and infirmity of human perception, the church is to be preserved in that faith which it is her glory to acknowledge, and her privilege to enjoy—if her doctrines and ceremonies are to be recommended to the world, and appreciated by her members, I know of no other earthly foundation upon which she can establish such claims to excellence, than the piety and learning of her ministry, and the virtue and co-operation of her enlightened and intelligent laity."

The closing paragraph of the sermon forms our last extract.

"Of the church and its ordinances, we will not—we cannot despair. Under the guidance, and support of its divine Head, the 'chief Shepherd and Bishop of souls,' it must eventually arrive at that perfection and triumph which is reserved for its favoured communion upon earth. To the sincerity and devotion of its ministry—the purity of its faith—the zeal of its followers, and the healthful unctions of the divine Spirit—we fearlessly confide this depository of our spiritual freedom and existence. Posterity will yet behold the

auspicious period when, above the storms and tempests of unsettled ages and contending years, this Ark of the Covenant will be seen in the strength and beauty of its original structure, the glory and pride of all nations and kindreds of the earth. In its heavenly designs, will be found the precious qualities, and efficacious doctrines of the gospel of the Son of God; and its incense shall arise as a 'pure offering' before that throne, around which 'Cherubim and Seraphim continually do cry, Holy, Holy, Holy, Lord God of Sabaoth? Heaven and Earth are full of the Majesty of thy Glory!'"

From late English Papers.

Mr. Hibbert's Library.

The sale at Evans's of Mr. Hibbert's extensive library, which has been going on for the last six weeks, terminated on Saturday. It has been remarkably well attended, and the books have for the most part fetched their prices. The collection of this library contained many of the most splendid productions of the press, from the M^cCarthy, and other celebrated sales, which have taken place within the last half century. Its collection was the labour of more than forty years, and abounded in productions rare and excellent in every department of science and art. It was peculiarly rich in early printed Bibles, in the various divisions of National History, and perhaps unrivalled in the accumulations of early French romances; the former curious as monuments of the great attention paid to matters connected with religion; the latter valuable, in a literary view, as containing at once the sources of general information and amusement. Among the purchasers who bought largely, were the Marquis of Hertford, Lord Milton, Prince Cimitile, Lord Cawdor, the Earl of Carlisle, Dr. Goodenough, Sir Thomas Phillips, Colonel Durant, Mr. Philip Hurd, and many of the principal London and Edinburgh booksellers, who attended the sale as well on speculation as on commission.

The following will serve as specimens of a few of the greatest rarities in the library, and the prices which they carried. The celebrated Polyglot Bible of Cardinal Ximenes, printed upon vellum, 6 vols. (1514, 1515, and 1517,)

called forth the greatest competition, and was knocked down to Mr. Payne, the bookseller, at £525, a treasure which will exalt the humblest, and stamp with a due character of dignity the proudest collection in Europe — This sacred volume had admirers of every description, both on the score of beauty of the vellum and printing, and the extent and importance of the work itself, and that association of ideas naturally excited by reflecting upon its original possessor. It was imported into England with the Pinelli library, in 1789, of which library it was considered the chief ornament, and was obtained at the sale of Count M'Carthy, on whose death Mr. Hibbert purchased it for 16,000 francs. The Magazine Latin Bible, printed at Mayence, by Gutenberg and Fust, between the years 1450 and 1455, the edition mentioned in the Chronicles of Cologne and Trithemius, as containing so many curious details relative to the invention of painting, brought, after great competition, £315. It is a volume of great splendour and magnitude. Luther's copy of his last edition of the German Bible, printed in 1541, brought £262.

The following are a few of the most conspicuous manuscripts in the collection, which were purchased principally by gentlemen of literary eminence:—*Virgili (Publii Maronis) Bucolica, Georgica et Æneis*, a splendid manuscript of the 15th century, £57 15. *Droits a Armes et de Noblesse*, upon vellum, most beautifully illuminated, composed of various tracts on heraldry, tournaments, &c. £94 10. *Pontificale Romanum*, a most exquisitely beautiful manuscript of the 15th century, upon vellum, from the Townley collection, £76 13. *Roman de la Rose*, very superbly executed upon vellum, and containing 125 richly ornamented miniatures, with a very curious representation of the costume of the 15th century, £24. *Missael Monasticum secundum consuetudinem ordinis vallisumbrose*, the most splendid production of the Junta press, printed at the commencement of the 16th century, sold for £64. It was an object of great curiosity, the amplitude of the page, the size and variety of the large Gothic types, the lustre of the red and black ink, the tone

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and substance of the vellum, and, above all, the pure Arabesque taste of the decorations, all seemed to combine to render the volume an acquisition extremely precious to the collector. *Virgili (Publii Maronis) Bucolica, Georgica et Æneis*, an edition of the greatest rarity, printed in 1470, £100 16. *Sporziada*, printed on vellum, a presentation copy of Cardinal Sporza, a perfect picture of an old vellum book, but clean and spotless, and embellished throughout in a manner at once brilliant and classical; it was sold to Mr. Bohn, the bookseller, for £168. There has not been submitted to the public a library so valuable and extensive since the sale of the Rev. H. Drury's books, which Mr. Evans disposed of some two or three years ago. It is supposed to have cost Mr. Hibbert at least £35,000. The sale of the whole library had produced £21,560.

New Marriage Act.

As our clerical readers throughout this state will have personal interest in the Act of the Legislature which is to go into operation on the 1st of January next, we insert, for the convenience of their reference, the following Article thereof.

ARTICLE FIRST.—*Of Marriage, and of the Solemnization and proof thereof.*

SECTION 1. Marriage, so far as its validity in law is concerned, shall continue in this state a civil contract, to which the consent of parties, capable in law of contracting, shall be essential.

§ 2. Every male who shall have attained the full age of seventeen years, and every female who shall have attained the full age of fourteen years, shall be capable, in law, of contracting marriage.

§ 3. Marriages between parents and children, including grand parents and grand-children of every degree, ascending and descending, and between brothers and sisters of the half, as well as of the whole, blood, are declared to be incestuous and absolutely void. This section shall extend to illegitimate, as well as legitimate children and relatives.

§ 4. When either of the parties to

a marriage shall be incapable, from want of age or understanding, of consenting to a marriage, or shall be incapable from physical causes, of entering into the marriage state, or when the consent of either party shall have been obtained by force or fraud, the marriage shall be void, from the time its nullity shall be declared, by a court of competent authority.

§ 5. No second, or other subsequent, marriage, shall be contracted by any person, during the lifetime of any former husband or wife of such person, unless,

1. The marriage with such former husband or wife, shall have been annulled or dissolved, for some cause other than the adultery of such person : or,

2. Unless such former husband or wife, shall have been finally sentenced to imprisonment for life.

Every marriage contracted in violation of the provisions of this section, shall, except in the case provided for in the next section, be absolutely void.

§ 6. If any person whose husband or wife shall have absented himself or herself, for the space of five successive years, without being known to such person to be living during that time, shall marry during the life time of such absent husband or wife, the marriage shall be void only from the time that its nullity shall be pronounced by a court of competent authority.

§ 7. No pardon granted since the twelfth day of April, one thousand eight hundred and twenty-two, and no pardon hereafter granted, to any person, who has been, or shall be, sentenced to imprisonment for life in this state, shall be deemed to restore such person to the rights of any previous marriage, or to the guardianship of any children, the issue of such marriage.

§ 8. For the purpose of being registered and authenticated according to the provisions of this Title, marriages shall be solemnized only by the following persons :—

1. Ministers of the gospel and priests of every denomination :

2. Mayors, recorders, and aldermen of cities ; and,

3. Judges of the county courts, and justices of the peace.

§ 9. When solemnized by a minister or priest, the ceremony of marriage shall be according to the forms and customs of the church or society to which he belongs. When solemnized by a magistrate, no particular form shall be required, except that the parties shall solemnly declare, in the presence of the magistrate and the attending witness or witnesses, that they take each other as husband and wife. In every case, there shall be at least one witness, besides the minister or magistrate, present at the ceremony.

§ 10. It shall be the duty of every minister, priest, or magistrate, required to solemnize a marriage, to ascertain,

1. The christian and surnames of the parties ; their respective ages and places of residence ; and their profession, trade, or occupation :

2. The names and places of residence of two of the attesting witnesses, if more than one be present ; and if not, the name, and place of residence of such witness.

He shall enter the facts so ascertained, and the day on which such marriage is solemnized, in a book to be kept by him for that purpose.

§ 11. If either of the parties between whom the marriage is to be solemnized, shall not be personally known to him, the minister or magistrate shall require proof of the identity of such party, by the oath of some person known to him ; which oath, any magistrate is hereby authorised to administer.

§ 12. Every minister or magistrate who shall solemnize a marriage, where either of the parties, within his knowledge, shall be under the age of legal consent, or an idiot or lunatic ; or to which, within his knowledge, any legal impediment exists, shall be deemed guilty of a misdemeanour, punishable by fine or imprisonment, or both, in the discretion of the court by which he shall be tried.

§ 13. Whenever a marriage shall have been solemnized within this state, pursuant to this Title, the minister or magistrate by whom the marriage was solemnized, shall furnish, on request, to either party, a certificate thereof, specifying,

1. The names, ages, and places of

residence of the parties married, and their trade, profession, or occupation; and that they were known to such minister or magistrate, or were satisfactorily proved by the oath of a person known to him, to be the persons described in such certificate:

2. The name and place of residence of the attesting witness or witnesses; and,

3. The time and place of such marriage.

The certificate shall also state, that after due inquiry made, there appeared no lawful impediment to such marriage; and it shall be signed by the person making it.

§ 14. Every such certificate signed by a magistrate, if presented to the clerk of the city or town where the marriage was solemnized, or to the clerk of the city or town where either of the parties reside, within six months after such marriage, shall be filed by such clerk, and shall be entered in a book to be provided by him, in the alphabetical order of the names of both the parties, and in the order of time in which such certificate shall be filed.

§ 15. Every such certificate signed by a minister, may also be filed and recorded in like manner, if there be endorsed thereon, or annexed thereto, a certificate of any magistrate residing in the same county with such clerk, setting forth that the minister by whom such certificate is signed, is personally known to such magistrate, and has acknowledged the execution of such certificate in his presence; or that the execution of such certificate, by a minister or priest of some religious denomination, was proved to such magistrate, by the oath of a person known to him, and who saw the certificate executed.

§ 16. The entry of every such certificate shall specify,

1. The names, ages, and places of residence of the persons married, and their trade, profession, or occupation:

2. The time and place of marriage:

3. The name and official station of the person signing the certificate; and,

4. The time when the certificate was filed.

§ 17. Every such original certificate, the original entry thereof made

as above directed, and a copy of such certificate, or of such entry, duly certified, shall be received in all courts and places, as presumptive evidence of the fact of such marriage.

§ 18. There shall be allowed to every clerk of a city or town, for filing and entering a certificate of marriage, twenty-five cents; and ten cents for a copy of such certificate, or of the entry thereof.

§ 19. The provisions of this Article relative to the solemnization and proof of marriages, shall not apply to the people called Quakers, nor to Jews, whose marriages may respectively continue to be solemnized in the manner, and agreeably to the regulations of their respective societies.

Slavery in Africa.

The following statements are extracted from Clapperton's last Journal of Travels in Africa.

Of slavery, as it exists at Wawa, capital of a province of the same name, in the kingdom of Borgoo, he observes:

"Slaves are numerous: the males are employed in weaving, collecting wood or grass, or in any other kind of work; some of the women are engaged in spinning cotton with the distaff and spindle, some in preparing the yarn for the loom, others in pounding and grinding corn, some cooking and preparing cakes, sweetmeats, natron, yams, and *accassons*, and others selling these articles at the markets; the older female slaves are principally the spinners. The mere labour is very light, and a smart English servant would accomplish their hardest day's work in one hour; but if their labour be light their food is also light, being confined to two meals a day, which almost invariably consists of paste of the flower of yams, or millet, in the morning about nine o'clock, and a thicker kind, approaching to pudding, after sunset, and this only in small quantities; flesh, fowl, or fish, they may occasionally get, but only by a very rare chance.— Their owners, in fact, fare very little better; perhaps a little smoked-dried fish, or some meat now and then; pri-

cipally only a little palm oil, or vegetable butter, in addition to their paste or pudding; but they indulge freely in drinking palm wine, rum, and bouza.

"Of the slaves for sale I can say but little, and a stranger sees very little of them. In fact, when not going on a journey to some slave mart, or sent out to the wells or rivers in the mornings to wash, they are seldom seen. Even then they are fastened neck to neck with leather thongs; and when this duty is over, they are confined closely in the houses until they are marched off. When on their march, they are fastened night and day by the neck with leather thongs or a chain, and in general carry loads; the refactory are put in irons, in addition to the other fastening, during the night. They are much afraid of being sold to the sea coast, as it is the universal belief that all those who are sold to the whites are eaten; retorting back on us the accusation of cannibalism, of which they have perhaps the greatest right to blame us. The slaves sold to the sea coast are generally those taken in war, or refactory and intractable domestic slaves. Nyffee at present is the place that produces the most slaves, owing to the civil war raging in that country."

Of slaves in the country of Nyffee he writes,

"The inhabitants may amount to from twelve to fifteen thousand, including all classes, the slave and the free; they are mostly employed in buying and selling, though there are a great number of dyers, tailors, blacksmiths, and weavers; yet all these are engaged in buying and selling: few of these descriptions ever go on distant journeys to trade, and still fewer attend the wars, except it be to buy slaves from the conquerors. I have seen slaves exposed for sale here, the aged, infirm, and the idiot, also children at the breast, whose mothers had either fled, died, or been put to death. The domestic slaves are looked upon almost as the children of the family, and if they behave well, humanely treated; the males are often freed, and the females given in marriage to freemen, at other times to the male domestic slaves of the family; when such is the case a

house is given to them; and if he be a mechanic, he lives in the town, and works at his trade; if not, in the country, giving his owner part of the produce, if not made free; in both cases they always look upon the head of such owner's family as their lord, and call him or her, father or mother.

"The food of the free and the slave is nearly the same; perhaps the master or mistress may have a little fat, flesh, fish or fowl, more than their slaves, and his meat is served in a separate place and dish; but the greatest man or woman in the country is not ashamed at times to let their slaves eat out of the same dish; but a woman is never allowed to eat with a man."

At Soccatoo, he remarks,

"The domestic slaves are generally well treated. The males who have arrived at the age of eighteen or nineteen are given a wife, and sent to live at their villages and farms in the country, where they build a hut, and until the harvest are fed by their owners. When the time for cultivating the ground and sowing the seed comes on, the owner points out what he requires, and what is to be sown on it. The slave is then allowed to enclose a part for himself and family. The hours of labour, for his master, are from daylight till mid-day; the remainder of the day is employed on his own, or in any other way he may think proper. At the time of harvest, when they cut and tie up the grain, each slave gets a bundle of the different sorts of grain, about a bushel of our measure, for himself. The grain on his own ground is entirely left for his own use, and he may dispose of it as he thinks proper. At the vacant seasons of the year he must attend to the calls of his master, whether to accompany him on a journey, or go to war, if so ordered.

"The children of a slave are also slaves, and when able are usually sent out to attend the goats and sheep, and at a more advanced age, the bullocks and larger cattle; they are soon afterwards taken home to the master's house, to look after his horse or his domestic concerns, as long as they remain single. The domestic slaves are fed the same as the rest of the family, with

n they appear to be on an equality of footing.

The children of slaves, whether living in the house or on the farm, are never sold, unless their behaviour is such that, after repeated punishment, they continue unmanageable, so that the master is compelled to part with them. The slaves that are sold are taken from the enemy, or newly purchased, who, on trial, do not suit the purchaser. Where a male or female slave dies unmarried, his property goes to the owner. The children of the slaves are sometimes educated by those of the owner, but this is not usually the case."



from the Baltimore American.

lost Greenland.—One of the most interesting events in the history of colonies is the loss of that established by the Danes on the east coast of Greenland about the year 1000. This coast was first explored in 982, and its green pleasant meadows (green and pleasant we suppose, in comparison with those of Iceland,) induced a settlement there, which flourished for a few centuries. A cathedral and several churches were built along the coast, the bishop's residence established at Gardar, a little south of the polar circle. The colony succeeded extremely well till it was visited by a pestilence, and since then the approach to it has been blocked up by vast accumulations of ice upon the coast. The frequent fate of the colonists has been a matter of the greatest interest, and various attempts to regain the lost country have been made by the Danish government, without success; however, and with the loss of many lives. Frobisher, also, by order of Queen Elizabeth, made a like attempt in 1576.

Captain Manby, well known for his exertions for saving the lives of shipwrecked seamen, has been for some years past making strenuous efforts to recover the East Greenland Colony. He is of opinion, from his own personal observation, corroborated by that of Mr. Scoresby, that its site is accessible. But instead of attempting it as

has been heretofore done, by steering westward from Iceland, where the coast is defended by the vast barrier of ice, he proposes to sail in a higher parallel, and get, if possible, between the land and the ice; for he thinks there are powerful currents running from extensive inlets or straits, which rushing along the shores prevent the ice from adhering to the land, and probably keep a channel open. The expense of an expedition would not exceed £8,000, and the enterprise, besides tending to the improvement of geographical knowledge, would open some field to commercial adventure. The part of Greenland thus sought to be recovered is in the same latitude as Iceland, which could produce corn, though the cultivation of grass is pursued as more profitable. The lakes and rivers of Iceland contain an extraordinary abundance of salmon and salmon-trout, and on its coasts are cod and other sea-fish in profusion. Birds are in great plenty, as also turf for fuel, and natural warm springs; some of which are of so high a temperature as to be subservient to culinary uses. The same bounties of nature (perhaps it were more proper to say the same alleviations of a rigorous climate) have probably been extended to Greenland.



Discovery of curious Manuscripts of Locke and others.

A parcel of manuscripts has come into the possession of Dr. Forster, of Boreham, which were the property of the late T. Turly Forster, of Walthamstow, Esq. of so exceedingly curious a nature, that we deem it advisable, in order to prove their authenticity, to state the manner of their transmission into the hands of that gentleman.—They were left to his father, the late E. Forster, Esq. by Mr. Benjamin Furly, a literary character of Rotterdam, and the contemporary and intimate friend of the celebrated metaphysician, John Locke.

Among this curious fasciculus, at the examination of which we have been present, was found the original MS. of the "Essay concerning Human Understanding," bearing a very

date, with numerous corrections and erasures; it was addressed, and appears to have been submitted by Locke, to his friend Mr. Furly, before publication. The other MSS. of note consisted chiefly of original letters from Locke, on various political, religious, and miscellaneous subjects; and of some original familiar letters of Algernon Sydney, Lord Shaftesbury, and others. There were also some medical letters and prescriptions of Locke, who was himself educated for a physician, and who appears, by his sarcasms, to have known how to appreciate the real and pretended merits of physic at the period in which he lived. Some of Mr. Locke's correspondence is dated from Amsterdam, during his exile, and relates to the strange and unremitted persecution with which he was assailed. Mr. Locke's genuine love of liberty is expressed in a note written by him on the sacrifice of Sydney, at the bottom of one of the letters of the latter, dated from Marseilles.

Another bundle contained the MS. correspondence of Troupe, author of "Emendations in Suidam;" of the late Mr. Richard Gough, the antiquary, and a curious MS. work on coins by Stukely; some curious critiques of the story of Sir John Hawkwood, of Sible Hedingham, by Gough; and a large correspondence between the Hon. Thomas Pitt, first Lord Camelford, from Naples, and the late Benjamin Forster, resident at Bloomfield, in this country. There is also a MS. relating to the origin of the Abbey of St. Neots, in Cornwall, a Syriac MS. and other miscellaneous papers. But what is most remarkable is, that it seems evident from a passage in one of Locke's letters, that he has somewhere left an unpublished metaphysical work on Cause and Effect, entitled "On perceiving all things in God," which has either been lost or suppressed.

The original letters are by far the most interesting portion of the MSS. as they will serve to verify certain dates, and to fill up some chasms in the life of Locke. Most of them are dated from Oates, in Essex, in 1691, then the seat of Sir Francis Masham. It appears that his celebrated "Essay,"

which bears date 1685, was that year confided to other hands as a measure of security, for we find written in the first leaf of it, "To Edward Clarke, of Chipley, Esq., James Tyrrell, of Oakley, Esq., or Dr. David Thomas, of Salisbury," as if it had been sent away and confided to them, a circumstance rendered more probable when it is considered that it was in the same year that the English envoy at the Hague demanded the surrender of Locke, on suspicion of his being concerned in the unfortunate enterprise of the Duke of Monmouth.

We may, in all probability, yet publish some further particulars, with the permission of the possessor, relative to dates and localities, as the long residence of Locke in this country will render any anecdotes of him interesting to the inhabitants of Essex. It appears that he died at Oates, suddenly, in his chair, on the festival of St. Simon and St. Jude, in 1704, in his 73d year, while Lady Masham was reading to him, and that he was buried in the church of High Laver, in this country.

Chelmsford Chronicle.

Chapel of St. James's Church, Great-Barrington, Massachusetts.

THIS chapel is to be erected for the convenience of the dense and increasing population in the north part of the parish, who live so far remote from the old church, that but few of them can ordinarily attend worship there; many of them not being accommodated with means of conveyance to transport their families so great a distance.

The corner-stone of this chapel was laid on Tuesday, the 21st of July, with the following solemnities:—

The morning was pleasant, and many people were assembled on the occasion. The cheerful hearts and animated countenances of the groups of children that invested the streets, with a band of mellow and sweet sounding music, seemed to intimate that some interesting occasion invited their attention. Many of our friends from the neighbouring towns were with us, and of the Clergy, the Rev. Mr. Parker, the Rev. Mr. Beach, the Rev. Mr.

ws, and the Rev. Mr. Stone from and, were present. Morning was attended at half past ten A. M. in an upper room, where was wont to be made. The ssion was Ezra iii. and the second, Ephes. ii. The Psalms were from the office for the consecra- a church or chapel. A numer- id splendid procession was then l, and proceeded in order to the tion, when the 68th Psalm, 3d verse 28th, was sung, and the ing service was performed:—

ister. O Lord, the helper and tor of all who trust in thee, may essing of grace and favour rest us.

ple. As our eyes wait upon O Lord our God.

1. Our help is in the name of ord.

2. Who hath made heaven and

1. Into thy merciful hands, O we commend the work of this ng, and all those who may be em- i in the workmanship thereof.

2. May they be precious in thy and may thy mercy be over the of their hands.

e corner-stone was then laid by ector, saying—

thy name, O God, the Father, and Holy Ghost, I lay the corner-

of thy holy Sanctuary, to be d on this foundation, to thy hon- and glory, and consecrated to thy worship for ever.

o. Amen. So may it be.

ie stone was then plumbd, squar- nd levelled; and the following e resumed:

in. O Lord open thou our lips.

o. And our mouths shall show thy praise.

in. Glory be to the Father, &c.

o. As it was in the beginning,

in. O Lord hear our prayer.

o. And let our supplication come e Thee.

in. O Eternal God, the Creator ie world, &c.

Here followed an excellent prayer, dy in the language of the Bible, ending, as it should, with the Lord's

Prayer. I regret, however, to find that it is too long for insertion in the Watchman. A prayer* of sufficient length, and well adapted to an occasion like this, will be found recorded in our 6th number, page 47.]—*Watchman*.

Five verses of the 132d Psalm were then sung—after which an appropriate address was delivered by the Rev. George B. Andrews, a Presbyterian of the Diocese of Connecticut.

Washington College Commencement.

ON Thursday of last week, August 6th, the third annual commencement of this Institution was celebrated in the Central Brick Church. It is understood that an unusual number of persons from a distance were present at the exercises. Among others we noticed the venerable Bishop of Virginia, the Rev. Provost of the University of Pennsylvania, and the Rev. Professor of Biblical Learning in the General Theological Seminary—besides a number of Episcopal Clergymen from several of the States. The house was thronged by an immense concourse; and throughout the performances of the day, so far as we had an opportunity to witness them, the respectable character which this youthful College had already acquired, was amply sustained by the orators who appeared upon the stage. To enter into a statement of the comparative merits of the several speakers whom we had the pleasure of hearing on this occasion, or even to specify the peculiar excellencies of any, would be an invidious, and, to the public, an useless task. We shall therefore be content to remark, that the abilities displayed by the young gentlemen, and the literary entertainment afforded to the audience, were equal to the highest expectations which we had formed, and honourable to the Institution.

The degree of Bachelor of Arts was conferred on the following young gentlemen, Alumni of the College:—

Park Benjamin, Joshua G. Wright, Samuel S. Lewis, Samuel Starr, James W. Gordon, Edward P. Philpot, Hobart M. Bartlett, Richard C. Moore.

* See Christian Journal, June, 1829, p

Richard Johnson, John Cameron, Charles D. Hodges, Levi Johnson, Alfred Lewis, Julius P. Waties, Angus R. Morison, W. R. T. Chaplain, William Gilpin, Aaron Stetson, Washington Van Zandt.

In addition to the young gentlemen above named, the degree of A. B. was conferred upon Marcus I. Filley, an Alumnus of this College, and upon Andrew Peters, an Alumnus of *Union College*. The honorary degree of D. D. was conferred on the Rev. Adam Clarke, and on the Rev. Thomas Hartwell Horne, both of *England*.

New Bishop of Oxford.

The very Rev. Richard Bagot, D. D. dean of Canterbury, rector of Blithfield and of Leigh, Staffordshire, has been nominated to the See of Oxford, vacant by the death of the Right Rev. Charles Lloyd, D. D.

EPISCOPAL ACTS.

In the Diocese of Connecticut.

The Right Rev. Bishop Brownell, in his recent visitation has administered the holy rite of confirmation in the following parishes, viz. In the parish of Salem, to 26 persons—Watertbury, 26—Watertown, 15—Woodbury, 10—Washington, 3—New-Preston, 12—New-Milford, 8—Sharon, 14—Kent, 5—Salisbury, 13—Milton, 8—Northfield, 6. In all, to 146 persons.

On Thursday, the 3d of September, in the Church of Woodbury, the Rev. William Lucas, Rector of that parish, was admitted to the Holy Order of Priests, by the Right Rev. Bishop Brownell. Morning prayer was read by the Rev. E. Huntington; the candidate was presented by the Rev. F. Holcomb, and an appropriate sermon was delivered by the Bishop.

On Saturday, the 5th of September, the Rev. Harry Finch, Rector of the Parish of New-Preston, was admitted by the Right Rev. Bishop Brownell to the Holy Order of Priests, in St. Andrew's Church, in that parish. Morning prayer by the Rev. G. B. Andrews; presentation by the Rev. E. Huntington; sermon by the Bishop. On both occasions a considerable number of Presbyters from the parishes in the vicinity were present and assisting.

In the Diocese of New-York.

On Friday, the 28th of August last, Zion Church, Avon, on the Genesee river, was consecrated by the Right Rev. Bishop Hobart, who preached on the occasion. Morning prayer by the Rev. Mr. Gear, of Palmyra, and the Rev. Mr. Hubbard, of Sodus.

On Tuesday, the 1st of September the Bishop consecrated St. Mark's Church, Hunt's Hollow, Alleghany county, and administered confirmation. Morning prayer by the Rev. Mr. Smith, of Batavia, and the Rev. Mr. Bayard, of Genesee. Sermon by the Bishop.

On Thursday, the 10th of September, the Bishop held an ordination in St. Matthew's

Church, Moravia, Cayuga county, and admitted Mr. James Seiking, late of the Methodist connection, to the Holy Order of Deacons. Confirmation was administered at the same time. Morning prayer by the Rev. Mr. Williston, of Ithaca; sermon by the Bishop.

In the Diocese of Pennsylvania.

On the 14th Sunday after Trinity, Sept. 20, in St. John's Church, York, Mr. John H. Marsden was admitted to the Holy Order of Deacons by the Right Rev. Bishop Onderdonk. And on the following Sunday, Sept. 27, in St. Luke's Church, Germantown, the Bishop admitted Mr. Robert W. Goldsborough to the same order.

In the Diocese of South-Carolina.

On the 10th Sunday after Trinity, August 23, 1829, in St. Michael's Church, Charleston, the Right Rev. Bishop Bowen admitted to the Holy Order of Deacons, Mr. Paul Traper, an alumnus of the General Theological Seminary of the Protestant Episcopal Church.

In the Diocese of Ohio.

The new church edifice at Ashtabula was, on Sunday, the 16th of August last, consecrated by Bishop Chase to the service of Almighty God, by the name of "St. Peter's Church."

Obituary Notice.

Died, on the 27th of September, at the residence of his father, in Bristol, Rhode-Island, the Rev. George Griswold, eldest surviving son of the Right Rev. A. V. Griswold, D. D. and late rector of Christ Church, Alexandria, D. C. The ministry of this interesting and gifted servant of God had, for some time previous to his death, been interrupted by a disease which had already removed six members of his father's family; and the closing passages of his life had been more than usually darkened by the bitter circumstances of exile and bereavement; so that, although death never comes to the young and the talented without its terrors, it has yet in this case come in mildness and mercy to unfold the portals of a brighter world to a spirit prepared and passing to be gone. Upon his aged father and afflicted family the visitation falls heavily; yet even for them the promises of God are in the place of a thousand earthly props, and may they find them more powerful to console and to sustain than they have ever yet been able to conceive. The Church is also a severe sufferer. Badly can she sustain the loss of such a son, when so few are found like minded to minister at her holy altars. But here, most emphatically do the promises of God come in for our support. Let our prayers be redoubled for the supply of labourers in our vineyard, and then the many losses which we have of late sustained shall be more than made up to us.

Phil. Records.

Calendar for November, 1829.

- 1 Twentieth Sunday after Trinity. All Saints.
- 5 Thanksgiving.
- 8 Twenty-first Sunday after Trinity.
- 11 Pinckney Lecture.
- 15 Twenty-second Sunday after Trinity.
- 22 Twenty-third Sunday after Trinity.
- 29 Advent Sunday.
- 30 St. Andrew.

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NOVEMBER, 1829.

[VOL. XIII.]

storal Letter to the Members of Protestant Episcopal Church in United States of America, from Bishops of the same, assembled General Convention, in the city Philadelphia, August 20th, 1829.

[continued from page 306, and concluded.]

ought to be aware, that in promoting the cause of religion we are to take an interest in it beyond spheres in which we move, either individuals or as associated members of congregations. In our political union there are very few States, in which there are not districts of sparse population, and of such arid poverty, as admit little probability of their being furnished with the preaching of the Word and administration of the ordinances, aided by the co-operation of those who possess the advantages of great numbers, of more favourable facilities of counsel, and of sufficient means. To no case can we more aptly apply the intimation

Paul, that "the members of the body should have the same care for one another;" and that, "if one member suffer all the members shall suffer with it." In various instances of the character alluded to, is rising a generation, without visible mean of instruction, or of practice of any of its duties; and are warranted by facts, partly derived from observation, and partly from credible testimony, to affirm that the result of such a state of things is progressive dissoluteness of manners, and even disregard of the duties of life. In several of the States are societies, and we doubt not a number of them will increase, intended for the purpose of meeting

the growing evil; and while we pray for success to their labours, proportioned to the demand for them in the necessities of the Church, and in the condition of society at large, we cannot refrain from holding up, as what should press on the consciences of all the members of our communion, the duty of furnishing to such bodies their pecuniary contributions, in measures suited to the means which a gracious Providence has bestowed.

There is a larger field for Christian labour and beneficence within the bounds of the Federal Union. To the west are the immense regions on the rivers Mississippi and Missouri, and on their tributary streams; in which, within the memory of man, there has been the beginning and an unexampled increase of population, progressing to a point, at which, to present appearances, they will contain a mass of inhabitants equal to that of many combined kingdoms and states of the old world. South of the States recognized in our ecclesiastical constitution, there is an extent of country, consisting of recent acquisitions of our federal legislature. And to the north-west, there is another of great extent, inviting our attention, not only by a gradual increase of emigrants from the original members of the Union, but by giving access to what remain of the sons of the forest, the descendants of the original possessors of the North-American soil, and affording opportunity of making some amends for the feebleness of the efforts hitherto put forth, to extend to them the blessings of Christianity and of civilization. When the United States, which now make so considerable a figure in the civil system of the world, were in the infancy of their colonial character, it became the

part of the concern of their parental country, that they should not be abandoned to barbarism, and that the emigrants should carry with them, to their new seats of settlement, the faith and the religious practices of their forefathers. This is a consideration which ought to bring on our consciences a debt, no otherwise to be discharged, than by affording to the present emigrants from the early settlements the like aid to that which the latter received from the common ancestry of both.

The sphere for religious sensibility to act in, is not yet opened in its extent. We live at a period when there are put forth prodigious efforts for the evangelizing of the world. Without pronouncing our opinion as to the individual merit of each of these enterprises, it would be a great oversight to omit to impress on our members the duty of participating in the great work of spreading the Gospel. It is well known, that many are of opinion, that inasmuch as the destitute portions of the earth are the objects of the benevolent exertions of those Christian nations who have not so loud a call for domestic operations, as are presented in the immense districts of our country destitute of spiritual aid, it is not the duty of the American Episcopal Church, under present circumstances, to extend their beneficence beyond our own bounds. There are others who think, that not neglecting the calls to missionary enterprise at home, our zeal in the work of propagating Christianity among the Heathen nations abroad should be awakened by the example of other communities in various kingdoms and states of Christendom; of which no small proportion is from bodies of professing Christians among ourselves. We have already adverted to this fact, as evidence of the excitement of an extraordinary measure of religious sensibility, calling for the directing of it to the purpose to which it points. The immense and populous realms of India, heretofore known only as a field inviting cupidity of wealth, are now open to the extending of enterprise, for the announcing of the glad tidings of salvation. Degraded Africa, so long visited in no other character than

that of a nursery for distant bondage, may now cherish the hope of the redressing of her wrongs, by the imparting to her of civilization and of science, and of the more precious light of a heavenly dispensation; under which, in respect to privilege, there is "neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all." In islands of the Pacific, and in islands of the Southern Ocean, dis severed until lately from the rest of the world, there have been visitations with the Gospel message, and their idols have been seen prostrate before the Cross. In Greece, the seat of some of the earliest successes of apostolic preaching, in later ages, under the yoke of Mahomedan oppression, and enduring, like their sister churches on the opposite countries of Asia, the removal of their candlesticks from their places, there are incipient endeavours for the replacing of them, with such a blessing as was originally kindled by a Paul, a Barnabas, a Timothy, and other founders of the Eastern Church. In addition to these immense openings for the efforts of missionary zeal, there are, nearer to us, in the newly organized republics of our western hemisphere, opportunities not possessed till lately of instructing the population in the religion of the Bible, hitherto not published to them, except with the intermixture of opinions and of rites hostile to its general spirit, and the growth of those ages of ignorance which witnessed the first efforts for the colonizing of the newly discovered western world. Other openings might be recited; but, it is trusted, that those presented will be sufficient to show, that a new era has risen on the world; and that it is a new call on the zeal, on the labours, and for the pecuniary contributions, of Christians.

If it should seem to any, that the prospect here portrayed originates in too sanguine a contemplation of the subject, our answer is, that there has been already an impression made of the state of the world, which, according to experience, and to observation of human nature, cannot but progress

and enlarge its sphere of influence. It is well known, what zeal has been put forth in the measure of diffusing the knowledge of the Bible: and although we are aware, that as in the beginning, and under divine appointment, there was, with the sacred books, a ministry constituted for the explaining and for the impressing of their contents; yet it will be, or rather it has been, an effect of the possession of the book itself, to season the minds of readers with its truths, shining on its pages with such clearness, that "he who runs may read;" thus proving a preparation for the overthrow of idolatry, whether in its avowed character, or under the disguise of the Christian name; and being the herald of measures for the organizing of Christian churches.

It is a sentiment often expressed by men who have considered well the present state of the world, and who delight in the anticipation of events, of which they think they perceive the struggles in the womb of time, that there are indications of the general spread of the Gospel, which we are warranted to expect, previously to the splendid issue, when "all the kingdoms of the world shall have become the kingdoms of our Lord and of his Christ."

The sentiment is fruitful of encouragement; although to be cherished with the modesty which forbids the too confident interpretation of prophecies, delivered in language highly figurative, in order that their senses should not be fully known, until the times of their respective accomplishment. We learn from history, that when there drew near the period, designated by divine wisdom for the manifestation of the wonderful person "spoken of by all the holy prophets who had been since the world began;" it was in the course of Providence, that from the councils of those who had the civil government of nations, and from the changes in which widely extended wars eventuated, there should be produced a state of the world peculiarly favourable to the carrying of the tidings of salvation to all nations, conformably to the saying of St. Paul concerning the preaching of the apos-

ties—"Their sound went unto all the earth, and their words unto the ends of the world." In the conception of the persons referred to, something similar to this is to be discerned, in the signs of the times at present before our eyes. Independently on the question concerning the anticipated event, as to its being remote or near, when we consider the vast and continually increasing extension of the chain of commerce, with the intercommunity of nations which it occasions; the ardour for the navigating of unknown seas, and for the discovery of unknown lands on their numerous shores; the similar spirit of hardy enterprise, which, in instances beyond any of former days, carries explorers over sandy deserts and through pathless wildernesses, in search of population concealed from the world in their recesses; the lights drawn by the patient and persevering pursuits of science, from hitherto concealed monuments of former ages, and from a more strict investigation than formerly of animal and of other substances lying deep within the bosom of the earth; and the application of knowledge thus obtained to the defence of the Scriptures against the suggestions of infidelity, founded on imperfect knowledge and insufficient investigation; all these considerations go to prove, that there are causes in operation which cannot but have a powerful effect on the state and condition of the world; that, to appearance, the effect will be favourable to the Christian cause; and that therefore there is a call on every professor of Christianity, to take an interest in and to sustain it, by his personal influence; and as circumstances may permit, by his active endeavours, and by his contributions. In the contemplation of this subject, as it respects the apparently approaching influx of Heathen people into the Church of Christ, our minds are elevated by the recollection of the exclamation of the prophet Isaiah, when, anticipating the effect of the preaching of the Gospel, he asked—"Who are these, who fly as a cloud, and as doves to their windows?"

In contemplating the salutary influence of the religious em

which is the subject, and in detailing the duties to which it points, we are not forgetful of the evils to which it may be abused by human frailty; and to guard against these will be pertinent to our present purpose.

One manifest evil is, that without due caution, it will prove favourable to the spirit of controversy; so as to tempt to engage in this unpleasant work unnecessarily; and when so engaged, to conduct it in such a manner as shall be inconsistent with Christian temper, and even productive of intemperate passion, and of the greatest excesses of censoriousness and of contumely: all of which will be reconciled to the consciences of the contenders, under the specious plea of its contributing to the glory of God. This is one of the shapes in which there is verified the apostolic saying—"Satan himself is transformed into an angel of light." When there has been kindled the ardour of inquiry in any concerns deeply interesting; especially in the most interesting of all, those which have a bearing on the happiness of our immortal souls; when different views have been taken of the subjects at issue, and differences of opinion manifest themselves, in frequent conversation concerning what is uppermost in the public mind, there are so many leanings of the litigants to preconceptions, perhaps the effect of ideal associations, perhaps caused by different senses, which the same words convey to the understandings of different persons, and perhaps there intruding, without the consciousness of it, the ambition of excelling in argument, and of enjoying controversial triumph; that it requires no small measure of Christian prudence to distinguish between what calls for a greater and what for a less degree of zeal; and no small command of Christian temper, to keep within the limits of the caution—"in meekness instructing them that oppose themselves, if God, peradventure, will give them repentance, to the acknowledging of the truth."

We wish to be not misunderstood. It is far from our intention to discourage controversy in such a shape as shall, on any occasion, tend to the sa-

crifice of any truth of our holy religion; for we are aware of that other injunction—"earnestly to contend for the faith, which was once delivered to the saints." But when we call to mind, that even in such a holy contest, there applies the intimation, "the wrath of man worketh not the righteousness of God," and much more when we reflect, that controversy turns so much on speculations, to which it would be profitable to apply the saying, "Knowledge puffeth up, but charity edifieth," and on practices similar to those described by our Saviour under the terms of "the mint, the anise, and the cummin" of the Jewish ritual; we can think of no occasion on which God will be honoured by dishonour done to a grace, concerning which it is pronounced, that without it we are as "sounding brass and a tinkling cymbal."

Another coincident evil is, that in some minds the state of feeling takes the lead of the judgment; becoming the parent of extravagances and of material error; not seldom the nurse of spiritual pride; and even impelling to actions in contrariety to moral obligation, but concealing their malignity under the cover of imposing names. Disorder of this sort was conspicuous under the agitation of men's spirits produced by the powerful preaching of the apostles, continued in the age immediately following them, and even in its mildest forms, venting itself in notions compared by St. Paul to "wood and hay and stubble," and in others designated under worse characters, in various passages of the New Testament, and in the earliest records of ecclesiastical history. These phantasms have disappeared; while the precious instructions remain, to be the spiritual food of the faithful to the end of time.

The same frailty of human nature may be perceived in what took place at the blessed period of the reformation. However deeply laid the foundation of that event in the Scriptures of truth, it gave occasion to extravagances which were a disgrace to it, and which conducted their abettors to many errors and to many crimes. The benefit of the ecclesiastical revo-

lution continues to be felt; when, for the knowledge of the attendant disorders, it is necessary to have recourse to the pages of history, where we may see them fallen under the verifying of the declaration of the Saviour—"Every plant which my heavenly Father hath not planted shall be rooted up."

There might be mentioned seasons of sensibility of a more local nature, but, in its accompaniments, manifesting the same infirmity; and reference is made to them to show, that when, in our day, there is a similar movement of the mind of the community, if, in some instances, it should run wild into the region of enthusiasm, or discharge itself into any intricacy of unprofitable speculation, the fact would be analogous to what is incident to every blessing of Heaven, alike in nature and in grace, should be little thought of, in comparison of the good conspicuously wrought; and not disproving the source of it in the agency of the Holy Spirit of God; however erroneous it would be to ascribe to his influence any sensations or any actions which are contrary to truth and soberness.

We will mention a third instance in which, from the nature of the subject, we perceive the possibility of there being advantage taken of the described state of the public mind for the accomplishment of purposes hostile to the general weal; or, if consistent with it, not to be endeavoured by means which may be put in operation. We allude to associations which may be found to have bearings either on the civil counsels of our country, or on those of our religious communion.

Far be it from us to limit the privilege of expressing, under no other limits than those of truth and decency, the sense either of an individual or of a legally constituted society of men, whether it be in reference to political interests or to those of the church. What we allude to is the merging of individual opinion in that of a combination not known in any existing institutions, and affecting its object by an anterior and illegitimate government, impairing, and perhaps at last destroying, that which rests on general consent and constitution. This

misdirection of the public mind ought to be the more carefully guarded against, as it often proves a snare to well-meaning persons under the influence of either civil or of religious zeal, who are led, unconsciously, to contribute their aids either to political or to sectarian ambition. Any attempts, therefore, to connect the civil authority with the particular views of religious communities, or to produce that connexion between the power of the civil government and that of any particular Christian denomination, from which have resulted consequences injurious to the rights, to the purity, and to the influence of the Christian church, are deprecated by the House of Bishops, and as they believe, by the clergy and laity of the Protestant Episcopal Church in the United States.

It should apply to us individually, that if, in this season of sensibility, there should be a witnessing the salutary operation of it on the minds of others, or an excitement of it in our own minds by the frequent presentation of the truths of religion from pulpits or in social converse, we should recollect the source of this holy influence, and the responsibility with which it is clothed. There is, in this respect, an analogy in nature, in Providence, and in grace. As in the first of these departments God is present every where; so, in the second, every event brings a duty along with it; and in the third, there ought to be cherished the correlative impressions on that part of our nature concerning which it is said, that "out of it are the issues of life."

We shall conclude this address to the members of our church, with intreating them to be often in their supplications to the Throne of Grace for the success of all enterprises judiciously planned on scriptural principles, for hastening that blessed period when "God's way shall be known upon earth, his saving health among all nations." It is one of the petitions in the prayer of our Saviour, prescribed by him for daily use, that "his kingdom may come;" the kingdom described in ancient prophecy, under the image of "a stone cut out of a

mountain without hands, and to fill the whole earth;" and more extensively represented in another prophecy, in which we read, "from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering." These splendid views began to be met in the person of the adorable Redeemer, when there was "given him a name which is above every name;" but will not be fully verified until the fulfilment of the promise, "in the name of Jesus every knee shall bow." In the mean time, let it be the breathing of devout desire from the altars of our hearts—"even so come, Lord Jesus!" Words at the conclusion of the Canon of Scripture, to be taken on the tongues of his faithful followers, as expressive of their looking forward to the time when "the mystery of God shall be finished;" and of their readiness to join in all endeavours which tend to so glorious a consummation.

Signed by order of the House of Bishops, WILLIAM WHITE,
Presiding Bishop.

Philadelphia, Aug. 20, 1829.

Bishop Hobart's second Visitation to the Oneidas.

In our number for September last, page 269, we gave a narrative, from the Oneida Observer, of Bishop Hobart's visit to the Oneida Indians on the 26th of July. We have now the gratifying pleasure of giving to our readers an interesting account of the Bishop's second visit to that people, on the 14th of September, taken from the Gospel Messenger of the 3d of October ultimo.

"We had again the happiness of being present when Bishop Hobart made another visit to the Oneida Indians, on Monday the 14th September, at their Chapel at Oneida Castle.

"The exercises were exceedingly interesting and impressive, and we came away with devout thankfulness to Almighty God that our eyes had been permitted to see these "first fruits" of the gospel among the idolatrous nations of our own land, which, we trust, are

an earnest and pledge of that future great and glorious harvest promised to his Son, when all "the heathen shall be given him for an inheritance."

"The Bishop had the day before admitted Mr. Solomon Davis, for several years the chatechist and lay reader among the Oneidas, to the holy order of deacons; and that he might be enabled to administer all the ordinances of the gospel to them, it was deemed expedient to ordain him priest; for which purpose several of the clergy attended with the Bishop, and joined in the imposition of hands.

"Prayers were read in the Indian language by Mr. Davis, after which the Bishop, with the aid of the interpreter, Mr. Martin Denney, a native, eminently qualified for that purpose, addressed them as follows:—

"My Children,—When I was last present with you, in this sacred place, I told you what you ought to believe and to do, in order to be saved. I told you, that you must be truly penitent for your sins; that you must place your whole dependence on the mercy of God, through your Lord and Saviour Jesus Christ, and that you must be changed from sin to holiness, in your hearts and in your lives, and live righteously, soberly, and godly in the world.

"My Children,—You will thus be fitted, through God's mercy and grace, for the blessings of his salvation. These blessings are, the pardon of your sins—the favour of God—a title to the happiness of Heaven. And these blessings are conveyed and assured to those fitted to receive them, by the ministry and ordinances of Christ's holy Church.

"My Children,—This church is not an association of men for temporal objects. It is a society for spiritual and divine purposes; and it consists of all those who believe in God, and in Christ as the Saviour of the world, and submit to the ministry and ordinances which he and his inspired apostle appointed. This church is the body, the spiritual body of Christ; he is the head of it, and through it we are united to him.

"My Children,—Great is the mercy of God to you, that you are permitted to see these 'first fruits' of the gospel among the idolatrous nations of our own land, which, we trust, are

ness of your God in thus conveying and assuring to you pardon and grace, and everlasting life, by his ministers and his ordinances whom he hath appointed. As certainly as, truly repenting, and resolving to serve God, you are baptized and confirmed, and receive the Lord's Supper, your sins are pardoned, you are restored to God's favour, and made heirs of everlasting life.

"My Children,—Every society must have officers or chiefs to conduct its affairs. The church of Christ has ministers to rule and govern it. These ministers are of various ranks—some are chief ministers of the gospel, first called Apostles, and afterwards Bishops. These are the chief rulers, and have power to appoint their successors to the end of the world; and also to commission all other ministers of the church. Another rank of ministers under the bishops are called presbyters or priests. These have full authority, under the bishops, to preach the gospel and administer all its ordinances. Under these, again, are deacons, who have the charge of the poor, and also may preach if licensed by the bishop—they may also baptize, but cannot administer the Lord's Supper, nor pronounce the declaration of absolution, nor bless the people in God's name.

"My Children,—These are the orders of the ministry which have been from the apostles' times. These are they who have true authority from Jesus Christ, to act in his name. These it is your duty to obey as the apostle commands, 'Obey them that rule over you, and submit yourselves; for they watch for your souls as they that must give account.' Attending on their ministrations and ordinances, you will be in union with the church of Christ; and if you are penitent and holy, will enjoy all the blessings of salvation which Christ conveys through his church.

"My Children,—The excellent man who has so long laboured among you as an instructor, and reader of the service and sermons, was yesterday admitted by me to the ministry. He was made a deacon in the church; but as a deacon, he could not have all the pow-

ers of the ministry, and especially, he could not administer the Lord's Supper. In order, therefore, that you may enjoy the full advantages of the ministry of the gospel, I have determined on this day to admit him to the holy order of priests.

"My Children,—As a priest among you, it will be his duty to preach; to deliver the messages of reconciliation from God, through your Lord and Saviour Jesus Christ. And it will be your duty to hear what he says with humility and attention; with sorrow for your sins; with faith in your God and Saviour; and with a determination to serve God, to do your duty, and thus to work out your salvation.

"My Children,—As a priest among you, it will be his duty to baptize; to admit by this sacrament, those among you, who truly repent and believe in God, and in his Son Jesus Christ, into the church or body of Christ, where they will be certified and assured of pardon and grace everlasting.

"It will be his duty as Christ commanded, to admit your children into a state of favour with God by baptism. For Christ declared, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.' And you must bring your children to baptism, in order that they may be made 'members of Christ, children of God, and heirs of the kingdom of Heaven.'

"My Children,—It will be his duty to instruct your children, and others who have been baptized, in Christian faith and duty, in order that they may be prepared for ratifying their baptismal vows in the ordinance of confirmation, that thus by the laying on of the hands of the Bishop, God's chief minister, they may be assured of God's favour and gracious goodness towards them. And it will be your duty to see that your children and others thus renew their Christian engagements.

"My Children,—It will be his duty as a priest among you, to celebrate the Lord's Supper; that holy sacrament, which your Lord appointed as a memorial of his sufferings and death for you, in which, under the outward elements of bread and wine, you receive

tually, the body and blood of Christ, that is, all the blessings which he reserved for you, by the offering of himself upon the cross.

"And it will be your duty to show forth your Lord's death, till he come, to partake of the holy memorials of your Saviour's love, with faith, charity, and true repentance.

"My Children,—As a priest among you, it will be his duty to conduct the public worship of God: And it will be your duty faithfully and constantly to attend public worship, to join in the prayers and praises of the public service with solemnity, with reverence, with true and lively penitence, and faith, and devotion. Better prayers and praises you cannot have, than those which you now have in the liturgy of the church to which you belong. You know that they are good. It is not in the power of your minister to give you any other. You are thus sure that you may worship your God and Saviour as they ought to be worshipped, and as you ought to worship, in a sound, and pure, and fervent, and reverential form of devotion.

"My Children,—Thus receive the ministration of him who will now be appointed a priest over you, and by God's grace and blessing you will become 'new creatures in Christ Jesus,' you will have a 'clean heart and a right spirit' made within you, you will lead new and holy lives. The peace of God, the joys of his presence will console you here, and be your portion for ever. Never think, then, of forsaking that church where you can thus be trained to everlasting life.

"My Children,—I leave you with my prayers and blessing. Important is the charge which will now be confided to him who is a priest over you. He is to watch for your souls; to labour with all diligence and devotedness, that you, for whom the Son of God, the Lord and Saviour Jesus Christ, shed his blood, may be saved through Christ for ever. Esteem him highly: comfort, support, strengthen him in his work; and God grant, that thus he may be the blessed instrument of saving your souls, and bringing you to glory, for the sake of Jesus Christ our Lord and Redeemer."

"After the ordination a highly interesting ceremony took place, which we never before had the pleasure of witnessing. Six of the chiefs advanced up the aisle to the Bishop, who remained within the chancel, and standing in single file each behind the other, each chief laid his right hand upon the shoulder of the one before him, and continued in this position while the one in front read in their name the following excellent and appropriate address:—

"To the Right Reverend Father in God, John Henry Hobart, Bishop of the Protestant Episcopal Church in the State of New-York.

"*Right Reverend Father*,—In behalf of our nation, we tender our grateful thanks for your kind attention and watchful care over us, since we have had the happiness to be subject to your spiritual controul.

"*Right Reverend Father*,—The hearts of your children have been made to rejoice on account of your recent visits. The words which have fallen from your lips, will long be remembered. We have laid them up carefully in our hearts. We will not suffer them to slip. We are sensible that the path you have directed us to walk in is a good one. It is the old path. It has been sprinkled with the blood of martyrs. In it the true light shineth. We will seek no other. We will not walk in forbidden paths.

"*Right Reverend Father*,—The gospel tree which was first planted, and which has been continually nourished by your hand, has not been unfruitful. Its branches have expanded far and wide. Ignorance and vice cannot find any repose under its shade. The upright in heart only can enjoy its protection. To them its fruit is pleasant to the taste. Many of your children have leaned against this tree, as their only support in the trying hour of death; it has never been known to fail them; we have seen them depart with a pleasant countenance, and with hymns of praise upon their tongues.

"*Right Reverend Father*,—Your children would avail themselves of the present opportunity to express their gratitude to the Reverend Clergy who

have frequently visited and broken to them the bread of life. We feel particularly grateful for the services of the Rev. Mr. Nash, who came among us as soon as the day began to dawn. Also for the services of the Rev. Mr. Hollister, whose ears have always been open to the calls of his red brethren. We still hold in remembrance the kind attentions we received from the Rev. Mr. Anthon, who is now seated close by your side in the city of New-York. His eye was upon us, while the wind was wafting our father across the big waters. We are also much indebted to the Rev. Mr. Williams, who now resides at Green-Bay. His valuable services are too well known to our father to need any commendation from us.

"*Right Reverend Father*,—We have a few more words to say. This day is a day of gladness to our nation. Ample provision is now made for the spiritual wants of your children. The young man whom you have commissioned, has been long among us. We have tried him. He is found faithful. We have held a talk with him, and he has expressed an entire willingness to remain with us for life. Should this arrangement meet the approbation of our *Right Reverend Father*, it is our desire that he should give his assent to the same. This is all your children have to say.

CORNELIUS BEARD,
PETER JOHN,
COBUS HILL,
MARTIN DENNEY,
JOHN CORNELIUS,
MOSES SCHUYLER.

Dated Oneida, Sept. 14, 1829."

"The above address, which we think must be read with the deepest interest by every one, was written by the young native who read it. His name is Peter Augustine. He has received a good English education, and promises to be very useful among his own people. After the above address, the chiefs continuing in the same position as before, the foremost chief laid his hand upon the shoulder of Mr. Davis, who took the Bishop by the right hand, thus forming what they call a "chain of friendship," expressive of their union

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with each other, and with the Bishop, who addressed them in substance as follows :

"My Children,—I thank you in my own name, and in the name of my Reverend Brethren, for your grateful recollection of our services among you. We pray God that we may be enabled to promote your spiritual interest. You will be always near our hearts.

"My Children,—I rejoice especially to hear you say that you will lay up carefully in your hearts the words of truth which have been delivered to you. I rejoice to hear you say that you will keep to the old path in which you are now walking. It has been indeed sprinkled with the blood of martyrs, who now rest with God, and who will hereafter unite with the host of the redeemed, in celebrating the praises of him who loved them and strengthened them to glorify him, even unto death.

"My Children,—Deep indeed are the roots, and wide-spread the branches of the gospel tree which has been planted among you. It will support you in the most trying hour ; its shade will afford you rest ; its fruit will be for the strengthening of your souls unto everlasting life.

"My Children,—I rejoice to hear you express your confidence in the young man whom I have this day vested with a full commission to minister among you in holy things. Unless God's providence order otherwise, he is ready, as you desire, to be your pastor for life, and as such I shall consider him. May he be faithful, and may you be obedient.

"My Children,—The chain of Christian fellowship connects us. May it increase in strength and lustre, until fixed at the throne of God, it unites us before him, never to be separated, and shines forth with the brightness of divine glory. God bless you. Farewell."

Conventions of Massachusetts and Rhode-Island.

THESE conventions were held in June last, and we had expected long before this time to have received printed Journals of their proceedings.

which would have enabled us to present to our readers our usual abstract. Being disappointed in this particular, and not knowing whether the Journals have been printed, we think proper to delay no longer the brief abstract of their proceedings which is contained in the Episcopal Watchman of the 4th of July last, and which we now present to our readers, regretting that it is not in our power to communicate more full and particular details.

Convention of Massachusetts.

On Wednesday, June 17th, the Convention of the Episcopal Church in the state of Massachusetts held its annual session in St. Paul's Church, Boston, the Right Rev. Bishop Griswold, of the Eastern Diocese, presiding. Morning prayers were read by the Rev. John West, Rector of St. Thomas' church, Taunton, and an able and appropriate sermon preached by the Rev. Joseph Muencher, Rector of St. John's church, Northampton. We were especially delighted with this discourse, as it exhibited the soundest views of the Church, as to doctrine, discipline, and worship, while it urged most forcibly the evangelical duty of labouring in the great work of Missions and Sunday Schools. Of the clergymen holding cures we noticed but one absent, a circumstance highly honourable to all. An increase of the church, and an improved state of things within its communion, were apparent. On no former occasion has so much interest been elicited. The ordinary business of the convention was transacted with great harmony. Strong expressions of interest were given in the Domestic and Foreign Missionary Society, and in the General Sunday School Union of our Church. The Convention unanimously declared itself opposed to any alterations of the Liturgy. The most important subject agitated was that of Theological Education. A committee was appointed to inquire into the expediency and practicability of adopting some plan for the education of candidates for orders within the Eastern

Diocese, and to present a memorial on the subject to the Diocesan Convention. The strongest interest in the prosperity of the General Theological Seminary was expressed; it was understood that the friends of this institution were not ignorant of the necessity of diocesan action being adopted, nor opposed to it. The Journal of the Convention is soon to be published, we forbear other statements. It is proper to state that the former Secretary, the Rev. B. C. Cutler, Rector of Christ Church, Quincy, having declined a reelection, the thanks of the Convention were voted to him for his faithful services, and the Rev. Thomas Coit, Rector of Christ Church, Cambridge, was elected in his stead. The Convention adjourned on Thursday.

In the evening, the Massachusetts Episcopal Missionary Society held its annual meeting, the Right Rev. Bishop Griswold, *ex officio* President, occupying the chair. The report was read by the Rev. George W. Doane, corresponding secretary, and afforded most animating details. The Society besides aiding churches in the country during the last year to a far larger amount than usual, have published a stereotype edition of the Book of Common Prayer, which, for correctness, elegance, and cheapness, it is believed, no rival, and has also established a Domestic Mission in the city of Boston, and secured it the valuable services of the Rev. Dr. Eaton, late Rector of Christ Church. In accomplishing these results, however, the treasury has been emptied. Resolutions were offered and addresses made, by the Rev. Titus Strong, Rector of St. James Church, Greenfield, Edward A. Norton, Esq. of Pittsfield, Rev. Theodore Edson, Rector of St. Andrew Church, Lowell, the Rev. Joseph Morse, D. D., Rector of St. Mark Church, Newburyport, the Rev. W. Coit, Rector of Christ Church, Cambridge, and the Rev. William Crosswell, Rector elect of Christ Church, Boston. A large audience listened with great silence to the eloquent appeals which were made.

istic Missions. May the Lord their hearts and hands for the service of his excellent work.

Rhode-Island Convention.

The annual convention of the Protestant Episcopal Church in this state, held in St. John's church, Providence, on Tuesday, the 9th ult.—was opened by the Rev. Mr. [Name] of the Parish of Pawtucket, and a sermon was delivered by the Right Bishop of the Eastern Diocese; which the Holy Sacrament of the Lord's Supper was administered, and the convention organized.

The clergy of the state were present, and there was a representation, though not a full one, from each parish.

The Rev. Lemuel Burge was re-elected secretary.

The Parochial Reports were then read, and proved to be highly interesting.

The following is an extract from the Parochial Report of the Rev. N. B. Crocker, D. D., Rector of St. John's church, Providence:—

"We should do violence to our consciences, and incur the charge of inattention to measures which are proposed to promise efficient aid to the cause of piety and Episcopacy, if we not to say, that sundry individuals of this Church have organized an Episcopal Society, on the West side of the river. Their Delegates were now here, and claim to be admitted as its legal representatives in this convention. We trust it will be a pleasure to recognize and honor their claim, when they shall have shown by their articles of association heretofore, that the Constitution of the Episcopal Church in this State is adhered to by the Society they represent."—The Society here referred to, had taken the name of "Grace Church," and another one recently organized in the town of Warren, under the name of "St. Mark's," were admitted into union with the Convention.

The following officers for the year ensuing were then elected:—

Alexander Jones, *Treasurer*. Resolving Committee.—Rev. Salmon Wheaton, Rev. Nathan B. Crocker,

Rev. George Taft, Rev. Lemuel Burge, Rev. Charles H. Alden, Messrs. Stephen T. Northam, Alexander Jones, Lemuel C. Richmond, and David Lefavour,

Delegates to the next General Convention.—Rev. Salmon Wheaton, Rev. Nathan B. Crocker, Rev. George Taft, Rev. Charles H. Alden, Messrs. Stephen T. Northam, Nathaniel Searle, Alexander Jones, and David Wilkinson.

The next business of importance was the subject of Missionary exertion, which appears more and more to engage the attention and the affections of our people, not only in this state and diocese, but in every part of the Lord's vineyard.

After some animated remarks, the two following resolutions were unanimously adopted:—

Resolved, That hereafter it shall be the duty of each Rector or Minister of a church in this state, to add to his Parochial Report a statement of whatever may have been done for Missionary purposes within his parish during the preceding year.

Resolved, That it shall be the duty of each Clergymen, having a church in this state, to form a Society in his Parish, auxiliary to the State Missionary Society, and make report of the same to the Bishop, within one month from this day.

Harmony and much good feeling prevailed during the session, and the Convention adjourned at an early hour.

From the Philadelphia Recorder, Sept. 26.

Substance of the Remarks made by the Rev. Raymond Alphonso Henderson, at a meeting of the Clergy and Members of the Episcopal Congregations in the City of New-York, on the 18th instant, on the subject of the Florida Mission.

Mr. President,—I stated, at a previous meeting, that the subject which I should take the liberty of submitting to this meeting would be—The spiritual wants of our brethren in Florida.

This portion of our country is truly an interesting region, whether considered with respect to the relation

tion which it holds, or with respect to the peculiar salubrity of the climate, or with respect to the capacity of the soil, or its extent: and especially so, if we look at the other side of the picture, and take into view the utter moral destitution of that region.

The territory of Florida comprises an extent of surface larger than the state of New-York, and from its local position, is an important section of this nation—enjoying as this region does, all the advantages of a tropical climate, and with it the capacity of yielding the product of the north, a rich variety is presented to the enterprise of the industrious cultivator of the soil; he may raise crops of sugar, of oranges and tropical fruits, as in the West-Indies, or cotton, or rice, or indigo, or tobacco, as in our southern states, or if he pleases, the grain and vegetables of the north. In this may be seen the probability of a dense population, at no very distant period; a population too which will not be subject to the inroads of the diseases to which our southern country are generally subject. In addition, therefore, to the powerful motive of gain, is that of uninterrupted health, which may reasonably be looked for, in a climate, allowed by all to be the most desirable in the known world. The city of St. Augustine has long enjoyed the appellation (and will no doubt continue to do so) of the *Montpelier* of America.

The picture of Florida, so far, is a pleasing one; but we must look at it in another point of view—in an intellectual, a moral, a religious point of view—and a gloomy picture it presents. Whichever way the eye turns, it rests upon the dark imprints of ignorance, the ravages of vice, and the monuments of superstition.

The aborigines of that region are yet ignorant of the true worship of God. Yes, even at this day, the poor Indians offer upon their altars, the fruits of the earth, as sacrifices to an unknown God.

A large portion of the European population are in a pitiable condition; for although they are Christians, they have been born in heresy and nurtured in the bosom of a corrupt church.

And the recent settlers have (if possible) yet stronger claims to our sympathy, enjoying, as they did formerly, the same religious principles that we do here, and now deprived of the services, the sacraments, the ministers of religion. They have been earnest in their calls upon their more favoured brethren in the north, to aid them in the permanent establishment of the services of our church among them; but, hitherto, they have called in vain.

Here, Mr. President, is a faint picture of Florida, as it has appeared to your speaker. Let us, however, descend to particulars. At the present time, gambling houses and billiard tables are licensed by law. The execution of the laws is yet a dangerous service.

The rising generation are for the most part without even the rudiments of common education. This fact deserves especial consideration: although this territory has been in the possession of the United States eight years, yet nothing has been carried into execution in the shape of public instruction; and the poverty of a large portion of the inhabitants prevents their receiving it in any other way. Very many of those who can read are yet without the scriptures; not a great while since, on an occasion of administering the oath of office to a magistrate recently appointed, it was found necessary to send twenty miles to procure a Bible. In this respect, however, it is hoped a very different state of things will soon be brought about, as the American Bible Society have, with praiseworthy promptitude and liberality, furnished me, as Secretary of the East-Florida Bible Society, with Bibles to supply all the destitute families in East-Florida; and I am also prepared, through the liberality of two of our own institutions, to furnish the same region with that most desirable accompaniment to the Bible, the Book of Common Prayer.

The state of morals and religion is certainly improving, and is much better than previous to the change of flags in 1821. Then the Romish religion was alone tolerated, and superstition, and consequently vice, were not only

suffered but cherished. Absolution and indulgencies were within the reach of all who could purchase them, and that this traffic was considerable, may be inferred from the fact, that father Crosby, a Romish priest, who died some time since at St Augustine, left, I am told, between thirty and forty thousand dollars to his heirs, which had been accumulated in this way—gleaned from a miserable population of eleven or twelve hundred souls : who, for the most part, had scarce bread to eat. This gentleman has been seen frequently to go from the church on Sunday to the billiard room ; and strange as the association may seem, when he would be at play in the evening (which by the way was very often) and the *ave maria* bell would ring, he would fall upon his knees and say his prayers, holding his cards in one hand and crossing himself with the other. Dancing and other more vicious amusements were common on Sundays, and are not yet suppressed. The carnival was, and is still celebrated, and the first day of its celebration is Sunday.

With respect to the prospects of our church in this region, it may be reasonably hoped, if our services were fairly established there, that the church would flourish—the people are anxious for its establishment, and the reason why the services of our church are peculiarly desired, is found in the fact that a very large majority of the Protestants are Episcopalians, and those who are expected to become settlers, are planters from South-Carolina and Virginia, who for the most part have been educated in the church. If proper measures are now taken, there is reason to believe that the religious character of the whole territory will be decidedly Episcopal.

The means deemed necessary for the permanent establishment of the church in Florida, are, the erection of three church edifices, one at St. Augustine, another at Tallahassee, and one at Pensacola. If these were built, the aspect of permanency would no doubt attach some who are now indifferent ; and they would furnish the means of support to clergymen by pew rents ; and if erected at an early period, there is reason to expect that large donations

of land will be made, which may prove hereafter a valuable endowment, and furnish funds for erecting other churches when they are required.

The estimated cost of these three churches is \$8000. Of this at least one half would be furnished by the Episcopalians in and near those cities—and with respect to St. Augustine, that portion is already secured. The remaining \$4000 it is hoped will be contributed by the members of our church throughout the United States.

In order to procure this, the executive committee of the Domestic and Foreign Missionary Society of our church, a society co-extensive with the church, of which the senior Bishop is president, and the other Bishops are vice-presidents, and in which the whole church is represented ;—this Society has published an appeal, earnestly recommending the members of our church to contribute in aid of building these three church edifices in Florida ; and in relation to its operation in this diocese, Bishop Hobart has added his warm recommendation.

As the agent of this Society I have presented the subject to the Episcopalians of Boston and some other places, where contributions are now in progress, and from which I should hope about one fourth of the sum required will be procured. With respect to New-York, Mr. Thomas Gibbons, of this city, has manifested a most laudable liberality in sending, unsolicited, \$100 to be applied to this good work, and Mr. George Gallagher, also of this city, has promised \$50. I may say \$100, for \$50, which had been appropriated to another object, will, at his suggestion, be applied to this. If \$800 in addition to these \$200 could be furnished, I should esteem it the full quota of New-York ; for as this is a general thing, and small in respect to the extent of the church, it is not expected that every one will give, or that any one will give much.

If the meeting think favourably of the object presented to them, I would suggest the propriety of their taking into consideration the means best calculated to accomplish what is wanted, viz. the collection of \$800.

Another remark, Mr. President, and I have done. With respect to St. Augustine, where your speaker has chiefly resided, there are some special considerations which should induce persons to aid in building an Episcopal church in that city. One reason is—that there are among the present inhabitants a number of Greek Christians; they are the descendants of colonists from the Mediterranean islands, who were brought to Florida during the occupancy of the English, and settled south of St. Augustine. They afterwards removed to the city, and those who were members of the Greek church (for part of these colonists were Roman Catholics from the island of Minorca) attended the services of the English Episcopal church, or as they call it, Mr. Forbes' church, he being rector at that time. But Florida being ceded to Spain at the peace of Paris in 1783, Episcopal services ceased, the church itself was pulled down by the Spaniards, and the stones used in building the present Romish church. The Romish religion was alone suffered, and these people obliged, so far as they paid any attention to religious things, to conform to the Romish ceremonies. Should a Protestant Episcopal church soon be erected in that city, there is reason to believe that many of these persons would join our communion. This people is the only colony of Greeks ever settled in America, and they surely deserve our sympathies as much as their countrymen for whom the public are so generally interested.

Another reason is presented in the circumstance of the lot of ground upon which it is intended to erect the church—this lot, which fronts on the public square, has been granted by act of Congress to the Episcopal congregation—and is the spot whereon was erected the first Christian edifice built by Europeans on the continent of America. Here a church was built by direction of the twelve Monks who accompanied *Soto*, the Spanish commander, in 1527. Surely all would desire to see a Protestant Episcopal church erected on the spot where the banner of the cross was first raised on the main land of the new world.

Another reason, and the last I shall intrude on your patience, is, that many members of our church, sick persons, from all parts of the United States, resort to that city for health. Persons in their circumstances, it is obvious, require the consolations of religion. These persons, who are chiefly afflicted with consumption, as they go generally at a time when the disease is too far advanced to be checked even by the mild air of that delightful climate, soon sink down and die. Surely no member of our church can be so destitute of Christian sympathy as to deny his fellow members who are calling, in the agonies of death, for the services, the sacraments, the ministers of our church. The frequency of these scenes may be inferred from the fact that has occurred of my being called upon three times within forty-eight hours to perform, for Episcopalians, those solemn services of our holy religion—the sacred rites appointed for the dead.

For the Christian Journal.

Memoir of Miss Caroline Slidell.

DIED on the 13th August, 1829, after a lingering and painful illness, Miss Caroline Slidell, daughter of John Slidell, esq. of this city.

The following obituary notice of this excellent and pious young lady, written by one who had the opportunity of many years intimate acquaintance to know her worth, has been handed to us for publication, and although its length would, under ordinary circumstances, be objectionable, we cheerfully give it a place, believing that the interesting character which it delineates, the bright example which it holds forth, and the correct impression and important sentiments which it contains, will be a sufficient apology to our readers for the space it occupies in our columns.

It is the language of the holy volume of inspired truth, that "the righteous shall be had in everlasting remembrance." This is one of the "precious promises" which the word of God contains, and it will be appreciated by the Christian in proportion to its influence on moral character, and

to the consolations which it is so well adapted to impart to the afflicted. There is a pleasure, although it be attended with somewhat of melancholy, in perpetuating the memory of friends and relatives from whom God hath been pleased to separate us, either by intervening oceans and countries, or by that flood which severs this world from that which is infinite and everlasting. It seems to call back beloved objects, to draw aside the curtain that hides the departed from our view, and to give us the satisfaction of protracted intercourse with beings, among whom we hope to live through eternity, and from whose society we would never voluntarily be separated. Thus the pang of parting is lessened; death is deprived of his most fearful terrors; the deceased are considered as having entered upon a new and a better life, the enjoyment of which "is hid with Christ in God," and is the great and glorious object of the Christian's faith; and "the life that now is, and that which is to come," are brought more closely together, and viewed as mutually and intimately connected.

Neither is the "remembrance of the righteous," whom God hath "taken away from the evil to come," without its use. It has a practical influence on survivors. It is a mitigation, however light, of that keen and bitter anguish which the loss of a beloved relative occasions.* In many instances, when it presents real excellence in its true light, it is the thanks which are merited by those efforts of religious education, which have aided in forming characters that may be imitated with profit; and it is a motive to imitate whatever is excellent and praiseworthy. In this view, the apostle exhorts us to "remember those who have spoken unto us the word of God," and to "follow their faith, considering the end of their conversation;" and guided by the same principle, he presents before us "a cloud of witnesses, of whom the world was not worthy," at the head of whom he places "Jesus, the author and finisher of our faith. It is thus that Divine

Providence furnishes us with motives to live as becomes those "whose citizenship is in heaven," who are to pass through the scenes of the present life as sojourners, following the holy example, and led by the virtuous influence of those, "who through faith and patience have inherited the promise." The pious "remembrance" of "those who are departed hence in the true faith of God's holy name" tends to support the Christian under the trials and difficulties of the present state of probation, and to prepare him for the felicity of heaven. It is a part of that "communion of saints," which the church on earth is allowed to enjoy with the church in blessedness.

These considerations have been suggested by the recent death of the lady, whose name is prefixed to this communication. Her mental endowments were far above the ordinary grade; and her moral and religious character endeared her to all who were acquainted with her worth, and has embalmed her memory in the affectionate recollections of her family and friends. For many years she was afflicted with a violent disease in the hip joint, occasioned by a fall upon the ice when she was about eight years of age; and from that time until her death, she was subject to pain and suffering, with but little intermission. But, by the grace of God, her affliction was sanctified. It led her to pursue those studies, and to direct her mind to the attainment of those acquirements which form and perfect the female character. Her reading was extensive, and it was her great object to make it bear more particularly upon the elucidation of the sacred volume. Her mind was always alive to the beauties of nature, and her soul could drink in all the delights of poetry.

Her impressions of religion, which were of a decidedly marked character, commenced at the age of fourteen. About that time she attended a confirmation held by Bishop Hobart at St. John's Chapel. The solemnity of the service, when all the candidates were kneeling around the chancel, the impressive sermon and address of the Bishop, rivetted her mind, and led her

* Solatia luctus
Exigua ingentis, miseriis sed debita amicis.

earnestly to inquire into those things which more particularly concerned her eternal salvation. In this inquiry she was greatly assisted by reading Doddridge's *Rise and Progress of Religion in the Soul*. The consequence was, that she was soon afterwards confirmed in Grace Church, and by receiving the emblems of her Saviour's dying love, became a communicant, eating the consecrated bread and drinking the "cup of blessing," it is believed, "with faith and thanksgiving." From this time she seemed to "grow in grace" and in the knowledge of our Lord and Saviour Jesus Christ. She believed on him, and "he was precious" to her, the Saviour of sinners, the everlasting rock, to whom she clung with steadfastness, as her only safe support.

Devotedness to God was the leading characteristic of her life. Even in the most trivial thing, it was her wish that all should tend to his glory and the salvation of immortal souls, remembering the injunction of the great apostle, "whether ye eat or drink, or whatsoever ye do, do all to the glory of God." It was this holy disposition which excited her to feel a deep interest in the Christian enterprises of the present day, and it was always with great delight that she heard the happy effects of Sunday schools, Tract societies, Bible classes, and Missionary efforts. Her increased lameness in the latter part of her life prevented her from actively engaging in such employments, but her exertions were still directed to the important objects, which she endeavoured to advance by her counsel, her example, and her prayers. Many can bear witness to the delightful hours they have enjoyed in social intercourse with her, and to the religious satisfactions they have experienced in devout conversation, when relief from pain would allow her to indulge in it.

During the last three or four months of her life she was entirely confined to her bed, and although she was often attacked with the most agonizing pains, she was blessed with strength and patience from on high to bear them without murmuring. She would often remark, that her Lord and Master had suffered infinitely for her, and that as his disci-

ple she would bear the cross, which for wise and good purposes he had laid upon her; remembering that he had said, "every branch that beareth fruit he purgeth it, that it may bring forth more fruit." When her disorder had reached its crisis, and death was rapidly approaching, she beheld him undismayed. On Monday, August 18th, all hope of her longer continuance was abandoned. The first four verses of the 23d Psalm were read to her, also the first and fifth of the 27th, and the 91st Psalm, with her two favourite Hymns, the 139th and the 143d; after which, by her request, the 14th chapter of St. John's Gospel was read. She then took an affectionate leave of every individual of her family. To each she addressed some words of consolation and advice, earnestly entreating them to give their whole hearts to God, and exhorting the younger members to devote the days of their youth and strength to the service of their Lord and Saviour Jesus Christ, and assuring them, that when they should lie upon the bed of death, he would be "the strength of their life and their portion for ever." "Farewell," said she, "we must all meet in heaven;" the word *must* being uttered with great energy and emphasis, as if to impress upon the minds of all the duty and necessity of striving to attain a seat in the mansions there prepared for the righteous. In the afternoon, however, she revived considerably, and at her request the holy communion was administered to her and several of her relatives. This holy sacrament, so acceptable to the true disciple at all times, is particularly consoling in sickness and at the approach of death. In this solemn hour, Miss Slidell felt the delightful satisfaction of calling to mind "the great love of her only Saviour and Redeemer." She joined audibly in the responses of the sublime and affecting service of our church, and particularly in that elevated ascription of praise,—"Therefore with angels and archangels, &c." and received with great comfort "the spiritual food of Christ's most blessed body and blood." Until Wednesday evening she was at intervals perfectly composed, and desired that a number of beautiful

passages of the Bible, which was the joy of her heart, should be read to her, especially our Lord's sermon on the mount, the 14th, 15th, 16th, and 17th chapters of St. John, to which others were added, which were known to be particularly agreeable to her. She was often engaged in devotions, as was observed by the occasional movement of her lips, and the frequent clasping of her hands. More than once she was heard to say, "God is the strength of my heart and my portion for ever"—
 "soon will the vail be removed, and blessed be the God of my salvation, who loadeth me with benefits;" and once, "I long to be at rest." On Thursday afternoon this desire was gratified. Towards the last conflict, she experienced, at intervals, excessive pain; but about an hour before her death it appeared to cease, and, without one struggle, she tranquilly breathed out her soul into the paradise of God.

In reflecting upon such a life and such a death, the duty and policy of preparing to follow are brought to our minds in a most impressive manner, and we are taught a salutary and instructive lesson. To the man who is practically ignorant of Christianity, to die is not only an awful and solemn thing, but is an event the most tremendous in its consequences that can possibly be conceived; it is the extinction of all hope and all enjoyment, the commencement of everlasting wretchedness. Such an one has no God to look to, no Saviour to trust in, no heaven to expect. He hath already "received his good things" here, and has no reasonable ground to hope for any hereafter. From such a death bed as we have been viewing a voice addresses itself to each of us, "prepare to meet thy God." On the younger portion of our readers especially, we would enforce the exhortation of wisdom, "remember thy Creator in the days of thy youth." And we would urge it on their consideration by the example of their deceased sister. She devoted her soul to God, and he accepted the offering, and crowned it with his blessing. It was her chief happiness to serve her Maker and Saviour, and she found by a delightful

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experience, that his "yoke is easy, and his burden is light." She abandoned the pleasures of sin to walk in the steps of piety, and she found "her way to be pleasantness, and her path peace." The fascinations of the world may attract the youthful mind, and for a time delight their thoughtless votary, made giddy by the whirl of its pleasure, and intoxicated in the ceaseless round of its joys; but in the end they become insipid and disgusting, and must be abandoned to the neglect they merit. On the contrary, the satisfactions of piety are like a perennial stream; they are continually refreshing and delighting the heart. And when *all* sources of happiness must fail from their very nature, true piety will ever be imparting consolation and joy, triumphing by the grace of God over every affliction of life, meeting death itself without alarm, and through the merits of the Saviour, preparing the soul for the eternal enjoyment of heaven. Let the young be prevailed upon to "choose" the "one thing needful" that "good part which shall never be taken away."

The "holy living" and "dying" of a young disciple of Jesus, is deservedly calculated to awaken in the mind joyous gratitude to God for the blessings of Christianity, for the gift of his dearly beloved Son, and for the unspeakable mercies of redemption, and everlasting life, through his atonement.—It is a lively comment on the truth, that "life and immortality have been brought to light by the Gospel," and it makes us feel the value of that Gospel to which we are so greatly indebted. No argument for the immortality of the soul is more likely to be felt with more meekness, than that which is derived from contemplating the decease of a young and interesting person, with whom the ties of nature have joined us in close affinity, one high in intellectual endowments, noble and generous in feeling, and governed by a deep sense of the infinite importance of religious considerations. The infidel father himself must be staggered in his principles of scepticism, when he contemplates the practical effect of *them* on the child of his bosom, who

ing breath he has inhaled, whose expiring eyes he has closed, and on whose coffin he has heard, with a father's emotion, the "dust" sounding to its "dust," and has seen the "ashes" mingling with its kindred. Let us conceive a fond father thus bereaved; the object of his hopes early snatched away; the ripening faculties of his child's understanding and the amiable qualities of the heart withered by the influence of death. What an insult would it be to his parental affection, to tell him, that his child is lost FOR EVER! that its mental faculties reach no higher perfection than can be attained in the few and short years of its transitory existence here!—that its moral qualities perish when its pulses cease to vibrate! If this were true, where would be the motive to exertion? The feelings of nature are at variance with a system, which is so cold and appalling. IMMORTALITY is entwined about the very fibres of the heart, and man must cease to be *human*, when he can rest satisfied without being *immortal*. It is the blessed certainty of this immortality with which the Gospel supplies us, and which enables the Christian to resign his offspring at the call of the great Parent of the universe, confident that they are "not dead" but "sleep," and that the Saviour of mankind will, at the last day, awaken them to the enjoyment of a glorious eternity. It is this which prevents their "sorrowing as those who have no hope," and enables them, even in the depths of their grief, to say with submissive Job, "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Bishop Hobart's Address to the Convention of the Diocese of New-York, October 1, 1829.

My Brethren of the Clergy and Laity,

MY proceedings since the last meeting of the Convention, which, according to the Canon, it is my duty to lay before you, have been as follows:—

On Sunday, the 19th of October, in Trinity Church, New-York, I admitted to the Holy Order of Priests, the Rev. Hiram Adams, at that time missionary at Waddington and parts adja-

cent, but who has since removed to Watertown and Sackett's Harbour; the Rev. Edward K. Fowler, missionary at Monticello, Sullivan county, and parts adjacent; the Rev. Charles J. Todd, minister of St. John's Church, Ogdensburg; and the Rev. Albert Hoyt, minister of St. Andrew's Church, Walden, Orange county, whose lamented death, a short time afterwards, it is my melancholy duty to record.

On Sunday, the 23d of November, in St. John's Chapel, in this city, I admitted to the Holy Order of Priests, the Rev. Sutherland Douglas, minister of St. Paul's Church, Rochester, who, it is understood, has recently relinquished the charge of that church.

In the month of January I visited the northern and western parts of the state, and on the 25th had the gratification of consecrating Christ Church, Oswego, a large and beautiful Gothic edifice of stone, in that rising village, beautifully situated on Lake Ontario. The erection of this church by a congregation but recently collected by the labours of the Rev. John McCarty, missionary there, reflects high credit on his devoted and persevering exertions, and on their liberality and zeal. Confirmation was at the same time administered to 40 persons.

On the 29th I consecrated St. Michael's Church, Genesee, on the Genesee river, where the Rev. Lewis P. Bayard zealously labours, a brick edifice of the Gothic order, in its exterior and interior handsomely and appropriately finished. Fourteen persons received confirmation.

On the 1st of February I consecrated Zion Church, Palmyra, in which, as in the above named churches, great taste and propriety are displayed as to the style and arrangements of the building; and 10 persons received confirmation.

In the months of April, May, and June, I attended to the administration of confirmation in several churches in the city of New-York, as follows:—

Sunday, April 12, St. Thomas', A. M. 36 confirmed; St. Luke's, P. M. 72 confirmed. Sunday, April 26, St. George's, A. M. 36 confirmed; Christ Church, P. M. 108 confirmed. Sunday, May 3, Trinity, A. M. 50 con-

firmed. Sunday, May 10, St. Paul's, A. M. 52 confirmed. Sunday, May 17, St. John's, A. M. 59 confirmed. Sunday, May 24, Grace Church, A. M. 58 confirmed; P. M. St. Philip's (the coloured congregation,) 50 confirmed. Sunday, May 31, Du St. Esprit, A. M. 18 confirmed; Zion, P. M. 47 confirmed.

On Tuesday, the 26th of May, I consecrated the Church of the Ascension in this city, a chaste and handsome edifice, erected by a congregation promising to increase in numbers and respectability, under the ministrations of the Rev. Mr. Eastburn.

On Saturday, the 30th of May, I instituted the Rev. Henry Anthon, late of Utica, to the rectorship of St. Stephen's Church, in this city, and admitted the Rev. John W. Curtis, minister of Grace Church, White-Plains, and St. Thomas' Church, Mamaroneck, to the Holy Order of Priests. I regret to add, that an infirm state of health compels Mr. Curtis to relinquish the charge of those congregations.

On Sunday, June 14th, I confirmed 77 persons in the Church of All-Saints, and admitted Henry S. Attwater and Henry Gregory, to the Holy Order of Deacons. Mr. Attwater is stationed as missionary at Waddington and Norfolk, St. Lawrence county, and Mr. Gregory has been acting as agent for the General Protestant Episcopal Sunday School Union.

On Sunday, June 28, I officiated at St. Michael's, Bloomingdale, and confirmed 55 persons.

On Sunday, July 5th, I admitted the following persons, who, at the commencement of the General Theological Seminary in the June preceding, had received the honours of that institution, to the Holy Order of Deacons, viz. Edward Ballard, John M. Guion, Ulysses M. Wheeler, and John Wiley, jun. and Edward Y. Higbee, the latter on letters dismissory from the diocese of Delaware. Mr. Ballard has removed to New-Hampshire.

On the 13th July, I held a confirmation at Flushing, and confirmed nine of the pupils of the Institute under the charge of the Rev. Mr. Muhlenberg, who zealously and laboriously devotes

himself to the literary and religious instruction of the young.*

In the subsequent part of the month I visited the following congregations in the northern parts of the state. Sunday, July 19th, Middleville, A. M., and confirmed 13 persons; Fairfield, P. M.; 20th, Little Falls, A. M.; 21st. Rome, A. M., and confirmed 11 persons. In the afternoon I visited the congregation of the Indians on the Oneida reservation, and was inexpressibly gratified with the evidence afforded by many of them, of piety and Christian zeal. Their judicious and faithful Catechist and Instructor, Mr. Solomon Davis, presented 97 for confirmation, whom he had previously instructed and prepared for this holy rite. On my first visit to them, a number of years before, I had confirmed nearly the same number, and at subsequent visits, others were confirmed. It could not but excite the most gratifying emotions to find them still advancing in Christian knowledge, and in attachment to our Church, in whose Liturgy they joined with affecting simplicity and devotion.

On the 25th, A. M., I officiated at Waddington, on the St. Lawrence, and P. M. at Norfolk, and confirmed 13 persons. The next day, Sunday, the 26th, at Ogdensburg, and confirmed 39 persons; the 28th at Turin, and confirmed 9 persons; the 29th at Trenton, and confirmed 5 persons.

The next day, Thursday, I again visited the Oneidas, to attend their chiefs, at their request, in a council to request my advice as to some particu-

* The union of literary and religious instruction has always appeared to me of the first importance, and at an early period of my ministry, I designed to devote myself to this object, agreeably to a plan then published. But circumstances, in the course of Providence, placed me in my present situation. It has therefore afforded me the highest gratification to find this object prosecuted in the most judicious manner by one so eminently fitted in all the qualities of the mind and the heart, as the Principal of the Flushing Institute. His zeal on this subject is as ardent as it is disinterested; and his sole object is the advancement of that religion to which, as a minister, he has devoted himself. The Flushing Institute affords every pledge that its pupils will be trained by a parental and kind, yet decisive discipline, not only in human learning, but that which makes men unto salvation.

Jars in relation to their spiritual interests. The scene was to me novel and highly interesting. An ancient butter-nut grove, from time immemorial their council ground, was the place where their chiefs and warriors assembled, and arranged themselves in circles, within which the clergy and myself were seated. Groups of young men, and women and children were scattered around the assemblage, regarding with evident attention and interest what was said and done. The address to me of one of the chiefs, to which I replied; the speech of another to the natives; and the final address of the orator of the nation to me, to which there was a reply from me, were marked by great good sense, and by simple and commanding eloquence. It is the strong dictate of Christian sympathy and duty to cherish this mission among the Oneidas, who are so favourably disposed to our Church, and who are advancing in the arts and comforts of civilized life.

From Oneida I returned to the city, and on Thursday afternoon, laid the corner stone of a church to be erected at Harlaem, where the Rev. George L. Hinton, who removed from Onondago Hill, officiates. Sicknes prevented my fulfilling my appointments at Hempstead and Jamaica, Long-Island, on the 8th and 9th of August, but I was able to attend the meeting of the General Convention of our Church, in Philadelphia, in the middle of the month.

On the 23d of the month I visited Albany, and on Sunday, in St. Peter's Church, admitted Hewlett R. Peters, an alumnus of the General Theological Seminary, to Deacons' Orders, and confirmed 65 persons. Mr. Peters, with commendable promptitude and zeal, immediately went to a destitute district of Delaware county, where he officiates as a missionary, at Hobart and Delhi.

The next day I consecrated St. Paul's Church, in Albany, a Gothic stone structure of no ordinary beauty, to the erection of which, as well as to collecting the congregation, the Rector, the Rev. Richard Bury, has faithfully and zealously devoted himself.

The following Thursday I consecrated

the neat and commodious edifice of St. Paul's, Avon, on the Genesee River, and confirmed 11 persons, where the Rev. Mr. Bayard had officiated, but to which the Rev. Ezekiel G. Gear has removed from Palmyra. The next day, the 29th, I confirmed 21 at Le Roy. Sunday, the 30th, 25 at Batavia. September 1, I consecrated St. Mark's Church, Hunt's Hollow, Alleghany county, and confirmed 14. The preceding year I had confirmed 18 persons in this place, where, until very recently, our Church was not known. The Rev. Mr. Salmon first officiated there, the Rev. Mr. Bayard afterwards occasionally performed services there, and it is now under the charge of the Rev. Moses P. Bennett, as missionary. Many are the places where our Church is now unknown, but where, as in Hunt's Hollow, it would be established, if missionaries could be procured. The want of Clergymen in our Church most seriously retards her progress.

The next day, September 2d, I officiated at Richmond, and confirmed 13; the 3d, Canandaigua, and confirmed 8; the 4th, Waterloo, and confirmed 5; the 6th, Bath, Steuben county, and confirmed 18; the 7th, Big Flatts, Tioga county, and confirmed 11; the 8th, Havanna, at the head of the Seneca Lake, Catharine Town, confirmed 7, and admitted the Rev. John D. Gilbert, Deacon, to the Holy Order of Priests; the 9th, Ithaca, and confirmed 32; the 10th, Moravia, confirmed 5, and admitted James Selkirk to the Order of Deacons; the 11th, Onondaga Hill, confirmed 5, and admitted the Rev. John W. Cloud, Deacon, to the Order of Priests; the 12th, A. M., I preached at Syracuse, and P. M. at Jamesville. Sunday, the 13th, A. M., at Manlius, confirmed 21, and admitted Mr. Solomon Davis, the Catechist and Instructor of the Oneidas, to the Order of Deacons; P. M. I officiated at Pompey Hill, where a congregation has been organized by the zealous exertions of the Rev. Mr. Hickox, of Manlius, who are erecting a commodious church. The next day, the 14th, I again visited the church at Oneida, and admitted the Rev. Solomon Davis, and the Rev. Joseph B.

Young, Deacons, to the Order of Priests. The peculiar situation of the Oneidas rendered it desirable that Mr. Davis should, without delay, receive Priests' Orders. On this occasion a pertinent and affecting address, drawn up, at the request of the chiefs, by a young Indian, who has received a good English education, was read to me in their name, in which they requested me to recognize Mr. Davis as their permanent pastor. This was done in a simple significant ceremony, suggested by them. The chiefs standing behind each other, each chief placed his hands on the shoulders of the chief before him, and the first chief on the shoulders of Mr. Davis, whom I took and held by the right hand, while I replied to their address. By this ceremony they wished to signify that a strong bond of union was formed between them, their Pastor, and their Bishop.

The following day, the 15th, I officiated, A. M. at Paris, and confirmed 19; and P. M. at New-Hartford. The next day, the 16th, I instituted the Rev Benjamin Dorr into the Rectorship of the church at Utica, and confirmed 37 persons. The 19th, at Walden, Orange county, I admitted the Rev. Nathan Kingsberry, Deacon, the Minister of that place, to the Holy Order of Priests. The subsequent day, September 20th, I confirmed 9 at Fishkill. Last Sunday, the 27th, I officiated at St. Andrew's church, Staten-Island, but the sickness of the Rector having prevented him from making as full preparation as he wished for confirmation, the administration of that ordinance was postponed. Yesterday, in Trinity Church, in this city, I admitted Robert W. Harris, an alumnus of the General Theological Seminary, to the Order of Deacons. The whole number confirmed through the past year is, 1299.

In addition to those already noticed, the following changes have taken place in the Diocese.

The Rev William H. Lewis, from the Diocese of Connecticut, has been appointed Rector of St. George's Church, Flushing, in the place of the Rev. Mr. Muhlenberg, who has taken charge of the Institute in that place.

The Rev Richard D. Hall has removed from the Diocese of Pennsylvania, to St. George's Church, Hempstead, to the Rectorship of which he has been instituted.

The Rev. Alexander H. Crosby has removed from White-Plains to St. John's Church, Yonkers.

The Rev. Charles Smith, from the Diocese of Pennsylvania, has taken charge of the Churches at Goshen and Fishkill.

The Rev Beardsley Northrup has removed from the missionary station in Delaware county, to that of Windham.

The Rev. David Huntington is appointed Missionary at West-Charlton, and parts adjacent.

The Rev. Nathaniel F. Bruce, M. D., has relinquished the missionary station at Mechanicsville.

The Rev Parker Adams has removed from St. John's Church, Johnstown, to New-Hartford, and is succeeded by the Rev. Amos C. Treadway, of the latter place.

The Rev. John Grigg has removed from the Diocese of New-Jersey, and taken charge of the Church at Redhook.

The Rev. Palmer Dyer, of Granville, has received letters dimissory to the Diocese of Connecticut, and also the Rev William Barlow; and the Rev. Edmund D. Barry, D. D., and the Rev. William R. Whittingham, to the Diocese of New-Jersey.

The Rev. Issac Pardee has received letters dimissory to the Diocese of Delaware.

The Rev. William Powell has been appointed assistant minister of St. Peter's, Westchester.

The Rev Francis H. Cuming has removed from St. Luke's Church, Rochester, to Christ Church, Binghampton, vacant by the resignation of the Rev. Nathaniel Huse.

The Rev. William Shelton, from the Diocese of Connecticut, has taken the missionary station at Buffalo and Black Rock.

The Rev. Addison Searle has been appointed to the chaplaincy of the Navy-Yard at Brooklyn, vacant by the decease of the Rev. Cave Jones. It is understood that Mr. Jones, for several years, discharged the duties of that station with exemplary fidelity and

The Rev. John Sellon has relinquished the charge of the Church at Canandaigua, and the Rev. Richard Salmon the missionary station at Medina.

The Rev. Augustus Fitch has been chosen Minister of St. Anne's Church, Fort-Washington, in this city.

The Rev. William R. Whittingham, although removed to the Diocese of New-Jersey, still devotes considerable attention to the various institutions with which he has been so usefully connected, and in which he still takes the liveliest interest.

The Rev. Benjamin Dorr, having removed to Utica, is succeeded in Trinity Church, Lansingburgh, by the Rev. Phineas L. Whipple, who has removed from Fairfield.

The Rev. Ravaud Kearny, from the Diocese of Maryland, originally of this Diocese, assumed the charge of St. Paul's Church, Buffalo, in January last, and officiated there until he resigned the charge in June last.

The following have been admitted as candidates for Orders:

Seth I. Rogers, Erastus Root, since deceased, Benjamin I. Haight, Thomas C. Reed, Manuel Fetter, Robert B. Van Kleeck, Lewis Thibou, jun., Liberty A. Barrows.

The various institutions connected with our Church continue to prosecute their objects with undiminished zeal. The New-York Protestant Episcopal Press is now completely organized, and under its judicious and devoted managers, promises to be of essential advantage to the Church.

It gives me great pleasure to state, that the Society for Promoting Christian Knowledge and Piety in the Western District, have provided a Press at Auburn, at which the "Gospel Messenger" is printed. It is in contemplation to print at the same press, small Tracts connected with the interests of the Church. Considerable progress has been made in paying for this establishment, and hopes are entertained that it will be made materially useful to the Church in that quarter. I take this opportunity of expressing my earnest solicitude that the valuable periodical publication above-mentioned, the "Gospel Messenger," may receive ge-

neral circulation and support. My visitation through the Diocese has afforded me full evidence of the great good which that publication produces under the superintendence of its able and indefatigable Editor, the Rev. Dr. Rudd.

But amidst the many circumstances which call for congratulation on the state and prospects of our Church, I must renew, as a subject of deep lamentation, the insufficient supply of clergymen. As an unavoidable consequence, some feeble congregations are gradually wasting away, and numerous opportunities are lost of establishing our Church in situations highly favourable to her extension.—The only remedy is that which is successfully applied by other denominations of Christians, to provide the means of educating pious young men for the ministry. The Committee appointed on this subject, of which I am Chairman, are prepared to report a plan for raising permanent contributions for this object. The success of the plan, however, will, of course, depend on the zealous and persevering exertions of the Clergy and Laity. I cannot for a moment suppose that these will be wanting, when the object is to prepare a well qualified ministry to carry the pure doctrines and primitive institutions of the Kingdom of Christ, as professed by our Church, into the destitute districts of our wide spread country; and by their labours to resuscitate the decaying portions of our Zion, and to fill the places of those who now minister in her sanctuaries, when they are called hence.

It is this extension of the Gospel in its purity and power, the salvation of the souls of men, to which, my brethren of the Clergy and Laity, in our respective spheres, we should devote our time, our prayers, and the means with which it has pleased God to furnish us.*

JOHN HENRY HOBART.
New-York, October 1, 1829.

* In the address of the last year, the confirmation at St. Philip's, Philipstown, Westchester county, at which 9 persons received that rite, was inadvertently not noticed; and also the admission of the Rev. Rufus Murray, Deacon, to the Holy Order of Priests, at Irvingville, Chatauque county.

For the Christian Journal.

Brief Notices of new Publications.

Christian Zeal, a Sermon, preached at the opening of the General Convention of the Protestant Episcopal Church in the United States of America, in St. James's Church, Philadelphia, on Wednesday, August 12, 1829; by Thomas Church Brownell, D.D. LL. D. Bishop of the Diocese of Connecticut.

THE sermons triennially delivered before the highest council of our church are generally considered of a more than ordinary character, and therefore excite more than usual interest. They are looked up to as standards of sound doctrine, and as inculcating principles which should govern churchmen in their estimate of our excellent liturgy, and in their course of Christian profession. In the present instance Bishop Brownell has selected for his subject the 18th verse of the 4th chapter of Galatians—“*But it is good to be zealously affected always in a good thing.*”

In discoursing on the practical application of this apostolic precept, the bishop lays down the proposition, that “our zeal should evince itself in embracing the truths of Christianity, and in devoting ourselves to the practice of its duties with all our heart, with all our soul, and with all our mind;” and then proceeds to show, that it *should* incite us to put forth all our exertions to dispense its blessings to our fellow men. Both these heads are discussed with the bishop’s usual ability. The following is the concluding paragraph of his first head:—

“There are many things essential to real piety, which are yet far from making up the sum of religion. It is not enough that we are baptized into the Christian church. The baptism which becomes effectual to our salvation consists not in the ‘putting away the filth of the flesh,’ not in the mere washing of water, but in ‘the answer of a good conscience towards God.’ It is not enough that we respect the Lord’s day, and repair to the house of public worship. The outward acts constitute but the form of religion. The power of it consists in the sanctification of the heart, and amendment of life. It is not enough that we repeat the solemn prayers of our liturgy. The heart must be engaged. The true fire of devotion must glow in the soul, to

enkindle the wood upon the altar, and consume the sacrifice. All our conduct must be actuated by truly Christian motives. A fervent love of God, and a sincere desire to do his will, a heartfelt gratitude for the inestimable love of Christ, as displayed in the redemption of the world, must direct all our conduct and animate every exertion. And above all, a pure and holy life must be the unfailing result of our Christian principles; and our great concern must be to “live soberly, righteously, and godly in this present world;” looking forward to the blessed hopes and rich rewards of that which is to come.”

The bishop advocates an excursive spirit of Christian benevolence; and among the objects of this benevolence he enumerates the religious instruction of the rising generation—the support of literary and religious institutions—the education of pious young men for the gospel ministry—and the sending of missionaries to the destitute portions of our own country and among the heathen in foreign lands. He seems to think that these objects have not excited as great an interest in our communion as among other denominations, and he thus accounts for it.

“It is but a short period since the attention of our church began to be awakened to the importance of these objects; and it is certain that she does not yet evince that general and deep interest in them, which pervades the other religious communions in our country. Some apology for this remissness may indeed be found in her comparative weakness. Most of our parishes, arising from small beginnings, and organized in the midst of communities by no means favourable to their increase, were for a long time struggling for existence. But it has pleased God greatly to bless our Church; ‘to lengthen her cords, and strengthen her stakes;’ to raise her from the dust, and give her an honourable place among the communions by which she is surrounded; and she is now called upon, by every motive of religion and gratitude, to vie with them in all their Christian exertions for the welfare of the human family.”

The bishop very properly notices the education of pious young men for the ministry, and refers, for this purpose, to the Theological Seminary. He also laments the destitution of ministers. But we shall give his own words.

“Of all the measures which can be devised for promoting the prosperity of the Church, I regard the education

young men for the ministry, as of primary and paramount importance. By the blessing of God on our exertions, our Seminary is already sufficiently endowed to support a competent number of learned professors for effecting this object. And yet how small is the number of those who avail themselves of the means of instruction which have been provided! It is obvious, therefore, that something more is required to be done. Means must be provided for supporting, or assisting, pious young men, during the course of their education; not only during their theological education, but also during their preparatory collegiate course. In no other way can the Seminary be made to answer the beneficent purpose for which it was designed, and in no other way can a sufficient number of clergy be supplied to fulfil the present and increasing wants of the Church.

"From the best estimate which I have been able to form, there are now, within the bounds of our communion, more than one hundred vacant cures, each possessing sufficient means of support, if competent clergymen could be obtained. This is in itself an alarming destitution: but at least as many more clergymen are wanted for the supply of weak or newly formed parishes, under missionary auspices, and for the occupation of new fields of missionary labour, which are now 'white and ready for the harvest.' And how is this great deficiency to be supplied? We observe no increase in the number of our candidates for Holy Orders, which is at all commensurate with the increase of the Church. It is obvious, therefore, that, under present circumstances, the deficiency must continue to augment, or the Church must decline. And we can see no new causes which seem likely to add to the number of candidates for Orders. Fortunately the sacred office holds out few worldly inducements. The road to wealth and distinction lies through other professions and callings. Still, however, there are, within our Church, a sufficient number of youth of piety and talents, who would willingly devote themselves to the labours of the ministry, if the means of acquiring a competent education were afforded them. This seems to me the only resource for the supply of our wants to which we can resort with any rational prospect of success: and the only way of availing ourselves of this resource, must be by making a liberal provision for the education of such youth."

He in like manner notices the Society for Domestic and Foreign Missions, for whose success he expresses an anxious solicitude, in which expression every heart possessed of Christian benevolence must concur. We are not

sure, however, that he is correct in the assertion, "that those denominations, those communities, and those individuals who evince the greatest interest in the promulgation of the gospel among the heathen, are the most liberal contributors to domestic missions, and to every other object of Christian philanthropy." It has been whispered to us that this is not altogether the fact. We however impeach no individual, no community, no denomination. We say to all, act freely, give liberally—and may the God of all grace bless the charity to the production of the greatest good.

A Sermon, delivered at the Consecration to the Episcopacy of the Right Rev. Wm. Meade, D. D. Assistant Bishop of the Protestant Episcopal Church in the State of Virginia, in St. James's Church, in the City of Philadelphia, on the 19th Day of August, 1829. Published at the desire of the General Convention, then assembled. By William White, D. D. Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania.

To the devout members of our church it should be a source of great thankfulness to Almighty God, that he has been pleased to lengthen out to this late period the life of the amiable prelate who is the author of the discourse under review, and who is justly esteemed the patriarch of that church. Notwithstanding he has attained to upwards of four score years of age, we find him still active and prompt in the discharge of all his ministerial duties—still using his valuable pen in the cause of his Divine Master, and putting forth the efforts of his vigorous mind in all their native strength. In the instance before us he discourses from the words, "*Be thou faithful unto death, and I will give thee a crown of life.*" And he considers the text "as implying a trust"—"as calling for fidelity"—"as prescribing the term of it"—and "as promising a reward." And he goes through these several heads in his usual clear and acute manner. First, as implying a trust, the subject of which is the grace

of the gospel to the professors of it generally, and resting on the consciences of all, but especially on those of its ministers; who, secondly, are required to execute it with fidelity, comprehending sincerity, courage, diligence, in season and out of season; extending, thirdly, "unto death," "the boundary between the period of our probation, and a new scene that is to succeed it; and, fourthly, to all, whether cleric or laic, who shall thus persevere, who have loved the Lord Jesus Christ, and have adorned his doctrine, the "crown of life" will be given as their reward.

As a fair specimen of this sermon, we insert the conclusion of the second and third heads, in which he speaks of pastoral and ministerial fidelity, and the term of it.

"If there be any who conceive of the matters here laid down, that they are beyond what is essentially involved in the ministerial office, they may be referred to the promises required by the Church, in her admission to the ministry according to its various grades. These promises are so full, and are given under such circumstances of solemnity, that it becomes those who can reconcile any degree of levity or of indifference with the resulting duties, and especially those of that description who have taken, or intend to take, the promises on their tongues, to consider how far the assent thus given is consistent, not to say with the perfection of Christian morals, but with that truth and integrity which is expected in all other dealings. A late infidel writer* has remarked, that when a man has so prostituted the chastity of his mind, as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime. The remark applies at least as strongly to the making of promises, which the party has no intention to perform. The insinuation of that writer, levelled at the clergy generally, is uncharitable; and, as is here trusted, untrue. But so far as the reproach applies, it is just: and on the ground of the maxim of receiving instruction from an enemy, it is mentioned as an illustration of the sentiments which have been delivered, and as aggravating the guilt of that species of insincerity which, with great reason, was so shocking to the moral theory of an unbeliever."

"Whatever may be the difference of trust between the clergy and people of other collings, they are alike in this, that

it is death only which can release them from the obligations lying on them respectively. That is the decisive period, when there will be rendered to every man according to his work; and when this will be done without distinction of order, but be proportioned to the talents which had been bestowed, and the opportunities which had been enjoyed. Then will the discharge of duties promotive of piety and virtue, and issuing from good intention and a well directed zeal, far outweigh the achievements of the most brilliant talents, and the most admired attainments of art and study: not to say when they are fruitful of human misery, but when they are not directed to the accomplishing of a measure of public good, proportioned to the means with which the agents had been supplied."

Died, on Sunday morning, the 18th inst in the 65 year of his age, the Rev. William Harris, D. D. President of Columbia College, city of New-York.

The lamented individual whom we are thus called upon to consign with the last honours to the grave, was not more conspicuous for the dignity of his station, than for the purity, the utility, and the blameless tenor of his life. A native of Springfield, (Mass.) where he was born on the 29th of April, 1765, he was graduated A. B. at Harvard University in 1786. Admitted by Bishop Provost to the Holy Order of Deacons October 16, 1791, in Trinity Church, in this city, and on the following Sunday to that of Priests, in St. George's Chapel, he in November of the same year took charge of St. Michael's Church at Marblehead, (Mass.) and also of the academy of that place. Having accepted the Rectorship of St. Mark's Church, in this city, he removed here in February, 1802, and soon after established and conducted, in the neighbourhood of his Rectory, one of the best classical schools known among us. In 1811, on the resignation of the late Bishop Moore, he was chosen to the office of President of Columbia College, which he held in connexion with his Rectorship, until 1816. At that time the office of Provost, on which a portion of the duties of the President had devolved, being discontinued, and finding the public duties of the Ministry unfavourable to his health, he resigned his Rectorship, and thereupon

* T. Paine.

ward devoted himself to the duties of the Presidency. With what zeal, fidelity, and success he laboured in this honourable career, the heartfelt regrets of many who will this day follow his remains to the grave, may, in part, testify; and the future annals of our country, in recording, as they cannot fail to do, the talents and the services of some among those whom he, by precept and example, formed to learning, to virtue, and to truth, will confirm this testimony. For some few years past, the health of the late President had been gradually undermined; but in no respect did his zeal in the cause which he had so much at heart—that of thorough education—abate or tire. He lived to witness, in the establishment and complete success of the College Grammar School, the realization of one of his most favourite plans; and dying, he could feel, added to those higher hopes which no one more justly than he might with humble confidence entertain—that, in generations yet to come, his name would be pronounced with veneration and gratitude, as the projector and chief founder of an institution, destined to improve and advance the dignity of our common nature.

N. Y. American, Oct. 20.

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For the Christian Journal.

An Address delivered at the Interment of the late Rev. Dr. Harris, by the Rev. John M'Vickar, D. D.

"Behold an Israelite indeed, in whom there is no guile." These words of Scripture, my brethren, sprung instinctively to my lips when the solemn, yet gratifying duty which I now enter upon was proposed to me—for of all men I have ever known, not one surpassed our deceased venerated friend and brother in genuine simplicity of mind. I do not fear, therefore, in the confidence of a long intimacy and tried friendship, and speaking to many who have known him even better than myself, to apply to him that blessed commendation bestowed by our Saviour upon Nathaniel of old, and to say to you, Behold the mortal remains of an Israelite indeed, in whom there was no guile.

How varied, my brethren, are the feelings with which the view of death affects us. When youth is taken away, in the midst of its promise and its pleasures, we are struck with astonishment—we feel a shock as if the order of Providence were broken in upon—as if life and all its concerns were the sport of chance or destiny. When manhood is struck down in the full career of its worldly ambition, the blow comes home to our own bosoms—we tremble for ourselves, and if wise, we hear in it the warning voice of our Saviour, "be ye also ready." But when age is taken, like "as a shock of corn cometh in, in his season," there is a kind of solemn acquiescence to the event;—we bow to it as to the course of nature;—we see in the dispensation the hand of a wise Governor of the world—of a kind and tender Father, releasing the creatures of his love from the burden of protracted life. But these distinctions are vain and human. In all the dispensations of God are we bound to recognize his wisdom and goodness as well as his power; and from all to derive lessons of humility and warning of preparation. But it cannot be denied that death, in the fulness of years, has in it something soothing as well as sorrowful; and when to this is added the memory of many virtues in the deceased, and the dignity of high station, a mingled feeling comes over the mind of love and reverence, and tranquil melancholy. We gaze on the departure of such a man as on the setting of a summer sun—it has in it a tinge of glory even while the shadows of evening gather around it, and we think as we gaze, that though darkness hide it for a while, a brighter morning shall restore it to us.

Such, my brethren, are the feelings inspired by the present occasion; age had come on our friend, though more in infirmities than years; his unobtrusive virtues had run their quiet course, and from a station alike honourable and useful, by a gentle decay of nature he has sunk into his last sleep. Let us then gather him unto his fathers in that holy confidence in which he died; in the confidence of a reasonable, religious, and holy hope, that death

is but the gate of life, and that this mortal shall one day be clothed with immortality.

But, before performing for him these last sad offices of Christian friendship, permit me to dwell awhile upon his memory; not only as a friend to commemorate his virtues, but as a Christian minister, to draw instruction from his example. And if place can add weight to those lessons which death teaches, here is the spot to speak them, for before that very altar where his body now reposes, eight and thirty years ago our deceased friend first stood, and there took upon himself the vows of a Christian minister. Before that altar the earthly tabernacle still is, but where is the spirit that assumed those vows? Gone, my brethren, to that place where those vows were registered—gone to that higher tribunal where an account must be rendered of their performance. At that bar, no human merit is known; no claim pleaded save that atonement which God, through Christ, hath accepted; and it is only as a pardoned sinner, pardoned through faith and sincere obedience, that the spirit which once dwelt in that tenantless clay can now stand before the bar of judgment. But with frail mortals like us, human virtues have their value, because they have their influence; and while our holy church teaches us to thank God for the good example of those who have finished their course in faith, we need not fear to trace, not for eulogy but improvement, the Christian traits which ennobled the character of the venerable deceased. They are such as the world might possibly pass by without notice, but in the sight of God they are of great price, and, permit me to say, have often sunk into my heart, an instructive lesson, and spoke a wisdom beyond this world's teaching. They may be summed up in a few brief words, *singleness* of heart, *meekness* of temper, *piety* of spirit.

First, in singleness of heart few men surpassed the late Dr. Harris. It was not common openness or candour of character; perhaps in him it was rather marked by reserve; but it was a certain genuine simplicity and truth of mind which admitted of no double

motive either in his words or actions; it was child-like, in its purest and best sense; and while it perhaps unfitted him for the busy bustling intrigues of life, it qualified him for that higher station, to which the words of our blessed Saviour alluded when he took little children in his arms and said, "of such is the kingdom of heaven." Well would it be for us could we continue children all our days; for, however the wise of this world may term it foolishness, and those simple who hold to it, it will in the end be found to be the highest and safest wisdom, and of such they may be forced to exclaim in the language of the Book of Wisdom, "we fools counted his life to be madness and his end to be without honour. How is he numbered among the children of God and his lot among the saints?"

And even now it is loved and cherished of God, and a blessing rests upon those who follow it. It is blest with peace at home, a peaceful life, and a peaceful conscience: "Who will harm you," argues the apostle, "if ye be followers of that which is good," and, above all, when followed with a single-hearted spirit? And thus was it blest to our deceased friend. I may be bold to say, Dr. Harris had not an enemy on earth; every man was his friend; every one who knew him, rejoiced in all the good that befel him, and sympathized in the sorrows of a heart that knew no guile. And as to its higher reward, peace of conscience, though it becomes not man to speak, who can look but upon the outward appearance, yet so far as a long intimacy can judge, it is a blessing which it falls not to the lot of sinful man to enjoy in a higher degree than he did, both in the course of his life and at the hour of death.

Nor did this trait add only to the amiableness of his character; it greatly increased his powers, since it led him on all occasions to give himself up to his duty with that devotion of time and thought which could not but double their value. This was especially remarkable in the duties of his station as President of the College. In this he was not like other men. It was not merely the conscientious performance of duty. Other men do this who yet

time for varied avocations; but with Dr H. there was an absorption of heart, a solicitude which cannot easily be paralleled in the history of official station; it was like the devotion of the student to his favourite pursuit, or of the worldly man to his interest; his time, his thoughts, his very heart, were centered in the college; for it alone he seemed to live: neither fortune, nor fame, nor personal enjoyments seemed to have any attractions for him, or to receive at his hand even their justifiable share of attention. The college was to him all in all; to its best interests he devoted his life, and for them I verily believe he would have been content to resign it.

The *second* leading trait of his character was meekness of temper. No man could approach him without being impressed with it, and it was in beautiful accordance, I may say, with his benevolent countenance and venerable mien. He bore his honours so meekly that all men yielded him a willing reverence, and he shamed those who rendered to him even the slightest services by the undue value which his grateful heart set upon them. This gave, on all occasions, to his language and manners, as well as to his opinions, a certain quiet, unpretending dignity, which those who approached him would have found it as difficult to break through, as it was far from their inclination to do so. It was accompanied also by an equanimity which I have rarely seen disturbed, perhaps I should say never, except by what touched the chord of his religious feelings, or that honest pride he felt in the institution over which he presided.

Nor was this placidness of temper the valueless fruit of a life untried. Dr. H. was tried beyond the lot of ordinary men. In that arduous station, from which he has been taken, while he found many high and noble gratifications in the affectionate reverence and subsequent gratitude and attachment of those generous spirits who grew up under his care, he found, what is inseparable from such a station, many harassing and anxious cares. He had to contend with the errors of thoughtless youth, too often with the petulance of ungoverned tempers, and sometimes

even with base ingratitude from those whom he was seeking, with parental kindness, to lead into the paths of honour and virtue.

If on such occasions severity ever took place of gentleness, it was only when some trait appeared of a bad heart, or a spirit dead to the sense of religion; then indeed his rebuke was sharp and even terrible, but it was the anger of a parent, which the tears and penitence of the offender could change in a moment into love. This beautiful trait of meekness in Dr. Harris's character, I may be permitted to say, was often greatly misunderstood. It had in it no marks of feebleness. It is true, that averse to the rude collision of temper, which the business of the world often demands, he lived little in the public eye, withdrew himself from all needless contest, and retired within the circle of his own peaceful thoughts and quiet home; but this, which some men misnamed weakness, was rather to be esteemed the wisdom of a peaceful spirit, for in the performance of his duty no man was bolder. Deliberate in making up his opinions, and modest in the expression of them—he was yet steady in their maintenance, and once resolved, it was not words merely or authority that could move him, and when called to put them in practice in the administration of discipline, his manner was marked by that happy union of mildness and decision which intimidated the rebellious, while it disarmed them of all hostile feeling.

Nor were these his only trials—he was tried in private life, with the cares and anxieties of a large and dependent family, if that indeed could be called to him a trial, which he seemed never to feel as such, for his children were to him ever a blessing; and as to the anxieties of a narrow fortune, he seemed to transfer all that care to the kind Providence of God. Though he passed through a long life under circumstances of fortune that would have filled most men's minds with anxious and distracting disquietudes, yet he ever went through them with a confiding, pious, contented spirit; and God blessed him in so doing. Want threatened, but at a distance; good friends arose when

friends were needed. Year followed year with comfortable means of support, and although to his children he now leaves little inheritance save that of a good name, and their father's memory, yet I cannot doubt but that God will make good his promise in that entail of blessings which belongs to the third and fourth generation of them that love him. Such was the experience of the olden time. "I have been young" says the Psalmist, "and now am old, yet saw I never the righteous forsaken, nor his seed begging their bread."

Nor did his equanimity forsake him under those harder trials which come home to the heart; I mean domestic affliction and bereavement. Upon few have these fallen heavier—few have more painfully known what it was to mourn, but fewer still have mourned with less of worldly sorrow. The partner of his life separated by long disease from all participation of its pleasures; two children sinking untimely to the tomb, at the very age when a ripening mind is beginning to repay to a parent the cares and anxieties of their youth. These afflictions were borne by him in a meek and Christian spirit; they perhaps added soberness to his mind, but they never impressed upon it sadness, and a cheerful and thankful spirit was ever shining forth amid all his troubles. But his troubles now are past; and in the recollection of the temper in which he bore them, I cannot but say, "Farewell thou meek and unoffending spirit, thou art gone to thy blessed repose, to rejoin, in a world of peace, those whom on earth thou lovedst and lost; and to rejoice, as thy tranquil spirit must do, in those abodes where the wicked cease from troubling, and where the weary are at rest."

Piety of spirit was another leading feature of his mind. In this also was there something peculiar. Many men are pious by an act of reflection. With them reason brings in religion; but it was not so with our deceased friend; with him a religious spirit seemed almost like a felicity of nature; like a constitutional sentiment, which it would have cost him as much labour to subdue, as it does those less favoured by

nature to excite it. Of the instinctive warmth of this feeling his occasional poetical effusions afford a striking and beautiful illustration. They are like the poetry of those pure and early days, when poetry was devoted to its first and noblest theme, to prayer and praise; sometimes they appear the overflowing of a grateful heart; sometimes as if written amid troubles, in the spirit and almost in the language of the royal psalmist—"O that I had wings like a dove, for then would I flee away and be at rest."

But his religion was deeper than a vague instinctive feeling. It was confirmed by much study, by reflection, and by all the habits of a Christian life. His reading turned much upon the older divines of our church. Some of them were always to be found upon his table, and upon their model he seems to have formed himself in style as well as doctrines. His own discourses were plain, serious, and persuasive; they came up to a celebrated critic's demand of what sermons should be—"the good sense of a good man;" and as delivered by him, they had much of that power which flows from an earnest simplicity of expression; they had the eloquence of sincerity, and went to the heart simply because they came from it.

In doctrine too he was incorrupt; he was a churchman upon principle and examination, having quitted the Congregational ministry, upon which in early life he had entered, because he thought he could not find in it the warrant of scripture and apostolic usage. The Book of Common Prayer and Hooker's Ecclesiastical Polity he used to say had made him an Episcopalian. On the great doctrine of the atonement, not only was his reason satisfied, but his heart clung to it as to the anchor of his hopes.

Of such a character who can wonder that the life should afford a lovely picture of quiet, unoffending, modest, useful virtues, or that the death should exhibit an equally attractive picture of resignation and faith; and so it was; his life was one of benevolence and usefulness; his death was tranquil and full of hope.

Not for a few days but for months was this exhibited. Above a twelve month before his own death he was called to mourn the loss of a beloved daughter, who died in a state of heavenly-mindedness beyond the ordinary happy lot even of the pure and pious. From that period her father's mind seemed set; he turned as it were his face heavenward, and prepared to follow in that path which his child had shown him to be so easy and delightful to the heart that trusted in God. From this moment all his thoughts and arrangements looked to that event, and from the first hour of his fatal attack he resigned himself to it as to the voice of God calling him home, without sorrow and without fear. On his dying bed he partook, in company with his family, of the pledges of his Saviour's love; with dying lips he blest his wife and children. One earthly source yet remained of interest—it was the college of his affections. With trembling apprehensions of over-exciting his feeble frame, he was told of the opening of that college school, to the establishment of which he had devoted himself, and to use the language of his daughter, "his eyes sparkled with pleasure."

Such was his calm and tranquil death, full of hope, answering well to the life he had lived. If asked on what that hope rested, I reply, where alone the hopes of dying man can rest, on the belief of an atonement. In the latest conversation I had with him, his language to me was—"In the atonement is all my comfort," while he folded me in a dying embrace, which memory shall long love to recall. And where else, my brethren, can solid hope be built? In that trying hour philosophy indeed may exhibit calmness, and fanaticism may display the raptures of an excited imagination; but hope, such as the unclouded, reflecting soul can rest upon, rational, yet heartfelt, such hope nothing can give to the dying sinner; nothing, I believe, has ever given but the reliance on an atonement. It is a want of the human heart, and in whatever darkness that heart may be, it will grope until it find it. The pious Jew on his death bed clung to it in the types and figures of the law—the pious Heathen, trembling

on the verge of eternity, searched it out, even amid the abominations of his idolatry—and the pious Christian, amid all his blessings, blesses God chiefly for that cheering word—"Jesus Christ came into the world to save sinners." On this hope our venerated friend rested, and to him was the promise fulfilled, of comfort in that dying hour. He has gone to his reward; let us honour his fair fame; let us love and cherish the remembrance of his virtues; and, above all, let us imitate his pure and holy example; and, O "that we may die the death of the righteous, and that our last end may be like his."

After the above notice and address were in type, we received another communication on the same subject, containing the facts above stated, and some additional particulars, which we have extracted.

Ed. C. J.

"Having duly qualified himself, he was licensed as a minister in the Congregational church, in which he had been educated. A delicate state of health, however, soon obliged him to abandon the exercise of the ministry. He then commenced the study of medicine under the direction of the late venerable Dr. Holyoke, of Salem, Massachusetts. While thus employed, an accidental circumstance introduced him to the acquaintance of the Rev. Mr. Oliver, then rector of St. Michael's church, Marblehead. A compend of Hooker's Ecclesiastical Polity, placed by him in the hands of Mr. Harris, was the means of directing his serious attention to the principles of the Protestant Episcopal Church. The result of the inquiry thus started, was a conviction of the duty of connecting himself with that church. Soon the re-establishment of his health led to the resolution of again devoting himself to the profession of his choice."

"In 1811 he received the degree of D.D. from Harvard University and from Columbia College."

"To the church Dr. Harris was a firm, affectionate, and enlightened friend. He loved, cherished, and exemplified the distinctive principles of his church, because he well understood them, and duly appreciated their intimate connexion with the genuine principles of the Gospel. He was, for many years, a member of the standing committee of this diocese; and once from Massachusetts, and twice from New-York, was a member of the General Convention. At the Conventions of our Diocese, in the years 1823 and 1824, during the absence of Bishop Hobart from the country, Dr. Harris was unanimously chosen President

of the Convention. In all these trusts he was faithful and conscientious. He cherished the most cordial filial affection for his Bishop, and fraternal for his brethren. Though for many years separated from any pastoral connexion, and most faithfully devoted to the duties of his presidency, he never merged his ministerial character in his literary; but was ever ready and anxious to serve the church, and ever willing, to the utmost of a strength often prostrated by bodily infirmity, to engage in the public duties of the sanctuary.

"In the meekness of the Gospel, he looked to the grace of the Holy Spirit, as the source of all that is good in man, and to the merit of the divine Saviour, as the only ground of trust of acceptance with God; and in a deep sense of the utter hopelessness of his state without that grace and merit, he never lost sight of his character as a sinner, redeemed by God's mercy, and looking for salvation as a free gift.

"Dr. Harris was the sixth President of Columbia (formerly King's) College; his predecessors having been, the Rev. Samuel Johnson, D. D., appointed at the organizing of the College, in 1754; the Rev. Myles Cooper, LL. D., appointed in 1763; William S. Johnson, LL. D., appointed in 1784; the Rev. Charles H. Wharton, D. D., appointed in 1801; and the Right Rev. Benjamin Moore, D. D., appointed in the same year. All his predecessors resigned, he being the first President of the College who died in office.

"The following resolutions were adopted by the Trustees of the College, at a meeting held on the evening of the day of his death:—

"The Trustees being informed of the death of the Rev. Dr. Harris, the late respected President of the College,

Resolved, that the Board entertain a high sense of the personal worth of the late President, and of his long and eminent services to this institution.

Resolved, that the Board deeply sympathize with his family in the affliction they have sustained.

Resolved, that the members of this Board, in testimony of their respect for the late President, will wear crane on the left arm for thirty days."

"At a meeting of the Faculty of the College, held after the President's decease, the following resolutions were adopted:—

Resolved, that the Faculty of the College deeply deplore the loss which the institution has sustained in the death of the late venerable President of the College, the Rev. Dr. William Harris.

Resolved, that as a testimonial of their respect to the memory of the deceased, the usual badge of mourning be worn for thirty days, by the Faculty of the College."

"Similar resolutions were passed by

the students; and the public feeling on the subject was manifested by one of the longest and most respectable funeral processions ever witnessed in our city."

Convention of New-York.

The forty-fourth Annual Convention of this Diocese was held in Trinity Church, in this city, on Thursday, Oct. 1, and Friday, Oct. 2. There were present, as members, the Bishop, 68 Presbyters, 6 Deacons, and 97 Lay Delegates, representing 48 congregations. Thirteen clergymen of this and other dioceses, not members, attended its sittings.

It was opened with morning prayer by the Rev. Ralph Williston, Missionary at Ithica, Tompkins county, and parts adjacent, and a charge to the clergy, and the administration of the Holy Communion, by the Bishop.

EPISCOPAL ACT.

On Thursday, Oct. 27th, the Right Rev. Bishop Hobart held an ordination in St. Luke's Church, in this city, when Mr. James A. McKinney was admitted to the holy order of Deacons, and the Rev. George L. Hinton, Deacon, Minister of St. Andrew's Church, New-York, and an alumnus of the General Theological Seminary, to that of Priests. The morning prayer was read by the Rev. Addison Searle, Chaplain, Superintendent, and Professor of Belles Lettres and Ethics in the Naval Academy, Brooklyn, and the lessons by the Rev. Levi S. Ives, Rector of St. Luke's Church, and the sermon preached by the Rev. Benjamin T. Onderdonk, D. D., an Assistant Minister of Trinity Church, New-York, and Professor in the General Theological Seminary.

Thanksgiving Day.

In conformity with the 38th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, empowering the Bishop of each diocese to "compose forms of Prayer or Thanksgiving for extraordinary occasions, and to transmit them to each Clergyman within his diocese or district, whose duty it shall be to use such forms in his Church on such occasion;" I do hereby set forth the following Form of Prayer and Thanks-

giving, to be used in the Congregations of the Protestant Episcopal Church of the State of New-York, on Thursday, the 3d of December next, being the day appointed by the Governor of the State of New-York as a day of public Prayer and Thanksgiving to Almighty God.

JOHN HENRY HOBART,
Bishop of the Protestant Episcopal Church in the State
of New-York.
New-York, Nov. 1829.

A Form of Prayer and Thanksgiving.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to Almighty God, for the fruits of the Earth, and all the other blessings of his merciful Providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except that the *eighth Section of Psalms* shall be used at Morning Prayer; and in addition to the Thanksgiving appointed in said service to be used after the General Thanksgiving, shall be said, at Morning and Evening Prayer, the following:

O God, who art the blessed and only Potentate, the King of Kings, and Lord of Lords, the Almighty Ruler of nations, we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favour towards us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, and to all the nations of the earth, the blessings of peace. May the Kingdom of the Prince of Peace come, and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth with most humble and holy fervour, the praises of him who hath loved them, and made them Kings and Priests unto God. We implore thy blessing on all in authority over us; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. O Lord, continue to prosper our literary institutions; and shed, we beseech thee, the quickening influences of thy Holy Spirit on all

the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O God of our salvation, leads us to repentance, may we offer ourselves, our souls, and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through Jesus Christ our Lord; on whose merits and mediation alone we humbly rely for the forgiveness of our sins and the acceptance of our services; and who liveth and reigneth with the Father and the Holy Ghost, ever one God, world without end. Amen.

¶ After the Collect for the day, in the Communion Service, the following:

O Almighty God, who hast never failed those who put their trust in thee, and dost honour the people who honour thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the Gospel of thy Son Jesus Christ; to whom all power is given in heaven and in earth, and who is one with the Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer. Amen.

¶ At Evening Prayer, the same order shall apply with regard to the introductory sentences as is set forth for Morning Prayer in the form of "Prayer of Thanksgiving" aforesaid; the *tenth Selection of Psalms* shall be used, and the *first Lesson* shall be Deut. x. 17. and the *second Lesson*, Romans xii. and the *Collect* for the day, as in the Morning.

Calendar for December, 1829.

3. Thanksgiving in New-York.
6. 2d Sunday in Advent.
13. 3d Sunday in Advent.
16. } Ember Days.
18. }
19. }
20. 4th Sunday in Advent.
21. St. Thomas.
25. Christmas Day.
26. St. Stephen.
27. 1st Sunday after Christmas. St. John the Evangelist.
28. Innocents.

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DECEMBER, 1829.

[VOL. XIII.

The Duty of the Clergy with respect to inculcating the Doctrine of the Trinity; set forth in a fifth Charge, delivered at the opening of the Convention of the Protestant Episcopal Church in the State of New-York, in Trinity Church, in the City of New-York, on Thursday, October 1, 1829. By JOHN HENRY HOBART, D. D., Bishop of the Protestant Episcopal Church in the State of New-York.

My Brethren of the Clergy,

It is part of the momentous duty which every *Presbyter*, at his ordination, solemnly promises to discharge, "to be ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word." With this sacred obligation is imposed on the *Bishop* the superior duty of both "privately and openly calling upon and encouraging others to do the same."

Among the "erroneous and strange doctrines contrary to God's word," which from the first has infested the Christian Church, and which is propagated at the present day, and in our own country, with no small portion of talent, and doubtless of honest zeal, is that which assails the very foundations of gospel verity, and demolishes the best hopes of frail, sinful, and guilty man, by denying the Trinity of persons in the Godhead. On many accounts it has appeared to me expedient to avail myself of the present opportunity of "calling upon and encouraging" you, my brethren of the Clergy, as well as of the Laity in their proper sphere, "with faithful diligence to banish and drive away from the Church" a doctrine, than which there is none more "contrary to God's word."

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This duty perhaps will be best discharged by your solicitous and judicious efforts to remove the most formidable obstacle to the reception of the doctrine of the Trinity of persons in the Godhead, produced by the desire to bring this doctrine within the compass of human reason. The propositions are not unintelligible, that the Father, the Son, and the Holy Ghost, each possess the divine attributes, and that as there is but one God, these three divine persons must be united in the same divine and eternal substance, the Son deriving his existence from the Father, so that he is said to be *begotten* of the Father, and the Holy Ghost deriving his existence from both, so that he is said to proceed from them.

There are propositions to the investigation of which human reason is not competent, and which therefore we should simply and humbly receive as facts revealed to our faith. When indulging the arrogant curiosity of the human mind, we attempt to account for them, we transcend the powers and transgress the limits of reason, and render more obscure and perplexed a subject which it is utterly impossible to comprehend.

The principal source of every objection to the doctrine of the Trinity, is this reprehensible desire to be "wise above what is written," and to bring to the level of the human understanding that infinite and divine Mind whom by searching none can find out.

Thus it is said, that as three cannot be one, it is impossible that the Father can be God, that the Son can be God, and that the Holy Ghost can be God, and yet that there can be but one God.

It is indeed true, that *numerically* three cannot be one—and that in regard to human things and human per-

sons, three distinct things and three distinct persons cannot be united in one essence or nature. But who will be warranted in applying the same affirmation to that divine Mind, the very characteristic of which is that it is utterly inscrutable? Shall we presumptuously mount up into the heaven of heavens, approach the ineffable essence of the Divinity, and say that the Godhead cannot subsist in three persons, each possessing the same divine attributes, and all united in the same infinite and eternal substance? What do we know of this divine essence except as it is revealed?

The very truth, which the objectors to the Trinity assert, that God is the uncaused cause of all things, infinite and eternal, spiritual in his essence, and possessed of all perfection, is equally incomprehensible with the Trinity of persons in his nature. An *uncaused cause of all things*—a being produced by no other being! Is not this proposition contrary to all our experience? Is it possible for us to comprehend it? A being *infinite*—no limits of nature, of existence, of operations! A being *eternal*, who has never ceased to exist, who will never cease to exist! How is human reason lost when she launches forth on this boundless and fathomless ocean? A being *spiritual* in his nature! Who hath seen or can see a spirit—who can understand what a spirit is, except that it is something divested of corporeal properties? A being *pervading all space*; measuring time and eternity; capable of effecting, by a single act, the annihilation of that universe which by a single act he created; possessed of a *purity* which dims the brightness of the heavens, and of a *goodness* which immeasurably transcends the concentrated goodness of the most exalted seraphs, of all the races of intelligent creatures! Well may human reason ask—How is all this possible? And yet because man, confined to this little spot of earth, whose feeble powers cannot account for the smallest particle of that earth which binds him to its surface; because he cannot see how all this is possible, shall he therefore say *that it is not*, that it cannot, be—that

there is not, that there cannot, be a God, an uncaused cause of all things, an infinite, eternal, self-existent spirit, who, boundless in his perfections, made and governs all? Alas, atheism is the dreary gulf into which those must be drawn who will not believe any thing concerning God which they cannot comprehend. They will not believe that the one divine nature subsists in three persons, the Father, the Son, and the Holy Ghost, because they cannot see *how* this is possible. *Consistency* requires that they must disbelieve the existence of an infinite, eternal, spiritual, perfect being, the uncaused cause of all things; because this is equally inscrutable. Nay, they must disbelieve their own existence; because this is full of mystery. They must reject the real existence of the objects which surround them; because for the mode of existence, and for the phenomena of any one of them, they cannot account.

It may be said that our senses satisfy us of the existence of external objects, and consciousness of our own existence. But the Scriptures reveal also the Trinity of persons in the Godhead, and the Scriptures being inspired, their testimony is infallible. For the argument refers not to those who disbelieve the Scriptures; not to those who admit that the Trinity, *if there revealed*, should be implicitly received; but to those who assert that it *cannot* be there revealed, and that, *if there revealed*, it still *cannot* receive their assent, *because* they cannot *comprehend* it—that is, they cannot determine *how* the Father can be God, the Son God, and the Holy Ghost God, and yet these three be united in one God. They reject this *fact*, because they cannot comprehend it—they cannot conceive *how* it can be. In fair and unavoidable consistency, they must reject every other fact, however attested, for which they cannot account; their own existence, all existences; for all existences defy, in some respects, human comprehension. Into what a dark abyss of scepticism are they plunged!

Utterly fallacious then—as tremendous and impious as it is fallacious, is the assertion of the impossibility of the Trinity of persons in one God, because

it is not possible for human reason to comprehend this truth.

But it is asserted that this principle of receiving doctrines, even though we cannot comprehend them, is the very principle by which certain tenets are vindicated which are utterly abhorrent to human reason, to the legitimate attestation of our senses, and to the acknowledged and correct feelings of our nature. Thus it will be maintained, that on this principle we cannot argue against the doctrine that the Almighty has from all eternity decreed infallibly and unconditionally the perdition of a portion of the human race, from the repugnancy of this doctrine to his moral perfections, and to all the feelings and conclusions of our minds. And further, even the doctrine that the bread and wine of the holy eucharist, when blessed and consecrated by an authorized priest, become changed into the person of our Lord, body, soul, and divinity, abhorrent as this tenet is to our senses, our reason, and our feelings, it will be said we must also implicitly receive, on the principle of believing what we cannot comprehend.

But what is the true state of the case? The doctrine of the Trinity respects solely a subject not within the province of human reason. It is a subject which she cannot investigate, and in relation to any thing concerning which, therefore, she cannot pronounce that it cannot be true, merely because she cannot see *how* it can be true. "God is in heaven, and we upon earth; therefore," in relation to his divine nature, our thoughts, as well as "our words, should be few;" confined implicitly and absolutely to what he has made known concerning his unsearchable essence. But his moral perfections are legitimate subjects of human reasoning. God himself in his holy word appeals to our ideas and views of these perfections in vindication of his counsels and dispensations; "Come and let us reason together," is in these respects frequently his language. We have no difficulty in forming an idea of the attributes of justice and of goodness; and we cannot be called on to believe any doctrine concerning the Divine Being, which plainly, and directly,

and necessarily contravenes these attributes which he possesses in the most perfect degree. That evil should exist in the world, and that, without any agency of our own, we should suffer under this curse of our nature, this "dire cause of all our woe," are facts which, though in some measure unaccountable, are not absolutely and necessarily irreconcilable with the perfections of the Being who made us. The present evil world is only that threshold of our existence, which is the scene of our probation, and in which evil is mysteriously overruled to work our good. It will be succeeded by a bright and perfect world. And in this *final* state of our existence all will be made inconceivably and eternally happy by the gracious scheme of divine grace and mercy, except those who wilfully, obstinately, and perseveringly transgressed here, and on this account *only*, have in the nature of things made themselves miserable hereafter. But remove from the present world its character as a state of probation; refer the condition of men in it, not to themselves, but to the Being who made them; determine their eternal destiny, not by their conduct in life, but by a decree of the Almighty which from eternity adjudged them to perdition—and you cast the cloud of despair over the present world; you involve in tremendous horrors the prospect of the future; and looking up to the throne of the Eternal, you see cruel, arbitrary, malignant power, and not justice and goodness, wielding the sceptre of the universe. A doctrine so plainly, palpably, necessarily contradictory to reason, cannot be true; and, blessed be God, it is not revealed in the Scriptures of his truth.

To take another instance. Our senses are the legitimate judges of the elements of bread and wine—and therefore it is utterly impossible that these elements, remaining to our senses in all their properties the same, are in reality not bread and wine, but the body, blood, soul, and divinity of our Lord. The proposition, one would think, would not be admitted except by those who had abandoned their senses and their reason.

It is not fair, therefore, to confound these opinions with the mystery of the Trinity, and to assert, that if we advocate the latter, even though we cannot comprehend it, we cannot consistently oppose the former. The distinction is obvious and admitted between things *contradicting* our reason, and things *transcending* it. Not only the divine essence, but the essences of all created things, the *causes* of their properties, of their peculiar constitution and mode of existence, transcend the powers of the human mind; and therefore in these particulars they are not legitimate subjects of human reasoning. In all these respects we must receive concerning them, the evidence of revelation, of reason, and of our senses. But the *moral* perfections and character of the Divine Being, the *properties* of matter and of mind, are within the scope of the human intellect; and in regard to them, whatever, *thoroughly understood*, contradicts fully, absolutely, and necessarily, the principles and conclusions of that intellect, cannot be true—in the nature of things, cannot come from the pure and divine source of truth.

We do not then call on men to receive a doctrine contradictory to reason, though confessedly transcending it, when we demand their belief on the authority of that revelation which God has made of his eternal essence, that the Father, the Son, and the Holy Ghost are each of them God, and yet that there is but one God.

For, though the Father, the Son, and the Holy Ghost be each of them God, yet they subsist in the same one divine nature; and thus is preserved the unity of the Godhead. When titles, attributes, and acts are ascribed to any intellectual existence, that existence is properly called a person. In the sacred writings, from which alone we derive our knowledge of the divine nature, we find divine titles, attributes, and acts ascribed to the Father, the Son, and the Holy Ghost; and therefore we necessarily conclude that they are each God. But it is equally plainly revealed that there is but one God. And hence the unavoidable inference *that the same one divine essence and*

substance is common to all the persons of the Godhead. Nor is it common in the same sense. The Father partakes of this nature of himself, underived. The Son receives it of the Father; and the Holy Ghost from the Father and the Son. So that the former is said in scripture language to “be begotten of the Father;” and in the language of the ancient creed, to be “God of God, and Light of Light, very God of very God, *begotten, not made*” And the Holy Ghost is said to “*proceed* from the Father and the Son.”

To this mode of derivative existence of the Son and of the Holy Ghost, it is objected that it is absurd and irrational. But have we brought under our inspection the spiritual and ineffable nature of God, so that we are authorized to assert that two of the three persons subsisting in it cannot, consistently with that nature, subsist derivatively from the first person of the Godhead? It is indeed impossible on this subject to affirm, what is or what is not absurd or irrational concerning that divine essence, of which human reason knows nothing except as revealed, which cannot come under her cognizance, and where therefore her only safe and legitimate course is implicitly to receive whatever is plainly and fully made known. It is made known that the Son is “begotten of the Father;” that the Holy Ghost “comes from the Father,” and is also “the spirit of the Son,” and therefore proceeds from both. *Why* the Son is derived from the Father, and the Holy Ghost from the Son as well as the Father, and *why* the term “begotten” is applied to the derivation of the former and not to that of the latter, are not revealed, cannot be known by us, and therefore without extreme absurdity cannot be the subject of human speculation. Again and again let us, my reverend brethren, inculcate, as the genuine dictate of reason, that concerning the ineffable nature of the unsearchable Being of beings, Him from whom all other beings proceed, himself past finding out, it is our duty to believe whatever is revealed.

And yet lamentable is the fact, that not only do the principal objections to

trinity arise from that pride of the intellect which, humbled as it is in its attempts to account things within its obvious inspection, is most unaccountably and absurdly disposed to prostrate itself before the Divine Glory, but even some of those who receive the doctrine of a Trinity of persons in the Godhead, make common cause with its opponents in rejecting the eternal generation of the Son, and of course the eternal derivation of the Holy Ghost, on the ground that these opinions are absurd and impossible. In the nature of things, they say, the Father must exist *before* the Son, who is begotten. Doubtless this is true in human relations, to which we have applied the circumstance of time, of past, of present, and of future. But in the divine Mind all this is wholly inapplicable. To the all-pervading, eternal Jehovah, "a thousand years are as one day, and one day as a thousand years." The past and the future are merged in one never-ceasing present. What extreme folly, nay, what blasphemous impiety, to apply to the infinite, the ever and for ever incomprehensibly existing Lord, what is only applicable to the creatures whom he has brought into being; to-day existing, and to-morrow, if so it pleases their omniscient Creator, ceasing to exist. The Father eternally existed, Father, and Holy Ghost; the Son eternally begotten of the Father, the Holy Spirit eternally proceeding from the Father and the Son. The proposition revealed, the proposition we understand, though we cannot comprehend it can be true. To maintain that it is not true because we cannot comprehend *how* it can be true, would be more than folly.

What then is the lesson, my brethren, which we should teach as arising from the incomprehensible nature of that thing which relates to the divine essence and mode of existence? The doctrine of *humility*. It may be a hard, but it is an unavoidable and salutary lesson. Man as a creature ought ever to feel his dependence on his Creator; the dependence of intellect, as well as of his animal nature. When, in regard to what apper-

tains to that life, and to his own intellectual and spiritual nature, there is no one topic in which he does not find a limit to his speculations, is it not wonderful that he should for a moment think of scanning the counsels and nature of the ineffable God, of roaming unchecked through the abyss of the divine essence? Is it not lamentable that he should subject himself to the guilt of the most arrogant impiety in rejecting what the Eternal has revealed concerning himself, because he, man, the creature of the Eternal's power, cannot bring it to the level of his finite comprehension? My brethren, let us guard our flocks from this tremendous hazard. Let us impress on them that the only question which they are to settle is—is the doctrine of the Trinity of persons in the Godhead *revealed*? This doctrine was impressed upon them at the commencement of their Christian character and life. Devoted in the sacrament of baptism to the service of the God who made, redeemed, and sanctified them—they were consecrated to him as the Father, the Son, and the Holy Ghost; three titles obviously denoting three persons. Can the Father be God, as confessedly he is, and the Son and the Holy Ghost be creatures?—creatures associated in the same rank with the Creator, and equally receiving the solemn consecration to their service of intelligent and immortal beings! The folly of the supposition can only be exceeded by its blasphemy. Baptized as they were in the name of God, and yet baptized in the name of the Father, the Son, and the Holy Ghost, they must believe that these three persons are God, incomprehensibly subsisting in the same divine essence.

And on no other theory can we account for the ascription in every part of the sacred volume, of the names, the attributes, and the operations of Deity to the Son, and to the Holy Ghost, and of the rendering to them of homage and worship. To present to you the evidence of this truth has not been my design. The Church universal in her dispersed branches, the *great body* of Christians, divided as they are on other topics, unite in "acknowledg-

ing the glory of the Eternal Trinity." The members of our Church make this acknowledgment in the language of that ancient creed, which, but little more than three centuries after Christ, a body of Bishops from every part of the Christian world, assembled for the purpose of establishing on this point what had been received as the sense of Scripture, set forth as the hallowed symbol of Christian verity. Is it reasonable to suppose, that, almost within the precincts of the apostolic age, the great body of the Christian Clergy should not have been able to ascertain what had been the uniform faith of the Church received from the Apostles concerning the doctrine of the Trinity? And if they determined as a fact, that, from the apostolic age, the professors of the Christian name had not only believed in one God the Father, but in the Son as "the only begotten of the Father before all worlds, God of God, Light of Light, very God of very God," and in the Holy Ghost "the Lord and Giver of life, proceeding from the Father and the Son," shall we be safe if we discard their testimony, stamped almost by apostolic authority, and listen to the doubts and to the scoffs which an arrogant reason may cast on this fundamental doctrine of Christian faith?

Let us with affectionate and faithful diligence admonish those committed to our charge, to consider what precious hopes would they then renounce, and what inestimable consolations forego. The sacred book where they are to look for the record of the mode of their salvation, unequivocally teaches that we are *redeemed* by the Son of God, and that by the Spirit of God we are *sanctified*. Are the Son, by whom we are redeemed, and the Spirit, by whom we are sanctified, frail and fallible beings like ourselves? The redemption of sinners from the bondage of sin, their sanctification in all the powers and affections of their fallen nature, must be an omnipotent, a divine work. The agents in it must be omnipotent and divine.

Let us then proclaim to a guilty and condemned world the *Son* as mighty to *redeem*—for his are the power and

perfection of the Godhead. Let us hold forth to a corrupt and sinful world the *Holy Ghost* as all powerful to *sanctify*; for his are the truth and the grace of the Godhead. And therefore, now and evermore to the Son, and to the Spirit, with the Father, who gave the Son to redeem, and with the Son sent the Spirit to sanctify us, three persons in one living and eternal God, be ascribed honour, and dominion, and majesty, and praise, and glory.

For the Christian Journal.

Brief Notices of new Publications.

1 *Sermon, preached in St. James's Church, Philadelphia, before and for the Benefit of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America; at the Triennial Meeting of the Society, on Monday, August 17, 1829. By BENJAMIN T. ONDERDONK, D. D., an Assistant Minister of Trinity Church, New-York, and Professor of the Nature, Ministry, and Policy of the Church, in the General Theological Seminary of the Protestant Episcopal Church in the United States.* Pp. 20.

THE words selected for the interesting discourse now under consideration, are taken from the address of our Lord to St. John, when he appeared to him in the island of Patmos. They form the concluding part of the 20th verse of the first chapter of the Revelation.—*The seven candlesticks which thou sawest are the seven churches.* In commenting on this portion of holy writ, Dr. Onderdonk tells us, "the word translated candlestick, means any utensil in which a light is placed;" and that "it gives us an idea of the character and design of the Christian Church, at once beautiful, interesting, and instructive." He further tells us, that "all the blessings of the Saviour's religion are frequently brought to our notice in Scripture, under the general term *light*;" the effects of which are thus beautifully stated:

"That religion discloses to us the character, attributes, and will of God, and the

path of duty. It shows us where and how pardon and comfort are to be found. It dispels the gloom of affliction, and lights up peace, hope, and joy, in the faithful breast. Through all the mazes of this world's cares, trials, and perplexities, it brightens the Christian's path, and shows a rest beyond them. Amid the dark gatherings and the dread violence of the storms of adversity, it points to the bright bow of promise, and fixes the eye of faith upon that land of pure delight, where eternal sunshine rests upon the ransomed of the Lord. When nature is yielding to the summons to enter the gloomy valley of the shadow of death, it bids the true disciple of the Lamb even there to fear no evil, for even there the light of the Lord points to the bright regions of eternal day that lie beyond."

Continuing the figure of the candlestick, he shows that "the Church is the honoured instrument which God has instituted for holding forth the light of divine truth, for the guidance and comfort of men in this probationary state." The origin of this Church, and the institution of its ministry, are thus stated:

"Coeval with divine revelation was the appointment of an order of men, as the ministers of God's Church, for attaining and disseminating an accurate knowledge of its edifying and saving truths. For about two thousand and five hundred years, (from the creation to the ministry of Moses,) the only medium of the communication of God's revealed will to man, was the oral instructions of the ministers of his Church. Honoured themselves with direct revelations from on high, or instructed in those which had been vouchsafed to others, patriarchs, priests, and prophets declared the will of God, and were his instruments of extending and preserving it. And when that will became the subject of written record, (as was first the case in the time of Moses,) so far was this from superseding the necessity of living teachers to disseminate a knowledge of it, that the organization of the ministry of the Church became more definite; and at every period it was the obvious will of God, as expressed by his prophet when the volume of inspired truth had become much enlarged, and its circulation greatly extended, that "the priest's lips should keep knowledge, and they should seek the law at his mouth." And when the Church's last dispensation was brought in by the Messiah, and written revelation completed, not less obvious is the divine will that through the instrumentality of a ministry the truths of that revelation should be preserved and disse-

minated; the ministry was the honoured instrument of extending the religion of the Messiah; the Church was declared to be the pillar and ground of the truth; the edifying of the body of Christ, and the spreading of the knowledge of the Son of God, were represented as to be effected by the legitimate exercise of those functions which were committed to the Apostles and their associate ambassadors of Christ, to be handed down to the end of time; and separation from the Church, or body of Christ, was denounced as the source of every departure from the truth."

Admission into this Church is obtained through the sacrament of baptism; the graces of which being faithfully improved, the worthy recipient is led to the blessed eucharistic sacrifice, wherein "is set up a pure and holy light, drawing the view of faith to the Lamb of God which taketh away the sin of the world," and producing holiness here, and everlasting happiness hereafter.

Sympathy for those who are deprived of the light of the Gospel, is stated as an attribute of our holy religion:

"Possessed of the Church of the living God, his instrument for bearing and diffusing that light, hard and cold as ingratitude and insensibility can make it, is the heart which turns not, in affectionate sympathy, towards those who are destitute of that light, and is not filled with the holy desire and purpose of ministering to their spiritual necessities. For, brethren, many there are, bewildered in the mazes of iniquity, lost to religious feeling, and enshrouded in the blackness of moral and spiritual darkness, who have not among them the only light that can reclaim them from their degradation and misery, guide them in the ways of peace and safety, and dissipate the gloom that envelopes them. There are the sorely afflicted, who know not of the consolations that have been lit up in your breasts, when sorrow has filled your hearts. There are the bereft, who want the guidance which directs the eye of faith to a blissful re-union in glory, honour, and immortality. There are the spiritually distressed, who feel and know their native frailty, their accumulating guilt, their distance from God, and their unfitness to hope in his mercy, who are fast sinking under an intolerable burden, from which they know not where or how to find relief. There is, in the awful hour of death, the combined misery of a wounded spirit and of an agonized and sinking body, without the alle-

violation which would flow from the directing and cheering light of the Gospel."

He does not, however, advocate such an excursive sympathy as would lead its votaries to doubtful experiments in distant and foreign lands; but, after the picture just given, he asks—

"And where are these scenes? Behold they are at our very doors. Hundreds, and thousands, and tens of thousands of our fellow-citizens manifest them. A spiritual darkness that may be felt, that is most severely felt, hovers over no small portion even of our favoured land. The blessed precept of our Lord, "Thou shalt love thy neighbour as thyself," and his Apostle's richly fraught exhortation, "Remember them that are in bonds as bound with them, and them which suffer adversity, as being yourselves also in the body," urge to a kind, a cheerful, and a liberal contribution to their relief. Set up then, among them, the candlestick which will bear, for their guidance and consolation, the pure light that emanates from the word, the worship, and the ordinances of God."

But the reader may think it time he should be told what is said in regard to the cause of missions; and he shall be gratified in the animated and forcible manner of the author:

"In presenting motives for the love of Christ to operate in the line of missionary effort, it is by no means necessary to roam far away. The spirit of missions, justly ranked among the most genuine fruits of the Gospel, by no means requires distant arguments in its favour. We need not search abroad for motives to its due value and full adoption. Let there be a just appreciation of the blessings of the Gospel, let the true love of Christ be stirred up in the heart, let the value of souls be duly estimated, let the character, the duties, and the benefits, spiritual, temporal, and eternal, of the Church of Christ, be owned and felt as they should be, and the cause of missions will find pleas at home more than enough to interest all the heart, and all the soul, and all the strength. If the alarming facts, that hundreds, and thousands, and tens of thousands, of our fellow-citizens depend yet on missionary labour for the temporal and spiritual blessings of the Gospel; that much of the infidelity, the heresy, and the wild, disorganizing, and destructive fanaticism, which, in no small portions of our country, are sapping the very foundations of the Gospel, and of the dreadful influence on social and political welfare of vice and immorality, can be effectually counteracted

only by missionary enterprise; and that brethren of our own household of faith, mourning over their destitution of religious privileges, with which, in older portions of the country, they once were blessed, can have them restored only by our active sympathy in sending among them, through missionary labour, the services and ordinances of their Church—if, I say, these facts are insufficient to warm our hearts and call forth our energies in the cause of missions, we may well fear that our sensibilities on the subject partake rather of the romantic character, which requires the constant stimulus of an interested imagination, than of that true love and devotion to the cause of Christ which builds all warmer feelings on an understanding governed by the honest truth. It may be pronounced an unmerited imputation on the holy cause of missions, to assert, or directly or indirectly intimate, that its due appreciation requires arguments drawn from distant regions. No, brethren, strong, deeply interesting, most sensibly touching as those arguments may be and are, they are not necessary. Enough, (would to God there were not half so much!) enough, and more than enough, there is at home, to stir us up to the holiest and warmest emulation in this best of causes. Let justice be done to arguments hence arising, and all that the love of Christ, and the love of the Church, and the love of souls, demand in their favour, be yielded, and nothing more is wanted, to invest the spirit of missions with its most powerful claims on the affections and the energies of our nature."

We could profitably make many more extracts from this excellent discourse, but we have already exceeded the bounds prescribed to ourselves, and must refer the reader to the sermon itself, assuring him it will well repay the perusal.

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An Address delivered at the Commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States; held in St. John's Chapel, in the City of New-York, on the 26th day of June, 1829. By WILLIAM WHITE, D. D. Bishop of the Protestant Episcopal Church in Pennsylvania. Pp. 17.

THIS exercise is, as usual, addressed to the trustees, to the professors, and to the graduates of the seminary. To the former the Bishop states that this is their eighth anniversary, and the

eight time of his being honoured with a seat among them; "having on every preceding occasion anticipated that in future his non-attendance would be held excusable on account of his advanced age."—In addressing himself to the professors, he refers to the Kohné legacy, and congratulates the trustees and professors on the accession to the funds of the Institution, which, when possessed, will result from this munificent bequest.

The graduates are next addressed, and referring to the subject of the addresses for the two preceding years, the Bishop tells them "it is now proposed to revert to the general subject, and to contract the view of it to the single point of the exercises of the pulpit."—He then proceeds to warn them of the "danger to which they may be exposed, on the one hand from an honest zeal for the great truths of Christian revelation, of not being sufficiently regardful of their great end in the cultivation of Christian morals; and on the other hand, of the profession of a high regard for Christian morals in too slight a connexion with Christian doctrine."—This subject is continued at some length; and he is thence led to caution the graduates against the further danger of an immoderate love of popularity in preaching, and of unjustifiable methods of attaining it.

The third danger against which he would caution them, is the "disposition to introduce into sermons subjects of controversy; and also of the avoiding of them to such an extent, and on such mistaken grounds, as might be unfavourable, under some circumstances, to the sustaining of important truths."—The following extracts exhibit the Bishop's views on this subject:

"If any subjects of controversy may be permitted to occupy a disproportionate share of the discussions of the pulpit, it may be thought that they are those opposed to the cold pretensions of infidelity: and although a congregation, professedly assembled for Christian worship, ought, in charity, to be supposed satisfied with the grounds of their profession; yet it may be said, that as there may be, with some, the danger of an abandonment of them, favoured by the frailties of nature, and by the temptations of the world, there would seem propriety and use in guard-

ing against so great a calamity; not only when it comes into view incidentally, as will often be the case under some of the heads of more ordinary discussion; but in occasional developing the evidences of Christianity, or of a branch of them, and in their being the direct and the only subject—never, however, without its admitting of a bearing on some requisition of Christian morals, either for the renewing of the heart, or for the ordering of the life. Even to this point the maxim of 'ne quid nimis' is applicable. When it is considered, that of the mass of a congregation there will be a proportion expecting what may be brought home to the conscience and to the affections; that there will be another proportion, who will be in need of alarms, sounding to them the judgments of God on the sinful states in which they rest secure; and, as it is to be hoped, still a proportion, whose attendance is with the hope of being confirmed and built up in the obligations of their most holy faith; it must be of serious concern, to what extent there may be reasonable cause of complaint, because of the occupying of the time with matter important in itself, but less interesting to the great majority of the persons assembled, and less called for by their religious wants.

"If there ought to be this caution in the statement of truths opposed to infidelity, much more should it be in relation to differences subsisting between our Church and other bodies of professing Christians. There may be occasions, when one or more of the points at issue may profitably make up the body of a discourse. Also, in the explaining of a passage of Scripture, there may be perceived the opening of an opportunity of guarding against some error, or what may seem such, in denominations differing from ours. What is now to be recommended, is to avoid the doing of too much, or the being occupied too often in this department; and that on the same grounds as under the preceding head—its not being the best improvement of opportunities of Christian instruction and persuasion; and its being a reasonable cause of complaint, of disappointment, on the part of those who come with other expectations, and for the applying of what they may hear to purposes deeply interesting to themselves.

"At all events, in the discussion of controverted points, even in reference to infidels, and still more when there is a bearing on those who profess to worship the same God, through the same Mediator Jesus Christ; while there should be no hesitation to announce explicitly the truth, as it is conceived to be declared in Scripture, it should be exempt from indecorous and from reproachful language. We are enjoined in Scripture, in regard-

ence to unbelievers, to be 'ready to give to every man a reason of the hope that is in us, with meekness and fear.' Much more should the like tenderness be cultivated towards those who cherish the same hope, although, as we think, disfigured by errors, perhaps the effect of education or of some one of the many ideal associations to which we are all subjected by the many infirmities of human nature. There ought also to be an appeal to the generosity of the speaker, in the circumstance, that although, in the matter of his discourse, he may be legitimately availing himself of the privilege of his official character, yet there is a motive to forbearance from severity, in the recollection that he is protected from contradiction by regard due to the sanctity of the place.

"While there exists the danger stated, there is the opposite danger, of being so sensitive to the feelings of those who dissent from the distinctive principles of our Church, that such their discrepancies ought never to be presented to congregational view; which, we are told, should be limited to what are contended to be the only essential doctrines of Christianity, and assented to by all who deserve the name of Christians. In contrariety to this, it is here maintained to be inconsistent with ministerial fidelity, to keep back purposely, any truth believed to be contained in Scripture; although the time of propounding it, and the question of its pertinency, are points subjected to the determinations of Christian prudence. With him who is delivering these sentiments, there ought to be no hesitation to acknowledge, in reference to matters at issue between us and other religious denominations, that he has often heard them obtruded without necessity and unseasonably, and sometimes without decorum. But he has also found, on other occasions, the workings of such a scrupulousness as is never acted on with consistency; and, in proportion as it influences, tends to the prostration of principles highly important to the ministry, and to the worship of the Church. These should be maintained in proper times and places, in contrariety to a species of accommodation, very different from the charity defined 'the bond of perfectness,' and in another place, 'the unity of the spirit in the bond of peace.'"

There is much more matter in this address, which is rich in thought and excellent advice, that might profitably be extracted, did our limits admit. We feel it a duty, however, to add the closing paragraph, which is particularly addressed to the graduates. After speaking of the principles which governed

him in his four former addresses, the Bishop says—

"On each of the occasions he has been admonished by his weight of years, that it would probably be his last exercise of this description. At the present moment he has more cause than ever to listen to the warning voice of time, dictating to him the lesson of being found 'faithful unto death,' in this and in every other department of his official duty. To whatever further period there may be a lengthening of his life, he believes that the end of it, happen when it may, will find him cherishing this Institution in his regards, and, in proportion to what may remain of strength of mind and of body, zealously labouring for its success. To him, and to those who labour with him towards the same end, there will be a reward of our cares and our endeavours in proportion as we shall witness the fruit of them, as on the occasion of our being now assembled, in the qualifications of the sons of the Seminary."

The Bishop has given abundant evidence of his strong attachment to the interests of this Institution; and, rich as he is in years, we would still hope he may be spared to repeat his addresses to many succeeding classes.

For the Christian Journal.

Convention of Ohio.

On the 9th, 10th, and 11th of September last, the twelfth annual convention of the Protestant Episcopal Church in this diocese, was held in Kenyon College, Gambier. There were present the Right Rev. Philander Chase, D. D. Bishop of the diocese, and seven clerical members, and eighteen lay delegates, representing 13 parishes.—Morning prayer was read by the Rev. C. W. Fitch, and the sermon preached by the Rev. Wm. Preston; the sacrament of the Lord's supper was administered by the Bishop, who then delivered the following address:

"Gentlemen of this Convention,

"By reason of a change of the time of our convention, not quite a year has elapsed since we last met; during which period, many things have taken place in the course of Divine Providence, of great consequence to us as a Christian community, and as members of the state in which we live.

"One hundred and ten feet of a college, as you see this to be, four stories high, forty-four feet wide, of massive stone, surmounted with a roof and steeple seventy-five feet high, for strength and beauty seldom equalled, has been completed.

"A scholarship, the funds of which were raised by the members of St. George church, New-York, has been paid; our fount of types, most munificently given through the liberal exertions of Sir Thomas and Lady Accland, of England, has been brought into use. The Right Hon. Lord Kenyon, in the name of his deceased daughter, the Hon. Margaret Emma Langham, (late Kenyon,) has given to this institution, what is so characteristic of his noble mind, and her most benevolent disposition while living, and now most venerated memory, five hundred pounds sterling; the receipt of which was a most timely relief from great perplexing embarrassments.

"The accounts of our institution have been examined and brought up to the month of March last, to the no small satisfaction of all who felt a laudable anxiety in our welfare. By which it appears that the cost of the college, when taken separate from that of our mills, the building of the professor's house, the printing-office, the village dwellings, &c. has been less than one half the sum it would have cost by contract, had the same been farmed out at the usual prices. If this should seem extravagant, take the printed account of our expenditures in your hand, and go from this, the basement story of our building, through all the intermediate strong and well-finished rooms and passages, till your eye meets the roof, with its massive and thickly clustering timbers, and its well supported and lofty steeple, and then judge if half the usual cost be noticed. What reason this for congratulation, that we gave not out our building to contractors greedy of money however unconsecrated by the hand of charity.

"It is not the least cause of gratitude to the Dispenser of human events, that no accident has befallen us during the process of our exten-

sive works: and in no part of our country has there been more uninterrupted health.

"Our number of students is now nearly ninety, six of whom this commencement receive their degrees of A. B., besides several who, in the intermediate time, have been qualified as teachers, now so much wanted in our common schools.

"When I reflect on the facts of which I am now speaking, and compare the present state of things with the past, the language of amazement becomes involuntary. What hath God done? Who but he hath wrought this mighty work? Where now are the *wild beasts* that roamed so lately over this sightly hill, and listless bathed themselves in our flowing streams? They are gone, they are chased far away; and the language of science, and the voice of prayer and praise are heard in their stead. This lofty dome occupies the very spot where, the rude huntsman tells me, the wolf destroyed the deer in the thicket into which man's ingenuity could not penetrate; and to what end is this quick, this mighty change? Is it to accomplish the aggrandizement of individuals in worldly wealth? Is it to seek the oppression of the poor, by entailing on their children the former great expenses of education? Blessed be God, the design is far removed from this. It is to cherish an institution of Christian education at a rate of unexampled cheapness, bringing science with all its blessings within the reach of thousands and tens of thousands of persons, who, by reason of their straitened circumstances, must for ever remain in comparative ignorance. It is to teach the children of the poor to become *schoolmasters*, to instruct our common schools throughout the vast valley of the Mississippi. It is to teach the children of the poor to rise by their wisdom and merit into stations hitherto occupied by the rich; to fill our pulpits, to sit in our senate chambers and on our seats of justice; and to secure in the best possible way, the liberties of our country.

"This is the object of the institution of Kenyon College. This is the reason of our unremitting exertions

to make our plan as extensive and permanent in its operations as it is pure in its design. And will not such a seminary be cherished by our common country?

"At a time when the rich zone of our country, embracing more than fifteen degrees of longitude, from the Alleghany mountains to the Pacific Ocean, is now in the act of being peopled with a rapidity of settlement never before equalled; is it, can it be a matter of indifference, whether it be illuminated by science, or shaded by the darkness of ignorance? The lapse of *one generation* will decide this question. Unless something be done soon, more than has been done, the learning which our first settlers brought with them from more favoured regions, will, like the meteor, become extinct. Few, very few, comparatively, will retain a taste for letters, perhaps too few to revive a desire to diffuse them again among the people. Thus bringing ours to resemble all inland governments, abounding in physical strength, without a moral power to direct it to the maintenance of its civil freedom.

"Look round and mark the alarming features which designate the age in which we live. The state of Ohio contains a million of souls, one half of whom, being under the age of twenty, demand instruction. To teach this number, viz. 500,000 persons, how many instructors (deducting one fourth for infancy, and allowing twenty-five to each teacher) would be required? The answer would be 15,000. And do our public seminaries of learning afford this number of such as are inclined to teach? Far from it: although in operation for these many years, a few only are the sum of their yearly graduates, and still fewer those who have any thoughts of teaching others; perhaps not ten, and I might say with truth, not five in the whole catalogue of our colleges turn out yearly as teachers of our common schools. And is it to these sources that the public look for means to perpetuate the learning, and with the learning, the *liberties* of their fathers? The means to the end, in this case, stand, at the highest calculation, as 2

to 3000. To supply this great deficiency, whence can the state of Ohio look for adequate means? Will New England afford them, as she has hitherto in part supplied the southern states? Alas! New England does not increase as do our wants in this western world. As well might we say that one small fountain could irrigate an empire. We can no longer look to that part of our country for the supply of so vast a demand. We must supply our own wants, or our western country will resemble the internal parts of Asia and other despotic governments. Ignorance in the many, and art, cunning and ambition in the few, will soon find a tomb for the freedom of our country. We must furnish our own teachers; and, blessed be God, on the plan we have instituted, we have the means to do it. Having reduced the expenses to a scale of cheapness scarcely exceeding that of the most economical family in private life, we can command any number of students we are able to accommodate. Give us our buildings, and we will supply your schools with teachers; enable us to complete our buildings according to our original plan, and our young men graduated in this seminary yearly, will exceed two hundred.

"What reason then have we to pray for that help from our government which has been extended to other institutions with far less claims for patronage, on the grounds of extending to the poor the means of literature? Will not Congress grant us that which does not enrich them, but which, if granted to us, will make us rich indeed—rich in means of doing good in the most essential manner, by keeping the regions of the West from being overspread with Vandal barbarism?

"If you say this language suits more an address to Congress than one to you, I confess the remark is just; and freely state that it is meant for them. This poor address shall be sent to each and all who compose our national legislature, with my most respectful regards and earnest prayers. The good will of our President I know we have, who, in an audience

he lately afforded, freely told me he knew of no way in which the public lands could be given more to the benefit of the country than to colleges of learning. From this most favourable opinion, and from the singular goodness of our cause, we have little doubt of our complete success in applying to Congress the coming winter, for a township of land for the benefit of Kenyon College. What the senate once so freely granted, they will grant again; and the house will not, for want of time, refuse to take up and consider so important a subject. Should this hope deceive us, so great is our confidence in the success of our cause on its simple merits, that we will go on in devising ways and means to that end—even were it to make personal applications to each and all the persons throughout our country—yea, we will not cease till the sympathies of the Protestant world are again awaked in our favour.

"Gentlemen of this Convention,

"Duties in payment of the debts of the college, caused me, in the course of last spring and summer, to go to the Atlantic states; and while there, being invited by the standing committee of the diocese of Maryland, I admitted the Rev. Merwin Allen to the order of priests, in Trinity church, Baltimore, and preached in many churches in several cities.

"It was a matter of deep regret that I was not able to attend the then approaching General Convention of our Church in Philadelphia. Matters of great importance demanded my immediate return to Ohio. As I came through the northern counties, I made several appointments for Episcopal visitations of the churches in that region. These I had grace to fulfil in the following manner, viz.

"In Medina, Sunday, August 9, 1829, there were morning and evening prayers and two sermons. The holy sacrament of the Lord's supper was administered to sixteen persons, and the apostolic rite of confirmation to four. The Rev. Mr. Wing assisted me.

"After service on Sunday evening,

I rode through an entire wood of eleven miles, to Mr. Sibley's in Grafton, where (Monday, August 10) divine services were performed, a sermon preached, and ten persons confirmed. The prospects in this parish are flattering. Though few in number, the parish is not afflicted by that *incubus* to all spiritual improvement in our Church, the influence of a *bad man* or two, of leading character, calling themselves *churchmen*.

"On the 11th of August we rode as far as *Columbia*. Here I was seized with a painful complaint, and the Rev. Mr. Wing read prayers and preached; after which, I was so far recovered as to address the congregation, and administer the communion to seven persons, and confirm seven, and to ride to Strongsville, where I preached, and baptized five infants.

"Next day we rode to Cleaveland, 12 or 15 miles; where, on the 12th August, assisted by the Rev. Messrs. Freeman, Wing, and Sanford, I consecrated to the service of Almighty God, a new building, 44 by 60 feet; of Gothic architecture, well built and neatly finished; cost \$3000, \$1000 of which, I am told, was given by friends in the Atlantic states, through the instrumentality of the Rev. Silas Freeman, and the remaining \$2000 was raised by a liberal public in Cleaveland and vicinity. Much credit is certainly due to all persons, who have in so short a time brought to pass, under the smiles of a kind Providence, so excellent a work as this.

"On the same day of its consecration, I confirmed in this building (now called Trinity church, Cleaveland) three persons, and administered the holy sacrament of the Lord's supper to about twenty. How devoutly is it to be wished that this little flock, now they have found a shelter, could also find a faithful pastor!

"Next day, being August 13, the Rev. Mr. Wing preached, and divine service was performed in the village of *Chagrin*, on the lake shore, about twenty miles from Cleaveland. After sermon, we visited a sick person, (a grand-daughter of the venerable Dr. Mansfield, of Derby, Connecticut, so well remembered for his piety and

steady virtues). At five o'clock the same day, the Rev. Mr. Wing read prayers, and myself preached in Painesville, twelve miles from Chagrin.

"On the 14th I rode to Chardon, where the Rev. Mr. Freeman read prayers, and a sermon was delivered, and one person confirmed, by myself. Same evening I rode back to Painesville, and confirmed one person, and Mr. Wing preached.

"The next morning, August 15, we set off for Unionville, distant about eighteen miles. Here I had the pleasure of meeting the Rev. Mr. Hall, who presented to me seven persons, who were duly confirmed. The Rev. Mr. Freeman read prayers, and I preached a sermon. On the same day we rode to Ashtabula, where our hearts were refreshed by seeing a neat church built and ready to be consecrated, and two clergymen from the dioceses of New-York and Pennsylvania, the Rev. Messrs. Murray and Glover, present on so joyful an occasion.

"Next day, August 16, St. Peter's church, Ashtabula, was consecrated to the service of Almighty God, through Jesus Christ our Lord. The clergy present were the Rev. Mr. B. Glover, from the diocese of Pennsylvania; the Rev. R. Murray, from that of New-York; and the Rev. Messrs. Wing, Freeman, and Hall, of this diocese. The morning service was read by the Rev. Mr. Wing, and the sermon preached by myself.

"Thirty-one persons were confirmed, and, the next day, one adult person baptized, and five more confirmed; making thirty-six in all confirmed in Ashtabula.

"There were two evening services, in which the Rev. Messrs. Wing, Murray, and Glover bore a considerable part. Such were the visible effects of the divine blessing on these ordinances, especially on the administration of the Lord's supper, which took place immediately after the confirmation, that we have every reason to bless God that he gave us grace at this time, and under such favourable circumstances, to visit Ashtabula.

"August 17. The Rev. Mr. Freeman preached at Rome, and the next

day the Rev. Mr. Hall officiated, and the Bishop addressed the congregation. In the afternoon of the same day we rode to Windsor, which, although the first parish organized by myself in Ohio, yet, I regret to state, is suffering from the divisions occasioned by differing opinions as to the place of putting up their church. The Rev. Mr. Wing had preceded me, and preached, to the great satisfaction of the people, the evening before my arrival. But I found no persons prepared for confirmation, and no preparations made for the sacrament. I pray God to pardon what is past, and give them grace to amend.

"We did not reach Batavia till late on the 19th. On the 20th, a very large and attentive audience were assembled. The Rev. Mr. Wing read prayers and preached; the Bishop addressed the congregation on the ordinances about to be administered. Three adults and five infants were baptized. Confirmation was administered to twelve, and the holy sacrament to about twenty persons. Sceldom have been witnessed more solemnity and pious decorum. We trust they will soon build a church to the glory of God and the salvation of many souls in this place.

"The next day, August 21, I was in Warren, and in the evening I preached in the court-house, to a large and attentive congregation.

"On Saturday, 22d, we held service in the new church at Boardman, Trumbull county, and the following day, Sunday, August 23d, it was consecrated, by the name of St. James's church. Much praise is due to Jesus Christ our Lord, for having put into the hearts of his faithful servants in this place, to erect this house to the glory of his great name. This being the third building which, during this tour, I had consecrated, my feelings of gratitude to the Giver of all grace were more than usual. A blessing, a visible blessing had attended me during this visitation of the churches on the Reserve, and no one felt it more deeply than myself.

"During the past year, it becomes my duty to state that the Rev. Amos G. Baldwin left the state, and the

Rev. Silas Freeman has taken letters dimissory from this diocese to that of Virginia. The Rev. William Preston was ordained priest, and has removed from his appointment as tutor in Kenyon College, to the charge of Trinity church, Columbus, and St. John's, Worthington."

The Rev. Wm. Sparrow was elected secretary.

The Rev. J. P. Bausman, the Rev. Wm. Preston, the Rev. Wm. Sparrow, and Arius Nye, John Clements, and David Prince, were elected the standing committee; and the Rev. B. P. Aydelott, the Rev. J. P. Bausman, the Rev. Nathan Stem, the Rev. Wm. Sparrow, and Wm. Little, Bezaleel Wells, Henry Brush, and John Bailhache, were elected delegates to the General Convention.

The following preamble and resolution were brought forward and approved:

"Whereas it has heretofore been contemplated to establish a religious periodical paper connected with the Theological Seminary and Kenyon College, and it is understood to be the intention of the president and professors soon to commence the work; therefore,

Resolved, That the same be strongly recommended to the patronage of the religious public generally, and in particular to the members of this Church."

On motion, the following resolution was passed:—

Resolved, That the members of this convention feel constrained, at the present time, when such great exertions are being made by the benevolent throughout our land, for the suppression of intemperance and of the profanation of the Lord's day, to express in this public manner their approbation of the same, and their earnest prayer that they may be crowned with abundant success."

A resolution was also passed, recommending to the different parishes in the diocese, the formation of missionary societies, auxiliary to the diocesan one, for the purpose of diffusing a missionary spirit, and increasing the funds of the parent institution.

The parochial reports present the following aggregate: Baptisms (adults 13, children 110) 123—marriages 21—communicants 558—funerals 34.

The next convention is to be held

in Gambier, on the second Wednesday of September, 1830.

The list of clergy in this diocese, prefixed to the Journal, makes the number fourteen, including the Bishop.

For the Christian Journal.

Preparation for the Ministry.

In a work designed for the benefit of society, and especially of that sacred portion of it, the Church of Christ, novelty should not be so much consulted as the exhibition, and if circumstances call for it, the reiterated exhibition, of subjects of interest and importance. That named at the head of this article may be thought somewhat trite; but it is hoped that no true friend of religion and the Church will therefore throw it aside as unmeet to be seriously considered. The attention of the Christian world is at present directed to it with peculiar earnestness. Our own Church is far from being insensible to its claims. The interests of Christianity are inseparably blended with it. The peace and prosperity of the commonwealth, and the general welfare of society, make common cause with it. The wise and the good regard it as a source whence are to flow the most abundant streams of virtuous enjoyment, the firmest support and the surest consolation in the trials and adversities of life, and all the happy and beneficial influences of the prospect of future blessedness.

In the hope of contributing to the good ends proposed by this valuable Journal, I ask of the Editors permission to occupy a space of their present number, by a few reflections on this interesting and comprehensive subject.

Many of the best friends of our Church, and of those who most ardently desired its increase in sound piety, rejoiced at the partial accomplishment, in the General Convention of 1826, of a measure which had long lain near their hearts as imperiously required by the state of our Church, and intimately connected with both its temporal and spiritual prosperity—the *lengthening of the term of candidature for the ministry*. Before that time, the required term had been but

one year. Short space indeed for the trial of a character, previously perhaps but little known, on the expiration of which orders might be expected, if not virtually of right, at least as what could not be withholden without subjecting the individual to the imputation of peculiar unfitness! Short space, too, for raising on the foundation, however deeply laid, of human science, a trustworthy superstructure of doctrinal and practical theology! Short space, especially, for adding the remedy of previous defects in literary qualifications!

The evil of allowing this, however necessary to be risked in the peculiar emergencies of our Church in its infancy, began to be most seriously felt. A sense of it began to be very generally expressed. Personal experience was heard to urge its removal. The revered voice of the Episcopacy was raised against it. A partial removal of it was at length effected by the supreme council of our Church. *Partial*, I say; for although, in the convention of 1826, the term of candidateship was lengthened to three years, there is still an allowance of ordination, on *special* recommendation to that effect, after any term not less than one year. The friends of greater care in the admission of suitable characters into the ministry were glad to obtain even thus much, and acquiesced in the qualification, because of the good hoped to flow from the change.

Several years before, another great measure was hailed as fraught with the richest benefits to our Church. It was the establishment of our General Theological Seminary, and the adoption therein of a three years' course of study in all the great departments of theology. This was nothing more than what was due to the weightiest item in the awful aggregate of responsibility which rests upon the authorities of the Christian Church. If in any portion of that Church, aught within its power may be hoped to be a mean of God's favour and blessing, it must be due care in the infinitely momentous trust of seeing that hands are laid suddenly on no man—that none are raised to the high and holy functions of the ministry, and thus to a station of such

extensive benefit, or of such imminent hazard, to the Church, and to their own souls, without proper caution, and caution bordering rather on too great severity than too great lenity, that they be amply proved for meetness for the trust.

In cases like the present, however, it is obvious that much that cannot be reached by precision, and respecting which there cannot be, or is not, coercion, in legal enactments, must be left to official discretion, and individual conscience. In this twofold respect, therefore, the members of the Church are deeply concerned in the inquiry, whether a determination in the matter may not sometimes be formed without a properly balanced discretion, or without a properly enlightened, and a duly disciplined, conscience. This inquiry should be respectfully conducted, and with Christian candour, and Christian charity. The ministry may be hastily sought, and prematurely undertaken, from the best of motives, or at least in the absence of any unworthy motive; and encouragement thereto be given from the purest desire, and the most honest conviction, of acting for the best; and yet the question be fairly open, whether it is indeed best that such encouragement should be given, and whether a properly regulated sense of duty would embrace the privilege:

It is true, three years have but just elapsed since the passage of the canon providing for a three years' candidateship, and therefore there has been but barely time to carry its provisions into full effect. But serious questions present themselves, connected with the fear that, after all, the pious objects contemplated by that canon may, in a great measure, be lost, by making its *allowed exception* the *general rule*, and thus continuing upon our Church the evil of short probation, and consequently of at least too frequent hasty ordinations. How many admitted, within a year after the passage of that canon, candidates for orders, are still in that relation to the Church? How many have been admitted into orders with but little, if any, addition to what, under the former canon, would have been their term of preparation? And

when thus the ministry continues even *ordinarily* accessible after but one or two years' study, it is not to be wondered at that the friends of the Theological Seminary should sigh in vain for the full accomplishment of the great and good ends towards the ministry and Church of Christ, designed by her course of intellectual and spiritual preparation.

In the professions of medicine and law, a course of three years' preparation is indispensable. If this is necessary in these, how much more in the infinitely weightier profession of the ministry! A lawyer or a physician may, after admission to his profession, discover an indisposition or an unfitness for it. He may change his course of life, and find one more congenial with his feelings, habits, and views. Not so the disappointed minister of Jesus. He has rivetted upon himself a chain, from which he can never release himself. The vows and obligations of the ministry are upon him while life shall last; and wo be to him if he fulfil them not! His renunciation of them, always attended with injury to character here, must be made the subject of an awful account hereafter. In tender regard, then, to the young aspirant for the honour of the ministry, however ardent, keep him back till time enough has been allowed to develop his real fitness, and until he has passed a course of laborious preparation which will test the question whether his heart is really in the work before him, whether he is willing to give to it all his energies, and all his affections. I have often wondered, and praised God for his interposing mercy, that more extensive evils (for sore evils undoubtedly there have been) have not flowed from the loose manner in which preparation for the ministry has been too much conducted among us. A young man, because no objection was known to his religious and moral character, got signatures to a certificate to that effect, which it would have been unkind to have withholden. By means of this he became a candidate for orders. Often in a secluded situation, and with but rare opportunities of either written or oral clerical advice

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and guidance in his studies, he read a few leading authors in theology, passed decent examinations, and in a year, with scarcely an opportunity of realizing the true nature of the duties and responsibilities of the ministry, was ordained. Was it to be wondered at, that a glow of pious feeling, perhaps suddenly excited, and not long enough tested, should subside when too late for ever to save him from the dreadful reaction of a cold and heartless ministry? or that mere decent ideas of clerical propriety should sink him into the dronish mass of mere decent clergymen? or that a feeling of shame for retreating from a purpose once formed, or of obstinacy in remaining in it, not counteracted by better views which long study and reflection might have given, should be discovered to have operated in a line producing the bitterest mortification, and the most humiliating and guilty professional delinquency?

It was to do what could be done to ward off such consequences from the unhappy individual, and from a deeply injured Church that provision was made for lengthening the term of probation, and engaging candidates in so ample a course of preparation, for the ministry.

Is it said that the present exigencies of the Church demand an immediate abundant supply of labouring clergy? Grant it. But do they not also require workmen that need not be ashamed? workmen that have well served in training for their labour? workmen well provided with implements for the complicated and difficult task to which they are devoted? workmen who can apply at least equal skill to the repairing, as is exercised in the marring, of the work they have in hand? Were it not better to leave some spots for a time even uncultivated, that others may yield the rich blessings of skilful and efficient culture, than to send into the field hosts of men unqualified for their task, by means of whom the greater part will make but scanty and sickly returns, and even be injured rather than benefited?

It may be thought that there are stations in the Church for which a mod-

rate share even of theological learning is all that is necessary to the successful exercise of the ministry. This has been a most injurious fallacy to our Church. If humbleness of talent and humility of heart were not so often separated; and if deficiency in solid qualifications were not often united with an ample supply of those which are superficial, and calculated to run away, at a very short notice, with popular liking; and if the said popular liking did not so often, and in nothing more than religion, sacrifice sound judgment to its cravings; and if the authorities of our church possessed the power, which those of some other denominations have, to keep persons in stations for which they are peculiarly qualified, there might be reason in the argument.

Besides, every clergyman of our Church becomes a legislator, and is eligible to trusts of the most vital importance to her interests. And do these sufficient qualifications for humble missionary and parochial duties, also fit the individual to raise his voice in our ecclesiastical counsels, and to give good advice in the varied subjects of judicial and executive administration which may come before him? And let it be remembered that in many of our dioceses, and enough of them to command a decision even in the General Convention, the number of clergy are so few that almost every one is personally enlisted in some of the highest responsibilities, and those of the gravest importance, in our Church.

A practical demonstration of the value of the course of probation and study prescribed in the Seminary, is before the Church. Her alumni are a body of clergy, than whom, it may safely be asserted, an equal number cannot be selected possessing sounder theological learning, a higher grade of practical professional talent, or of personal qualifications for their office, or a more disinterested and successful devotion to missionary and parochial labours.

Is it asked whether it is necessary that every clergyman be a thoroughly learned divine? I answer, we have too many instances of the extensive practical utility of some of the best and

worthiest of our clergy, whose literary and theological advantages have been comparatively small, to justify the opinion that a high grade of literary and theological attainment is indispensable to a very respectable grade of pastoral usefulness. But I would say also that both reason and fact are in favour of the position that superior acquirements in these respects would be attended with the blessing of superior usefulness. This truth is supported by the honest and sincere conviction, and the candid acknowledgment, of many excellent men who have the nearest personal concern in its truth:

When what infidels and heretics have of human learning, and of critical acumen, is so ingeniously and industriously abused to their unholy purposes, there certainly is a loud call upon the Church to fill the ranks of her ministering servants with those qualified to meet and to disarm these enemies of the truth. Some, too, of the most retired situations, may be, on that very account, those in which a no ordinary grade of preparation is peculiarly necessary. For in such places, one minister of the Church may stand alone in no small district of country; and be obliged to draw upon his own resources for maintaining the character, and vindicating the principles, of the Church, or to leave them unaided, or but feebly aided, amid the attacks to which they are exposed, and the arts that are insidiously applied for their destruction.

But again asks the querist, Would you insist upon all candidates for the ministry coming up to precisely the same grade of acquirement, before they are admitted into orders? By no means. This would be aiming at an impossibility. But I would have them all put into the same course of preparation; and if this course is sufficiently full, it will have a most valuable effect upon all, although the particular extent of each one's natural capacity for profiting by it, would still appear in their various grades of ultimate proficiency.

One good effect of requiring all young men who wish to enter into the ministry to put themselves under a course of long and laborious preparation, is

its operating, *in time*, as a test of their entire devotion to that one thing, and their willingness to give themselves wholly to it. If their heart is not in the work, depend upon it they will soon find such a situation as that of membership of the Seminary, with its constant and pressing duties, intolerably irksome. They might go on as private students, studying as it is convenient, and when not so, passing their time more agreeably, and thus deluding themselves with the idea that they really love the profession of their choice, until, after ordination, it presents, for the first time, its claims to that serious and laborious application for which they find, too late, that they have neither taste, talent, nor inclination. Were there, then, no other advantage resulting from requiring, in all cases, long and laborious preparation for the ministry, this one of testing the reality of imagined and professed inclinations for it, must recommend it to every well-judging friend, both of the Church and of those who wish to become candidates for the holy office. The writer has known instances in which the Seminary has produced this good effect. Excellent young men, really thinking that they had an inclination for the ministry, have candidly confessed their mistake when they found the toil that was to be the price of gratifying that inclination, and honourably abandoned the pursuit. A course of study more adapted to their ease, and fitted to their convenience, and bringing them quickly to the end in view, might have prolonged the delusion until that end was accomplished, to their permanent disappointment and mortification, and to the serious injury of religion and the Church.

In the same way, also, such a course may operate as a test of talent, and bring conviction of deficiency in that respect sufficiently early to save much of the mortification and serious injury, which, longer delayed, might be its unhappy consequence.

It must be indeed granted, that after all, regulate the course of preparation for the ministry as you will, the diversities of natural gifts will result in some falling far short of the grade of acquire-

ment to which others will attain. The idea, therefore, of having none but learned clerks and profound critics for our pastors is chimerical. But still, many most valuable advantages will flow from putting all in the way of gaining what benefit they can from a full course of preparation.

It is a fair presumption that none but those of at least a respectable grade of scholarship and talent will persevere in that course, and thus gain admittance into the ministry; and such persons must necessarily carry with them, from a three years' course of reading and of attending on the instructions of duly qualified professors, no small amount of knowledge eminently profitable in their ministry, and enjoy great advantages in continuing their studies and inquiries. The constant exercise of talent in a Theological Seminary, and the frequency with which its students are thrown upon their own resources, and obliged to fit themselves, by study and reflection, for a required duty, at its appointed time, must operate most happily to the strengthening of feeble powers, to the brightening of a dull intellect, and to the rousing of any natural disposition to indolence or torpor of mind.

Being trained under professors devoted to the one object of fitting young men for the ministry, each giving his special attention to some particular department in theology; access to the streams of knowledge which flow from a well provided library; the careful study and recitation of many of the best authors; frequent calls to exhibit the fruits of study and reflection; and all under the advantages of mutual aid and honourable emulation attendant on the congregating of many who are in pursuit of the same object; must be the happy means of keeping up in the Church a perpetual succession of men mighty in the Scriptures, able to wrest them from the bold daring, and unholy abuses, of false or extravagant criticism, and prepared to maintain, illustrate, and defend, the saving truths of the Gospel, and to uphold the purity and integrity, and advance the prosperity, of the Church.

Thus, in reference to the knowledge

gained, although necessarily differing in degree in different individuals all will be greatly benefited by a full seminary course. The requisition of such a course does what can be done to repress the decidedly incompetent, and to turn every grade of natural talent to the greatest amount of benefit of which it is capable.

But independently of the knowledge imparted by a full and well ordered course of theological study, there are other great advantages resulting from the prosecution of such a course. Study of any grave and important kind, pursued with sufficient diligence, and for a sufficient time, has a beneficial effect upon the mind. The matter learned may be forgotten, but the benefit of having studied will be permanent, in the salutary mental discipline which study has effected, in imparting solidity to the character, in strengthening the faculties, in enlarging the views, and in exciting a spirit of investigation, and a love of truth. A young man of but a moderate share of natural ability, will be much more likely to cherish a becoming consciousness of that fact, and to cultivate the humility and reserve which should be the result, after having had his attention drawn to the advances which have been made in knowledge, and to the vast fields of it which lie beyond his reach. He is then much more likely to learn his own ignorance, and to refrain from pretensions beyond his proper sphere.

That benefit, however, of a full and well regulated course of preparation for the ministry which is of paramount importance, has not yet been named. I mean the spiritual exercises and discipline connected with it. Ordinary piety, and ordinary views of religious responsibilities and obligations, are not enough for the Christian minister. He, then, who is preparing for the holy office, should spend much time, and give much care, in devotional and pious exercises fitted to the peculiar grade of spiritual advancement at which he should aim. In the solemn and deeply affecting service of "The Ordering of Priests," the Bishop thus addresses the candidate: "We have good hope that you have

well weighed these things with yourself, long before this time." The things referred to are, the great excellency and the great difficulty of the office which he seeks, the great care and study with which he should apply himself to it, and how he ought to forsake and set aside, as much as he may, all worldly cares and studies. The pious hope is also expressed that the candidate, as the result of his *long* having weighed these things with himself, has clearly determined, by God's grace, to give himself wholly to this office, so that as much as lieth in him, he will apply himself wholly to this one thing, and draw all his cares and studies this way.

This is indeed said to one who is come to be ordered priest, and who, therefore, must have been previously ordered deacon, and may have been some time in that office. As, however, in the existing circumstances of our Church, the diaconate always engages its subject in as much of the priestly functions as is consistent with its grade, and is never undertaken without a determination, and a virtual pledge to the Church, to go forward to the priesthood; all these solemn considerations are binding upon the conscience of the candidate for the order of deacons.

Now what, in all reasonable construction, should be understood as meant by the candidate's having well weighed these momentous things with himself, *long before* he offers himself for orders? For proper preparation for the duties and responsibilities of the medical and legal professions, *three years* are required. Let the Christian man, the candidate for the Christian ministry, and the Christian minister himself, who can duly appreciate the difference between the duties and responsibilities of the sacred, and those of the secular professions, say why the former should be more easily entered than the latter; and what, in the full view of the character and claims of the ministry, and of the fair comparison of it with other pursuits, ought, in good faith, to be the meaning of the implied declaration, that the candidate has duly weighed the mighty subject with himself *long before* his ordination. Surely

I cannot stand alone in saying, Let not the young man who designs entering into holy orders, trust to any views which he may have, however correct, of clerical duty and propriety, or to pious feelings, however ardent and excited, until he has long separated himself to the work of preparing for the ministry, and availed himself of the provision which the Church has made, for aiding and continuing him in this great work of preparation, and for leading him to apply himself wholly to this one thing, and draw all his cares and studies this way; and until, in the sacred retirement provided for him, he has long habituated himself to those spiritual exercises which may be the means of the heavenly assistance of the Holy Ghost, to ripen in him those evangelical views, and confirm in him those evangelical virtues and affections, without which his ministry cannot but be comparatively useless here, and tend to his greater condemnation hereafter.

And here let me conclude by pressing upon my fellow-members of the Church the unhappy truth, that many of our best young men, with characters and qualifications fitting them for the highest grade of usefulness, cannot avail themselves of the advantages provided in our seminary course, *because of poverty*. The necessary expenses attending that course are indeed small—nothing for instruction, nothing for the use of the library, nothing for accommodations in the building—nothing, therefore, but personal expenses, and these rendered as cheap as could be expected in any part of the country. But even for these many are totally unprovided. This is true in a Church whose members, in many parts of the country, possess a large share of the wealth of the community. An amount at the rate of not more than fifteen or twenty dollars per annum from each congregation in our communion, would probably be ample for enabling every candidate, destitute of the means, to prosecute a full course of previous preparation, and the full course of seminary duty. This blessed object, then, is perfectly feasible. Let every one who loves God, and loves the Church,

determine whether it shall be his fault that it is not accomplished.

N. L. O.

For the Christian Journal.

REMINISCENCES—No. XVII.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

New-England.

A considerable number of the inhabitants of Boston petitioned king Charles the second, about the year 1679, that a Church might be allowed in that city, for the exercise of religion according to the Church of England; which was accordingly granted, and the Church called the King's Chapel. This is the first place where the Church of England worship was exercised in New-England. The congregation increased very considerably, and his majesty king William was therefore pleased to settle a salary of £100 a year, for the support of an assistant to the minister of that church; which royal bounty is still continued.

But soon after the establishment of this society, when the Rev. Mr. Muirson was sent missionary to Rye, in New-York government, the neighbouring people in Connecticut colony, in New-England, became desirous of having the Church of England worship settled among them too. The people of Stratford, about 60 miles distance from Rye, were very zealous, and requested Mr. Muirson to visit them. Mr. Muirson resolved to make them a visit, and Colonel Heathcote, a worthy gentleman, (frequently mentioned in the foregoing sheets) of a considerable interest in Westchester county, adjoining to Connecticut colony, was pleased to honour him with his company in this progress; and afterwards wrote the society the following account of their reception there:—"We found that colony much as we expected, very ignorant of the constitution of our Church, and therefore enemies to it. The towns are furnished with ministers, chiefly Independents, denying baptism to the children of all such as are not in full communion with them;

there are many thousands in that government unbaptized. The ministers were very uneasy at our coming among them, and abundance of pains were taken to terrify the people from hearing Mr. Muirson. But it availed nothing, for notwithstanding all their endeavours, we had a very great congregation, and indeed infinitely beyond expectation. The people were wonderfully surprised at the order of our Church, expecting to have heard and seen some great thing, by the accounts and representation of it that their teachers had given them. Mr. Muirson baptized about 25, most grown people, at Stratford." This was the first step that was made towards introducing the Church worship into this colony. Mr. Muirson gave the same account of his journey, adding that the people invited him to come again to them. Accordingly, in April, 1707, he visited them, and Colonel Heathcote was pleased to go again with him. They now found the people much more earnest to have the Church worship settled, and the Independents more incensed; the ministers and magistrates were remarkably industrious, going from house to house, busying themselves, and persuading the people from hearing Mr. Muirson, and threatening those with punishment and imprisonment who would go to hear him preach. Mr. Muirson describes their opposition in these words:—"One of their magistrates, with some other officers, came to my lodgings, and in hearing of Colonel Heathcote and a great many people, read a paper; the meaning of it was, to let me know that I had done an illegal thing in coming among them to establish a new way of worship, and to forewarn me from preaching any more. And this he did by virtue of one of their laws, the words of which, as he expressed them, were these. Be it enacted, &c. That there shall be no ministry or Church administration entertained or attended by the inhabitants of any town or plantation in this colony, distinct and separate from, and in opposition to that which is openly and publicly observed and dispensed by the approved minister of the place. Now, whatever in-

terpretation the words of the said law may admit of, yet we are to regard the sense and force they put upon them; which is plainly this, to exclude the Church their government, as appears by their proceedings with me. So that hereby they deny a liberty of conscience to the Church of England people, as well as to all others that are not of their opinion; which being repugnant to the laws of England, is contrary to the grant of their charter."

But these methods which the Independents used, were so far from hindering the people from resorting to the Church service, that still greater numbers came; and other towns sent and invited Mr. Muirson to visit them. Particularly the people of Fairfield requested him to come, and he went to them. The Independents refused him and the people the use of the meeting-house, though on a week day. But a gentleman, the chief person in the town, invited them to his house; a great congregation met there, and he baptized a large number. Mr. Muirson made several journies up and down this colony, and was a kind of itinerant missionary. The Independents used all means to obstruct him: Mr. Muirson wrote to the society, with much concern, an account of the methods taken to hinder the people from hearing him. "The people were likewise threatened with imprisonment, and a forfeiture of five pounds for coming to hear me. It would require more time than you would willingly bestow on these lines, to express how rigidly and severely they treat our people, by taking their estates by distress when they do not willingly pay to support their ministers; and though every Churchman in that colony pays his rate for the building and repairing their meeting-houses, yet they are so set against us, that they deny us the use of them though on week days.—All the Churchmen in this colony request, is, that they may not be oppressed and insulted over; that they may obtain a liberty of conscience, and call a minister of their own; that they may be freed from paying to their ministers, and thereby be enabled to maintain their own; this is all these good

men desire." This hath been the grievance of the Church of England people from the beginning, and continues so still. Mr. Muirson, however, continued his labours, and would in all probability have brought great numbers to entire conformity with the Church, but he died soon after, in 1709. Colonel Heathcote gave this character of him a little before he died:—"He is truly very well qualified for the service, having a very happy way of preaching, and considering his years, wonderfully good at argument, and his conversation is without blemish." Notwithstanding his death, many considerable towns in New-England were zealous to have ministers of the Church of England; particularly Marblehead, the second town in the whole country, Braintree, Newbury, Naragansett, and several others.

The Church-wardens of Rhode-Island wrote to the bishop of London, and to the society, in the year 1702, declaring their early zeal, that though they had not assembled themselves to worship God after the manner of the Church of England, above four years, they had built a handsome church. The society resolved to send a missionary hither, both on account of their being the first, and also a numerous people, settled on a flourishing island. The Rev. Mr. Honeyman was appointed in 1704. He discharged the duties of his mission with great diligence. Though the island was full of persons of many persuasions, especially Quakers, the Governor himself being such, yet by his prudent behaviour he gave offence to none, and gained many to the Church. He continued there till the year 1708, and then came to England upon his own private affairs, but returned soon to his cure again. There were three little towns on the continent, Freetown, Tiverton, and Little-Compton, which had requested a missionary of the society; Mr. Honeyman was directed to visit them by turns on week days, till they could be supplied with a minister. Mr. Honeyman frequently crossed over to them, and preached to them in a meeting-house, which he obtained the use of, and which was commodiously situate in the centre of the three towns.

He said, the people at first, though very ignorant and rude in religious matters, were yet very grave and attentive at divine worship. He performed this laborious duty several years. In the year 1712 a missionary was sent to these three towns. Mr. Honeyman began to have a little more leisure; but he was zealous to promote the work he had engaged in, and set up a lecture, and preached once a fortnight at Portsmouth, a town at the farthest end of the island, and soon found very great encouragement to continue it, not any reward, but an unexpected and surprising large audience of people of many persuasions.

About this time he represented also very earnestly to the society the want of a missionary at a town called Providence, about 30 miles distant from Newport, a place very considerable for the number of its inhabitants: through the want of instruction, the people were become quite rude, and void of all knowledge in religion; yet they were of a good and teachable disposition. He visited this place, and preached here to the greatest number of people that he ever had together since he came to America. He writes thus: "There is a great prospect of settling a church here; and if the society will send a missionary to a people so much in want, and yet so desirous of receiving the Gospel, perhaps this might prove one of the greatest acts of charity they have even done yet." A little while after he writes thus: "I have preached there again, and the number of people is so increased, that no house could hold them, so that I was obliged to preach in the open fields. The people are now going about to get subscriptions to build a church. If the society knew the necessity there is of a missionary here, they would immediately send one. In the mean time, I shall give them all the assistance I can." The society, upon this letter, appointed, in the next year (1723,) the Rev. Mr. Pigot missionary there. Besides the faithful discharge of his duty at his own station, Mr. Honeyman hath been farther instrumental in gathering several congregations at Naragansett, Tiverton, Freetown, and at the above men-

nioned place, Providence. In the year 1724, accounts came, that he had baptized 80 within the two past years, of which 19 were grown persons, three of them negroes, two indians, and two mulattoes; and that there were properly belonging to his church at Newport, above 50 communicants, who live in that place, exclusive of strangers. The Church people grew now too numerous to be accommodated with seats in the old church, and many more offered to join themselves to the Church communion. Mr. Honeyman proposed to the Church members, the building of a new church, and subscribed himself £30. The people heartily concurred; and he soon after obtained a thousand pounds subscription for that purpose; but it was estimated the building would cost twice as much, in that country money; however, a sufficient sum was raised, and in the year 1726, the church was completed, and Mr. Honeyman preached in it. The body of the church is 70 feet long, and 46 feet wide; it hath two tiers of windows, is full of pews, and hath galleries all round to the east end. It is owned by people there to be the most beautiful timber structure in America. The old church is given to the people of the neighbouring town of Warwick, who had no church of their own. There are Quakers and two sorts of Anabaptists in Newport, yet the members of the Church of England increase daily; and though they are not four alive of the first promoters of the Church worship in this place, yet there is now above four times the number of all the first. This last church is generally full. Newport is the chief town in the island, is the place of residence of the governor, is a good compact town, large enough to make a considerable village in England. Mr. Honeyman continues now missionary here, and hath under his care also, Freetown, Tiverton, and Little-Compton.

Having just mentioned Providence, where Mr. Honeyman had gathered a congregation, and Mr. Pigot was appointed missionary, it may be proper to give next an account of the mission there. The people, as described above, were negligent of all religion till about

the year 1722; the very best were such as called themselves Baptists, or Quakers, but it was feared many were Gortonians or Deists. This township is 20 miles square, and the present number of inhabitants is about 4000. Out of all these, there was a small number, who, in the year 1722, seriously reflecting on that irreligious state wherein they lived, resolved to endeavour to build a church, get a minister, and to live like Christians. They began to gather contributions among themselves; they got £250; they solicited their friends about them; they got £200 from Rhode-Island, £100 from Boston, and £20 from other places. With this sum, and about £200 more, which they borrowed, they raised, on St. Barnabas day, 1722, a timber building for a church, being 62 feet in length, 41 in breadth, and 26 high. The chief contributor was Colonel Joseph Whittle, who gave £100, the Rev. Mr. Honeyman gave £10, and Mr. Macksparran, another of the society's missionaries, gave £5. The people live dispersed over this large township; they are industrious, employed chiefly in husbandry, and handy-crafts, though very lately they have begun to enter upon foreign trade and navigation. Mr. Pigot, upon his first coming here, had not much above 100 attending divine worship; however, the numbers increased, and he baptized in less than two years six grown persons, and the communicants were seventeen. And in the year 1727, he baptized eleven children, three grown persons, and the communicants were 44. The reader remarks this mission is but just begun, and the Church members are daily increasing.

The people of Naragansett county made application to the bishop of London, about the year 1707, for a missionary, and built a church soon after by the voluntary contributions of the inhabitants. It is a timber building, and commodiously situated for those who generally attend divine service. It is distant from Providence, the nearest church, 27 miles. This county is above 30 miles long, and between 12 and 13 broad. There are near 4000 inhabitants, including about 200 ne-

groes. Their business is husbandry; their farms are large, so that the farmers seem rather grasiers. They live at great distances from each other, and improve their lands in breeding horses, cattle, and sheep, and carry the greatest supply of provisions to Boston market.

The people who appeared at first desirous of the Church of England worship were but few, but they were very earnest for it. In the year 1717 the society appointed the Rev. Mr. Guy to that place; he arrived there soon after, and entered upon his mission with much zeal. The members of the Church of England received him with many tokens of joy. They presently provided him with a convenient house, and because it was at some distance from the church, they presented him with a horse; and many other ways showed him marks of their favour. He was very well respected by the people, and several who lived regardless of all religion before he came, began to be constant attendants at divine worship. He resided at Naragansett (otherwise called Kingstown) and visited by turns the people of Freetown, Tiverton, and Little-Compton, and some other places. This mission was very laborious, the places far distant, and the weather here changing suddenly into severe extremes, Mr. Guy contracted indispositions, and found himself not able to bear the fatigue, and was therefore, upon his request, removed to South-Carolina in 1719. The Rev. Mr. Honeyman, in the vacancy of this church, visited the people at times, and kept them together. The Rev. Mr. Macksparran was appointed missionary there in 1720. In the following year, he acquainted the society, that his congregation, though small at first, consisted then of about 160, with 12 indian and black servants; that he had baptized 30 persons, six of them of a grown age, between 18 and 30; the communicants were but 12. But the next year, the members of the Church of England increased to 260, and he baptized 10 grown persons, and in the following year 15 grown persons desired and received baptism, and all the Church people, young and old, amounted to 300. Mr. Macksparran continues now in this mission.

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Newbury Church was built in the year 1711. It is a timber building, 50 feet long, and 30 broad. The Rev. Mr. Lampton was the first sent missionary here, but he staid not long, having contracted a bad state of health. In the year 1715, the Rev. Mr. Lucas was sent thither. His congregation was but small at first; the people having lived long in a disuse of the sacraments, they still continued negligent of them. Mr. Lucas not only by public discourses advised them, but also visited them, and used his best endeavours in private, to convince them of the usefulness and benefit of both those ordinances. He used also to go to Kittery, a neighbouring place, and preach there: he had a large congregation, several times near 400 persons, who expressed a mighty desire to be instructed in the principles of the Church of England. He baptized here many children, and seven grown persons, one of which was 50, the other 60 years old. Mr. Lucas died soon after. In the year 1720, the Rev. Mr. Matthias Plant was appointed missionary. He was received with much favour and civility by the people of the Church of England. He began to discharge his ministerial office with success; many people showed a great earnestness for the public worship, and more continually were added to them. They contributed their usual rates very frankly to Mr. Plant, and he was so sensible of their favour in many respects, he makes this grateful acknowledgment of it to the society: "I find both my people, and others the inhabitants, very civil, and indeed kind to me, several, not belonging to my church, contributing something to me; and though my place is reckoned the smallest, I must confess that the love I have for the people, and the truly good will and extraordinary civility and kindness I receive from them, makes me to esteem my place as inferior to none." Mr. Plant continues now in this mission; his congregation now amounts to near 200. Some of his hearers come from towns four, five, or six miles distant; and their number is daily increasing.

Geneva College.

This College, as most of our readers know, is delightfully located in the midst of one of the finest regions in the world, where Episcopal churches are numerous, and where they have for many years been constantly and rapidly increasing. Like Washington, and Columbia, and Kenyon, it is an Episcopal College, intended to supply the literary wants of the western part of the state of New-York, and specially to afford to Churchmen an opportunity to educate their sons in an institution where the distinctive principles of Episcopacy will not be impugned or concealed. And we look upon the enjoyment of such an opportunity as no small privilege. We deem it a matter of considerable importance, that our youth while in pursuit of a literary education, be not exposed to moral or spiritual danger. A strict inquiry ought always to be made concerning the religious and ecclesiastical principles which are entertained by the instructors, as well as concerning the character of the religious influence which predominantly prevails in the institution, before we definitely fix upon it as the place of education for our children, lest their faith, and their attachment to what we believe to be the true Church be weakened, jeopardized, or destroyed. Young people should not be led into temptation, by being unnecessarily placed in a school or college where matters which we deem important, are either neglected or controverted.

The time has been, when Episcopalians of the East, North, and West, possessing no colleges of their own, were obliged to send their sons to those seminaries where they were constantly exposed to an influence by no means favourable to our Church; and the consequence has sometimes been, that young gentlemen thus exposed, have apostatized from the faith of their fathers. But the necessity of such exposure no longer exists. Episcopal colleges, as well as inferior seminaries, are now in operation in various sections of the country, by patronizing which we shall not only perform a duty which we owe to our Church, but have

the satisfaction of seeing our children acquire a thorough education in literature and science; at the same time that their Christian principles are confirmed, and they are led steadily onward in "the old paths," which we desire they may never forsake.

These considerations ought to influence every true Churchman at the West to bestow his patronage upon Geneva College. We hope that this institution will, ere long, extricate itself from the unpleasant circumstances in which it has been placed, and that every son of the Church in the western part of the state of New-York, will deem it not only a duty, but a privilege, to contribute to its reputation and prosperity.

The late annual commencement of Geneva College was holden in Trinity Church, in that village, on Wednesday, August 5th. On the day preceding, eight young gentlemen were admitted as members of the Freshman Class. Others are expected to join the College in the course of the ensuing autumn. The following was the order of exercises:

1. Prayer—2. Music—3. Oration, On "Popular Commotions," by A. C. Bradley—4. Oration, "On Misanthropy," by Irving Camp—5. Music—6. Oration, "On National Ingratitude," by R. P. Halsey—7. Oration, "On the Motives for Intellectual Improvement in America," by George F. Stone—8. Music—9. Oration, "On National Intercourse," by S. P. McDonald—10. Oration, "On Arabic Literature," by G. Woodruff—11. Music—12. Degrees conferred—13. Prayer.—*Gospel Watchman.*

Kenyon College.

The first commencement of this college, which is situated at Gambier, in the state of Ohio, was held on the 6th of September last, when six young gentlemen received the first honour of the institution.

EPISCOPAL ACTS.

In the Eastern Diocese.

On Saturday, the 31st of October last, a new church in the village of Otis, Massachusetts, was consecrated by the Right Rev. Bishop Griswold, by the name of St. Paul's.

On Wednesday, November 11th, the new edifice erected by the congregation of Trinity church, Boston, was consecrated to the worship of Almighty God, under the former name of Trinity church, by the Right Rev. Alexander Viets Griswold, D. D., bishop of the Eastern Diocese. The sentence of consecration was read by the Rev. Alonzo Potter, rector of St. Paul's; the morning prayers were offered by the Rev. George W. Doane, assistant minister of Trinity church; and an appropriate and highly interesting discourse, from Jude 3, "Earnestly contend for the faith which was once delivered to the saints," preached by the rector, the Rev. John S. J. Gardiner, D. D. The congregation, which completely filled the aisles, as well as the pews and galleries, was one of the largest ever assembled in Boston; and evinced, by their constant and reverent attention, the greatest interest in the solemn services of the day. It is a gratifying fact, that twenty-five Episcopal clergymen were present and assisting.—On the following Sunday, the regular services were attended by a congregation scarcely, if at all, inferior in numbers; on the afternoon of which day an appropriate sermon, from psalm cxxii. 1, "I was glad when they said unto me, Let us go into the house of the Lord," was preached by the Rev. George W. Doane, the assistant minister.—We are gratified to learn that the sale of pews, subsequently to the consecration, more than answers the most sanguine expectation of the proprietors, who have thus evinced their good taste, public spirit, and zeal for the Church of their fathers.—*Watchman.*

On Thursday, the 12th of November, at a special ordination, held in Grace church, Boston, by the Right Rev. Bishop Griswold; the Rev. James Sabine, deacon, minister of the church, was admitted to the holy order of the priesthood; and Mr. Henry Blackaller, a licentiate of the congregational order, was ordained deacon. Morning service was conducted by the Rev. Thomas W. Coit, rector of Christ church, Cambridge. The candidate for the deaconate was presented by the Rev. Charles Burroughs, rector of St. John's church, Portsmouth, New-Hampshire, and the candidate for the priesthood by the Rev. E. M. P. Wells, rector of the House of Reform, South Boston. Sermon by the Right Rev. Bishop.—*Id.*

In the Diocese of New-Jersey.

In St. Paul's church, Paterson, on the 13th Sunday after Trinity, September 13, the Right Rev. Bishop Croes administered the apostolic rite of confirmation.

In the Diocese of Pennsylvania.

On Sunday, October 4th, St. Mark's church, New-Milford, Susquehanna coun-

ty, was consecrated to the service of Almighty God, by the Right Rev. Bishop Onderdonk. Morning prayer was read by the Rev. Andrew Fowler, of South-Carolina; and the lessons and sentence of consecration by the Rev. Samuel Marks, rector of the church, and missionary in the service of the Society for the Advancement of Christianity in Pennsylvania. This neat edifice does great credit to the zeal and exertions of the congregation that has erected it, and of their worthy and active minister; and the example they have set cannot but have a happy effect on the Episcopalians of that improving district of the state. There have been most creditable examples of individual devotedness in the forwarding and completing of this holy work.—*Church Register.*

On the 17th Sunday after Trinity, October 11, in St. Stephen's church, Wilkesbarre, the Rev. James May, deacon, was admitted to the holy order of priests, by the Right Rev. Bishop Onderdonk. Morning prayer was conducted by the Rev. James De Pui, rector of the churches at Bloomsburgh, Danville, &c., and the candidate presented by the Rev. Samuel Marks, missionary in Susquehanna and Bedford counties, both of whom united with the bishop in the imposition of hands.

On Wednesday, October 14th, St. Paul's church, Bloomsburgh, Columbia county, in this state, was consecrated to the service of Almighty God, by Bishop Onderdonk. This, though an old place of worship, had never been consecrated. Having recently been repaired and improved within, the vestry embraced the opportunity of Bishop Onderdonk's visitation, to request his performance of that solemn office. The rector is the Rev. James De Pui, to whose active zeal this evidence of the prosperity of the parish is chiefly due.—*Id.*

On the 19th Sunday after Trinity, October 25, Christ church, Danville, Columbia county, in this state, was consecrated to the service of Almighty God, by Bishop Onderdonk. Morning prayer was conducted by the Rev. C. Wiltberger, of Sunbury; the lessons were read by the Rev. C. Chambers, of Pottsville; and the sentence of consecration by the Rev. J. De Pui, rector of the parish. After a discourse by the bishop, he administered confirmation to 21 persons, and also the holy communion; it being the first occasion on which either of those ordinances was administered in that town under the authority of the Protestant Episcopal Church. The congregation was literally overflowing, several being compelled to remain without.—This beautiful structure exhibits advantageously some of the best features of the architecture called Gothic; and situated on one of the highest points of the river, on land on which Danville is built, it may

be pronounced one of the fairest ornaments bestowed by art on the picturesque Susquehanna. It is about 67 feet in length, by 44 in width, having a tower surmounted with eight pinnacles; and the interior being handsomely finished, elegantly furnished, and arranged in the most perfect manner for the performance of the services of the Episcopal Church. The whole superstructure has been executed in about seven months, with a zeal and liberality seldom exceeded. And when it is considered that, eighteen months ago, the services of our Church had never been performed in Danville, and that scarcely any in town were Episcopalians, it will be seen that our diocese has great cause for exultation in the event recorded in this article. We understand that much credit is due to the Rev. Mr. De Pui, the devoted pastor of this and several other flocks in this quarter of the diocese, for his exertions in collecting and maturing this congregation, and in forwarding the erection of this elegant place of worship.—*Id.*

On Sunday, the 15th November, in St. James's church, Bristol, the Rev. William Henry Rees, deacon, the rector of that church, was admitted, by Bishop Onderdonk, to the holy order of priests. Morning prayer was read by the Rev. Mr. Jaquette, the candidate presented by the Rev. Mr. Bedell, and assistance rendered in the administration of the communion by the Rev. Dr. Wharton, of the diocese of New-Jersey; and these reverend gentlemen united with the bishop in the imposition of hands.—At the same time, we understand, the rite of confirmation was administered by Bishop Onderdonk to 21 persons.—*Id.*

In the Diocese of Delaware.

On Thursday, the first of October, St. Andrew's church, in the borough of Wilmington, was consecrated to the service of Almighty God, by the Right Rev. Bishop White.

In the Diocese of Ohio.

On the 10th Sunday after Trinity, August 23d, the Episcopal church in Boardman was consecrated to the service of Almighty God, by the Right Rev. Bishop Chase, who at the same time administered the apostolic rite of confirmation. In the course of his visitation, the bishop also consecrated the new church in Cleaveland, and another in Ashtabula.

Obituary Notices.

Died in September last, in St. Mary's county, Maryland, the Rev. HENRY N.

HERCUMAS, rector of William and Mary parish, aged 29 years.

Died on the 6th of October last, at his residence, Lake Lodge, near Niagara, Upper Canada, the Rev. ROBERT ANDERSON, A. M., aged 74, and for 33 years the pastor of the church at that place.

Monument to the Memory of the late Rev. C. R. Duffie.

A beautiful monument to the memory of the lamented Duffie, has been erected in St. Thomas' church, in this city. It was designed and executed by Mr. John F. Miller, a young artist of great promise; and the material used is English freestone, expressly imported for the purpose.

We have been favoured with the following description of the monument:—

"It is executed in English freestone, standing 12 feet high, in a niche, with an elaborate canopy, in the florid style of Gothic architecture, erected for the purpose within the pale of the altar, 17 feet high, painted in imitation of American oak. Forming a hexagonal plan throughout, the monument rises from the chancel floor upwards of five feet in pedestal form, enriched with trefoil-headed and quatrefoil panels and sculpture in high relief, on which rests a plain shaft, supported at the bottom by small buttresses; the cornice at top ornamented at the angles. The three front sides of the shaft bear each a shield, with separate inscriptions in old English letter. The inscription on the left side is, 'Mark the perfect man, and behold the upright, for the end of that man is peace.' On the front, 'CORNELIUS R. DUFFIE,' in relief. On the right, 'Erected by the Vestry of this Church, in memory of its first Rector. Ob. Aug. 20, 1827. Æt. 38'

"From the cornice it inclines inward to a compartment of tracery, pediments, panelled buttresses, and pinnacles, from which it finishes upwards with a spire, decorated with mouldings and tracery, and crowned with a sculptured finial."

Calendar for January, 1830.

1. Circumcision.
3. Second Sunday after Christmas.
6. Epiphany.
10. First Sunday after Epiphany.
17. Second Sunday after Epiphany.
24. Third Sunday after Epiphany.
25. Conversion of St. Paul.
31. Fourth Sunday after Epiphany.

The Journals of the following Conventions have reached us, but not in time to be noticed in this volume, viz. The General Convention, the Convention of New-Hampshire, of New-York, of Maryland, and of North-Carolina; all which will have due attention in our subsequent volume. Obituary notices of Judge Washington and his lady, and of Richard Harrison, will appear in the number for January.

